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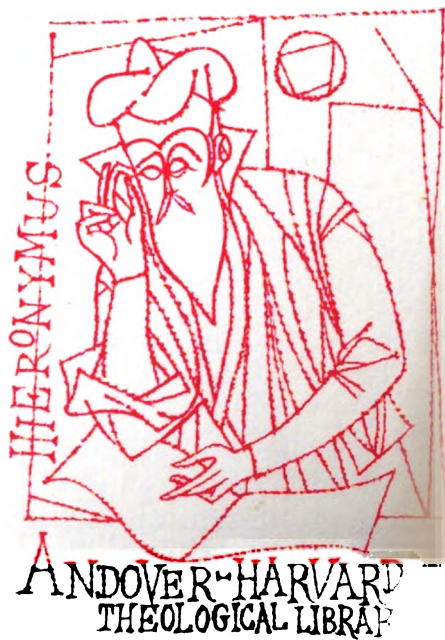
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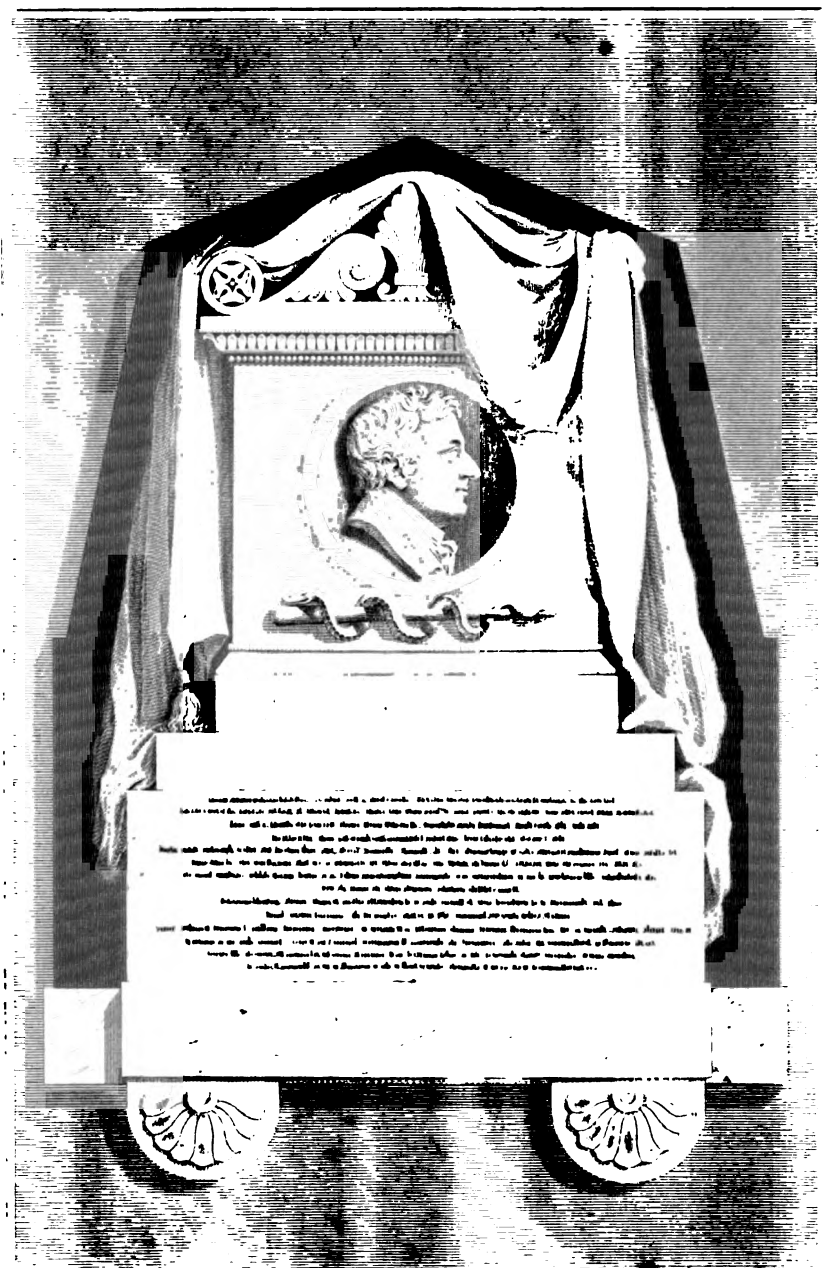
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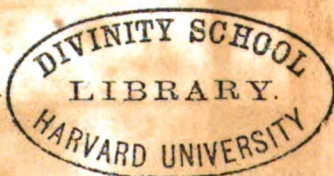
Hor.

"To do something to instruct, but more to undeceive, the timid and admiring student;—to excite him to place more confidence in his own strength, and less in the infallibility of great names;—to help him to emancipate his judgment from the shackles of authority;—to teach him to distinguish between showy language and sound sense;—to warn him not to pay himself with words;—to shew him that what may tickle the ear or dazzle the imagination, will not always inform the judgment;—to dispose him rather to fast on ignorance than to feed himself with error."

Fragment on Government.

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Italian Reformation.

THE NONCONFORMIST. No. XXIII.

On the Attempts that were made towards the Reformation of Religion in Italy in the Sixteenth Century.

IT has been disputed, between the followers of Luther and of Zwinglius, to which of those eminent persons ought to be ascribed the honour of originating the great work of the Reformation from Popery. In whatever way this controversy may be decided, it is not possible that the reputation of either of the illustrious individuals, whose credit is thought to be staked upon the issue of it, can be at all affected. The history of the proceedings of both, in their manly stand against spiritual usurpation and tyranny, is now well known; the value of their services, in their respective theatres of action, is properly understood, and their merits are rightly and fully appreciated by a grateful posterity. It is, however, due to each of them to bear in mind, that their labours in the cause of Christian truth and liberty commenced about the same period in different countries; that they were independent actors; and had at first, and for a considerable period, no knowledge of each other's designs and proceedings in respect to their common object. It follows, therefore, from these facts, that neither of them can substantiate a just claim to priority of service on the score of time, or pretend to the merit of having been the first to set the example to the other.

But whatever meed of praise may be awarded to Luther and to Zwinglius, there is good reason to question the right of either of them to be, in strict propriety, regarded as the father of the Reformation. Long antecedently to their day, men's minds had, in various countries of Europe, been drawn to the consideration of the Anti-Christian spirit of the Church of Rome, and of the licentiousness and profligacy of its rulers and ministers. To its religious tenets and worship, also, some persons had been led to

object. Individuals had, in some places, in their discourses and writings, animadverted upon what they deemed its false doctrines and superstitious rites: whilst others had associated, in considerable numbers, for the public celebration of the ordinances of religion upon principles which they deemed more accordant with Christian truth and evangelical simplicity.* The Roman Pontiffs had, in fact, been themselves, for several ages, gradually preparing the instruments which were to subvert their spiritual empire. Their insolence and their excesses had disgusted and alienated their best friends and warmest partizans, and had excited an universal desire for some change that should curb their ambition, effect the improvement of the religious orders, relieve from the bur-

* This statement is abundantly justified by what is detailed in the common compilations of Ecclesiastical History respecting those numerous and, in some instances, discordant sects which passed under the general name of Albigenses, and which so frequently exposed themselves to the thunderbolts of the Vatican. Their heretical opinions were publicly condemned so early as the year 1176 by a Council held at Albi, in the South of France. In 1179 they were cruelly persecuted by Pope Alexander; in the early part of the thirteenth century a crusade was proclaimed against them by Pope Innocent the Third, whose name contained the bitterest satire upon his character, at least in this instance; and about this period the infernal tribunal of the Inquisition was created with an express view to their extirpation. The result of these violent measures might have taught the Roman Pontiffs and their ministers, how inappropriate and unavailing are such instruments of conversion, as dungeons and torture, fire and gibbets, to act upon the reason of men who will think before they believe.

den of the Romish ritual those who disapproved of it, and leave men more at liberty in the choice, and in the outward profession and exercises of their religion. By the time that Luther and Zwinglius appeared in the field against the Roman power, there existed a very general, and, in some places, a very decided disposition to enter into their views of reform, and to aid their exertions to carry them into execution. This fact will sufficiently account for the kind of reception they experienced from those who were the first witnesses of their proceedings, as well as for the success, so far exceeding, probably, their own most sanguine expectations, which ultimately crowned their efforts in their honourable but arduous undertaking. For whilst their labours were, in some instances, needed to awaken the spirit of religious inquiry and independence in minds in which it had become torpid and inert under the chilling influence of a long and oppressive spiritual thralldom, it is perfectly evident that, in a great number of other cases, they had little more to do than to encourage its workings, and to direct and apply its energies, where it had already broken its slumbers, and burst forth in active life and vigour.

For some time the visible progress of the Reformation, so far as this was manifested by the open renunciation of the authority of the Roman Church, and the institution of a different form of religious worship and discipline, was restricted to Switzerland, and some districts of Germany. But though its public triumphs were limited to those places, its friends, in other parts of Europe, did not remain passive spectators of the great drama which was then acting. Occasional efforts were made in other quarters, at least by individuals, to break the Roman yoke. But, owing, perhaps, to the want of union and co-operation among those who were agreed in their views and object; owing, too, in all probability, to the want of an active and intrepid leader, like Luther or Zwinglius, to whom all could look with confidence; and, in some cases, owing, no doubt, to the determined opposition of the civil power, and the extreme vigilance of the agents of the Inquisition; their proceedings were

followed by no very extensive or lasting benefits to the common cause.

Whilst the doctrines and pretensions of the Church of Rome were thus freely canvassed and opposed in Germany and Switzerland, it was scarcely possible that in Italy, where men were placed within a nearer view, and under the more immediate influence of the system, its follies and excesses should have escaped notice and animadversion. Indeed, at a period long anterior to that which is at present under consideration, we meet with occasional memorials of individuals who had openly impugned the papal authority. Amongst these may be here mentioned Cecco d'Ascoli, who wrote a poem on the Nature of the Universe. Crescimbeni, the historian of the Vernacular Poetry of Italy, calls him *Astrologo del Duca di Calabria*, "the Astrologer of the Duke of Calabria." He says of him that he was the advocate or defender of emperors, of kings, and of the laws against the clergy and the pope: and states that he was burnt at Florence on the 16th of September, 1327, for "his wicked opinions." * Some other names might be here introduced of persons who are known to have borne a public testimony against the corruptions of the Roman Church; † and there can be no doubt that many more of a similar character

* *L'istoria della Volgar Poesia*, scritta da Giovanni Mario de' Crescimbeni, 4to. 1698, p. 47, "Il quale per le sue malvage opinioni fu arso in Firenze," &c.

† Many of the Italian writers of the 13th and 14th centuries abound with animadversions, more or less direct and severe, upon the prevailing corruptions of religion, the licentiousness of the priesthood, and the pride and tyranny of the head of the church. Dante, who flourished towards the end of the 13th, and in the beginning of the 14th century, sometimes makes himself merry at the expense of the religious orders, in the situations he assigns them in the other world. Boccaccio, a writer of the generation immediately following, has employed his Decameron to convey his censures of the same body, many of the incidents of his tales being drawn from their corrupt practices. And Petrarch, who wrote only a few years later, is known to have occasionally directed his pen in the same way, and to have incurred the displeasure of his ecclesiastical

would have appeared in the history of this period, had not the extraordinary

superiors by the freedom of his animadversions.

The conspicuous part which was acted by Jeime Savonarola, towards the close of the 15th century, might seem to entitle him to be ranked among the early Italian Reformers. But there is much difficulty in forming any thing like a satisfactory opinion, concerning his character and pretensions, from the very contradictory accounts of his life, which have been drawn up by his friends and his enemies. By Catholics he was considered a turbulent fanatic, who pretended to divine communications and the spirit of prophecy, in order to delude the populace, and dispose them to aid his schemes of sedition against the Florentine government. Protestants, on the contrary, have regarded him as a pious Reformer, and honoured his memory as a martyr. Gabriel Naudé, in his *Apologie des grands hommes accusés de Magie*, (Bayle, art. Savonarola, note L.) enumerates the following Protestant testimonies in his favour: "Beza, Vigner, Cappel, du Plessis Mornai, and all the Lutherans of Germany, generally style Savonarola in their books, the faithful witness of the truth, the forerunner of the Evangelical Reformation, the scourge of the great Babylon, the sworn enemy of the Roman Antichrist; and to conclude, in one word, with Jesenius a Jesen, the Luther of Italy; and I am surprised they do not call him the John Hus of that country, since they both were put to death in the same manner, were both Heresiarchs, and are both marked with great letters in the Register and Journal of their Martyrs, as appears from the following verses, which they placed under his picture:—

'En Monachus solers; rerum scrutator acutus,

Martyrio ornatus, Savonarola plus.

'Behold the laborious monk, the acute inquirer into things, the pious Savonarola, who was honoured with martyrdom.'

Savonarola was, no doubt, in one respect, "the scourge of the great Babylon, and the sworn enemy of the Roman Antichrist;" since, in direct defiance of the Pope's commands, he publicly preached against the doctrines of Popery, and the pretensions of the Roman clergy. But he continued in communion with that Church which he so vehemently denounced as Antichristian, and wore his monkish habit to the last. The circumstances which led to his death are curious. In the fervour of the disputes which his

vigilance and caution of the agents of the ecclesiastical authorities led them to consign every writing, which could transmit to posterity the names and opinions of such persons, to the same fires that terminated the lives and consumed the bodies of the authors. That numerous individuals, in Italy, distinguished alike by their stations, their talents and their acquirements, viewed with approbation what was transacting on the other side of the Alps, in the early part of the 16th century, is well known. Some of these acted upon their convictions, and in public discourses, and by their writings, advocated the principles of the Swiss or the Saxon Reformers. But, in the end, they found all their efforts to be unavailing as to any permanent practical good. and those of them who were fortunate enough to escape the ministers of the Inquisition, sought their personal security in flight and exile.

Among the earliest attempts to introduce the Reformation into Italy, must be placed those which were made at Naples, about the year 1535. The merit of being the original mover in these proceedings seems to be justly due to John Valdesius, or Valdesso,*

doctrines had created, a friar of his convent offered to prove their truth, by submitting, in company with any of his adversaries, to the ordeal of fire, not doubting that he should, by an evident miracle, come out of it uninjured. The challenge was accepted by a Franciscan monk. But Savonarola's champion refusing to enter the fire without being permitted to carry with him the host, or consecrated wafer,—a proposal which was deemed sacrilegious and profane,—the populace became incensed, seized Savonarola, and conveyed him to prison. He was afterwards put to the torture, and being condemned to death, was, conformably to his sentence, strangled and burnt at Florence on the 23d of May, 1498.

* Antonio Caraccioli, (Collectanea Historica de Vita Pauli IV. Colon. 1612, 4to. p. 239,) assigns a somewhat earlier origin to the attempt at Reformation at Naples; ascribing it to the arrival in that city of a body of German soldiers, who had been engaged in the siege of Rome. In other respects his account agrees with the statement given in the text. "Hæretici homines," he writes, "regiam urbem Neapolim, à Petro ipso, Aposto-

a Spanish civilian, who had been for some time attached to the Court of Charles the Fifth, having acted in the capacity of private Secretary to that monarch, and received from him, as a testimony of his approbation and esteem, the honour of knighthood. In his travels into Germany in the emperor's suite, it is conjectured that he became acquainted with some of the heads of the Reformation, and imbibed their opinions. After quitting Germany, he fixed his residence at Naples, with the view of passing there the remainder of his days in the retirement of private life. Here he devoted his leisure to the prosecution of his religious inquiries, and employed himself in dispensing to others, the light which he had received into his own mind. It appears that in a short period he succeeded in gaining over a considerable number of converts to his new principles; and as the station he had occupied at court led him to mix principally in the first circles, his proselytes were chiefly from this class, and included several individuals of the highest rank and distinction in the place. The persons who had thus become his disciples he is stated to have formed into a society; by which we are, probably, to understand that they occasionally met together for the amicable discussion of religious subjects. For there is no evidence of

their having organized themselves into a distinct church for religious worship; or withdrawn themselves from the service of the mass.

A most important accession was made to this little band of Reformers by the conversion of the celebrated Peter Martyr Vermilius, who was afterwards professor of divinity in the University of Oxford. Martyr was a native of Florence, where he was born in the year 1500. At the age of sixteen, he became, unknown to his friends, a monk of the order of St. Augustine, and at the time now under consideration held the office of Principal of the College of St. Peter's at the Altar at Naples. Valdesso had carried with him from Germany some of the works of Luther, Bucer and Zwinglius; these he submitted to the inspection and perusal of Martyr, who yielded to the force of their reasonings, and embraced the principles which they advocated. After Martyr had joined himself to Valdesso's society, he took an active and prominent part in its deliberations; and, indeed, from this period, as may well be supposed from his superior learning and talents, he became the real head and leader of the party. Sometimes he employed himself in reading lectures on particular portions of the New Testament, which he interpreted in a sense that was at variance with the doctrines of the Church of Rome. Strangers, or persons who were not considered as belonging to the society, were freely admitted to these lectures; and, on some occasions, the reader had to reckon among his auditors many of the nobility, and some of the bishops of the place. On one occasion of this kind, in lecturing on the 13th and 14th verses of the third chapter of the first Epistle to the Corinthians, wherein the apostle speaks of men's works being to be tried by fire, having combatted the application of the passage by the Church of Rome to the doctrine of purgatory, some of his zealous Catholic hearers took the alarm, and reported their suspicions of his heresy to the public authorities. He was immediately interdicted from proceeding with his lectures; but he turned a deaf ear to the order, and appealed against it to the Court of Rome, where, through the interest of some powerful friends, he carried his cause

lorum Principe fidel documentis institutam, Lutheriana labe inficere studuerunt. Nam primò, Germani equites ad duo mille, et sex millia peditum, qui post direptam Romam eò convolaverant, ut Lauthrecum obsidentem repellerent, impli dogmatibus, quod Luthero propinante imhiberant, multa et nefaria exempla passim ediderunt. His postea aliò amandatis, unus Joannes Valdesius Hispanus, qui anno 1535 Neapolim venit, longè majorem mentium stragem dedit, quam multa illa hæreticorum militum millia. Hic enim literis tinctus, iis, quæ ad comparandam eruditi opinionem satis vulgo essent, placido aspectu, quique innocentiam præ se ferret, comitate, suavitateque sermonis, teterrimam impletatem, incredibili vaframento occultabat. Itaque brevi ad se traxit multos, his artibus illectos, deceptosque. In his duo fuere, ceteris omnibus insigniores, et digno corvo ova, Bernardinus Ochinus et Petrus Martyr Vermilius, ambo hæreticorum postea Autesignati."

against his accusers. Martyr did not remain at Naples long after this event, the climate, it is alleged, not agreeing with his constitution. Having obtained the appointment of prior of a monastery at Lucca, in Tuscany, he removed his residence to that city.* Although Martyr had been active in disseminating the doctrines of the Reformation at Naples, it appears, from his acceptance of this promotion, that he had not wholly withdrawn himself from the communion of the Church of Rome; and we shall see hereafter, that he held an appointment under it for some time longer.

Previously to Martyr's departure from Naples, Bernardinus Ochinus, a capuchin friar, who was deemed the most eloquent preacher of his age, arrived in that city on a preaching mission. Having become acquainted with Martyr and Valdesso, and perused some of the writings of the Reformers which they had placed in his hands, he was led to give up some of his old opinions, and to adopt some of the new tenets, especially in respect to justification. It does not appear, however, that he made, at this period, any open avowal of the change of his sentiments, beyond the circle of his new friends, or took any decisive part in promoting the infant cause.

The proceedings of Valdesso and his associates, owing, probably, to the notoriety they had acquired through the prosecution which was instituted against Martyr, attracted the particular attention, and excited the determined hostility, of the civil magistrate. The Viceroy, Don Pedro di Toledo, issued a severe edict against heretical books; and some of the writings of Erasmus and Melancthon were ordered to be publicly burnt. He suppressed, also, several academies which had been formed for the advancement of learning, under a suspicion that they were subserving the cause of the Reformers. Not satisfied with these violent measures, he next attempted to introduce the Inquisition into Naples, and for this purpose applied, it is said by the

Emperor's orders, to the Pope to despatch some of its deputies to that city. In this unpopular measure he was strenuously opposed by the people at large. They broke out into open revolt, and the most serious consequences might have ensued had not hostilities been terminated by a conciliatory arrangement, and the abandonment of the design.*

The measures resorted to by the Viceroy Toledo appear to have answered their purpose, in dispersing Valdesso's society, and suppressing the Reformation in the Neapolitan territory. Most of those who had joined themselves to the Reformers, when the season of danger came, made their peace and obtained their pardon, by a public recantation. † Some, however, adhered to their principles, and when they could no longer act upon their convictions in their native land, went into voluntary exile to Germany or to Switzerland. This was the noble conduct of two confessors among this little society, who are entitled to honourable mention. The first was Isabella Manricha, ‡ a lady of a distin-

* Moeheim, IV. 387, with the translator's note.

† Among the principal of those who apostatized to the Church of Rome, after taking an active part with the Reformers, was Laurentius Romanus, a Sicilian, who first taught the doctrines of Zwinglius at Caserta, in the Neapolitan territories, and afterwards employed himself in disseminating the tenets of the Reformed at Naples. Being prosecuted for his heresy, he went to Rome, where he made his recantation, and was sentenced to make a public abjuration, and submit to various other penances. "A Rome—il fit," says Giannone, "la confession de ses erreurs, et lui (au Cardinal Théatin) découvrit, qu'il avoit dans Naples et dans le Royaume, plusieurs disciples, entre lesquels étoient des personnes du premier rang, et plusieurs dames titrées, qui apprennoient les Belles Lettres. Il fut condamné à faire une abjuration publique dans les Eglises Cathédrales de Naples et de Caserte, et de là reconduit à Rome, pour y subir d'autres pénitences." Gerdes, ut supra, p. 79.

‡ Bernard Ochino dedicated to this illustrious lady his "Disputa intorno alla presenza del Corpo di Giesu Christo nel Sacramento della Cena." The following passage, with which he begins his dedication, will shew the high esteem in

* Bock Hist. Antitrinit. Vol. I. pp. 315, et seq.; Gerdes Specimen Italicae Reformatæ, pp. 75, et seq.; Melchior Adam in Vita Petri Martyris, 8vo. pp. 30 et 31.

guished family at Naples; and the other was Galeazzo Caraccioli, Marquis of Vico, a young and accomplished nobleman, who relinquished his title and his estates, and retired to Geneva, where he became the chief pillar of the Italian Church established in that city.*

(To be continued.)

Brighton,

December 20, 1821.

SIR,

IF credit is due to the published and unpublished reports of the moral results of M. Fellenberg's Agricultural School, and of that which makes a part of Mr. Owen's establishment at New Lanark, the doctrine of hereditary depravity must be dismissed by all who think facts a better authority than speculations; and every interpretation of revelation erroneous, which makes it speak a language contradicted by human experience. This is one, but not the only reason which makes those philanthropic establishments objects of most interesting inquiry. If they accomplish all, or in-

which he held her character: "Havendo già a dare in luce molti sermoni, non gli dedicai ad alcuno particolare: imperocché l'intento mio era che fussero letti da tutti, e specialmente da quelli, i quali erano per cavarne maggior frutto, siccome sono gli eletti di Dio: ma hora perche voglio dedicarui questi sermoni della Cena del Signore, e debito mio li mostrare, perche. Nessuno potra giustamente dire che io sta mendace, o adulatore se defalcando molto di quello che io sento di vostra signoria parcamente, e con sobrieta, laudero non voi, ma i doni e le grazie, le quali in verita vi ha concesse Dio, per pura sua bonta e gratia. Quelli che in Italia vi hanno conosciuta, sanno qual sia stata la vostra sapienza, prudenza, e honesta, quanto siate stata d'animo generoso e heroico, e quanto habbiate illustrati i vostri con lo splendore delle vostre virtu," &c. &c. pp. 3, 4.

* The prescribed limits of this essay will not admit of detailed biographical notices of the Italian confessors, whom it may be proper to mention in the course of it. Should the Editor of the Repository deem such notices acceptable to his readers, the writer will hereafter furnish him with a supplementary paper or two, comprising brief memoirs of some of the principal persons who distinguished themselves among the Italian Reformers.

deed much less than all that has been stated on evidence apparently unexceptionable, while they afford a sufficient refutation of the orthodox faith, they also point out an effectual and certain way of producing moral excellence, and diffusing religious knowledge with a rapidity, and to an extent, which has hitherto been thought impracticable. I would not be understood to wish that establishments like these should be formed with a particular view to the objects of any religious sect, or be applied as powerful instruments of giving greater impression and currency to any set of religious opinions. On the contrary, a grand advantage which they appear to offer is, that of taking religious instruction, and Christian profession out of the exclusive and prevailing influence of any one Christian sect, established or not established by law. Every friend of truth and of mankind must wish, that if large collections of young persons and children can be placed in circumstances more conducive to moral improvement and Christian knowledge than have hitherto existed, no time should be lost and no exertion spared in effecting so great a purpose. As children of every class are now taught and trained, the chances are great against the introduction of just views of God and of man, of duty and of happiness, into the young mind. Prejudices and errors of various kinds are a part, and that part the most inalienable, of their present inheritance; and it is in vain to hope for any sufficient remedy from the present provisions of either public or private education. In public schools the formation of moral character appears to be no part of the design; and in private establishments and domestic education it is highly improbable that the mind should not be exposed to influences, which pervert in different ways the moral and intellectual powers that ought only to be developed. Only experiment can shew that in co-operative societies, formed on Mr. Owen's principles and plans, with such deviations or additions as experience may suggest, the means would be provided of excluding particular prejudices and hurtful influences, and leading on the rising generation, step by step, in the paths of knowledge and of goodness. Let it, however, be supposed, that at

a very tender age the great elementary truths of religion, and none but these, shall be explained to them; that with the progress of years when they have been prepared to consider evidence, the facts of the Christian history shall be laid before them, and every assistance given to them in estimating the authority and interpreting the contents of the books of the Old and New Testament.

In the mean time, habits will have been formed under the inspection and training of proper persons, who never lose sight of them, (for on this circumstance the success of the whole plan chiefly depends,) and who, while they inculcate Christian maxims and rules of conduct, accustom them to the habitual application of the great precepts of Christian morality in all their amusements and mutual intercourse, as well as in the hours of business, and in the presence of their teachers. In the mental training, the principle which should direct the whole process will be, that the knowledge of facts lead on opinions, and that the opinions which they are taught to receive as first principles of knowledge, be such only as are easily resolved into the constituent facts. The different branches of instrumental learning, comprehending ancient and modern languages, the elements of pure science, and, as shall be judged expedient or proved useful, agricultural, mechanical and ornamental arts, will variously accompany the mental and moral discipline; and thus a broad and sure basis will be laid for every degree of intellectual attainment and moral excellency. All this appears in speculation to be very practicable in a well-instituted plan of public education, of which a part only, and that perhaps not the most valuable part, is to be accomplished either in the present domestic education, or in the public or private schools which now exist. It is here then that reform, religious, moral, political, ought to begin; and they will prove themselves the greatest benefactors of mankind, who shall be able to shew by facts, that they have laid the foundation of it in a reformed education. Time may shew whether the names of Fellenberg and Owen are to stand first on this honourable list. If, however, the title shall be happily established

by the results of present experiments, of one thing we may, I trust, be confident—that there will not be wanting numbers, who, conceding to them the praise of discovery and projection, will rejoice to co-operate according to their means by pecuniary aids or personal exertions in carrying on so great a work. It is not possible to imagine an object more worthy or more likely to kindle the most active zeal of every enlightened philanthropist, let it only be made to appear a practicable one. If the condition of society is ever to be greatly improved, great improvements and great changes in the general education of mankind must precede and prepare it. Mr. Owen has well remarked, in an Address delivered to the inhabitants of New Lanark on the opening of the institution, that “the minds of children are now impressed with false notions of themselves and of mankind; and instead of being conducted into the plain path leading to health and to happiness, the utmost pains are taken to compel them to pursue an opposite direction, in which they can attain only inconsistency and error:” “That it must be evident to common observers, that though children may be expeditiously taught by either Dr. Bell’s or Mr. Lancaster’s system, to read, write, account and sew, yet they may, at the same time, acquire the worst habits, and have their minds rendered irrational for life:” “That reading and writing are merely instruments by which knowledge, either true or false,” (truth or error,) “may be imparted; and when given to children are of little comparative value, unless they are also taught how to make a proper use of them:” “That the manner of giving instruction is one thing, the matter or instruction itself another; and no two objects can be more distinct. The worst manner may be applied to give the best instruction; or the best manner to give the worst instruction.”

May I be allowed to request, Sir, that any of your correspondents in the North, would communicate, through the medium of your valuable Repository, whatever useful and interesting information they may possess respecting that branch of Mr. Owen’s establishment which is employed in the education of children. I would solicit this favour from your correspondents

at Leeds in particular, because several inhabitants of that town have enabled themselves to give certain information on the subject. It is stated in the ninth Number of the *Economist*, "that a deputation was appointed by the township of Leeds, 1819, to visit Mr. Owen's establishment at New Lanark, and there to examine into the practical results; that this deputation consisted of Mr. Cawood, a gentleman who then filled the office of Churchwarden; Mr. Oastler, an aged and benevolent character, and a principal leader among the resident Methodists at Leeds; and Mr. Baines, the proprietor of the Leeds Mercury, who is a member of a congregation of Dissenters called Independents; that one of these gentlemen was known, if any thing, to be rather unfavourable to the system he was appointed to examine, and neither of the two others had any bias in its favour; and that, of different political principles and various religious persuasions, they were well qualified from their previous habits and pursuits to take a cool and impartial view of the establishment, and to form an accurate judgment upon its merits: that they returned from the examination to Leeds, full of admiration of scenes of which they had been unable to form any previous conception, and especially of the system of training and educating the children, and the happy effects which arose from it." The *Economist* adds, "I have had the pleasure of reading Mr. Cawood's private journal, and I do not remember having been ever more deeply affected than by the delight with which that gentleman suffers the feelings of a benevolent heart to run over, as it were, in expressions of affectionate love and admiration of the children, and of blessings on their innocent and endearing deportment."

It is also stated, in the same Number, "that the Translator of the two published reports of Mr. Fellenberg's institution at Hofwyl, visited it in the summer of 1819, and observed, that the conduct, morals and behaviour of each new pupil were almost immediately brought to the standard of those previously trained to the rules, habits and intentions of Mr. Fellenberg. In the seminary for the rich there were about 100 pupils of several nations, among whom were princes and

noblemen of various ranks; all of whom, as well as their teachers, were actuated by one common desire of improvement and anxiety to realize the expectations of their director, whom they loved and revered. He proceeded always upon the important principle, that the pleasure of doing well, if it has been enjoyed by the young mind, will be found a stimulus sufficiently strong to excite to great and continued exertion; and that a child so brought up will always prefer doing well to doing ill."

If these several reports are, in the main, statements of facts, they are facts which point to sacred duties and blessed effects; and it can no longer be a question, in what way man can do the greatest good to man. In anticipating the use that may and that must sooner or later be made of them, and its bright results, we seem to have escaped from a dark and chilling clime, till reminded, that even now a dense cloud of prejudice and illiberality hangs over us, beneath which bigotry or selfishness would still be seen, binding up every mind of man in the trammels of established creeds, and, to make the work sure, placing every infant mind under the absolute controul of the clergy.

JOHN MORELL.

Essex,

November 9, 1821.

SIR,
IT has happened to the Sacred Scriptures, in some instances, to be interpreted in a different manner from any other writings, by straining the sense of strong expressions to a greater height and a more universal extent than they were intended to imply. This observation is suggested by considering the passage, quoted by the Apostle Paul, Rom. iii. 10, 11, 12, with great propriety to his subject, from Ps. xiv. 1, 2, 3. In this passage the Psalmist speaks of the Jews, among whom, he says, "There is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God: Every one of them is gone back, they are altogether become filthy, there is none that doeth good, no not one."

However true and just the description is, as to the times and persons of whom it is given, yet, I presume, it

could not be intended as a description of the character of all mankind at *any* time or under *any* dispensation. The manner in which some of these characters is expressed, "there is none righteous, no not one, there is none that understandeth and seeketh after God," is at first view so general, that persons who have adopted the worst opinion of human nature, and would represent it in its most depraved state, may from hence take occasion to say, that this is absolutely asserted to the full extent of the words, which are universal and without restriction.

But before such an opinion of the whole human race, by nature, can be justly deduced from such a passage of Scripture, it should be considered, whether such general expressions are not frequently found among all writers in a relaxed sense. Such there certainly are, which we understand accordingly, without any difficulty. Is it not then possible this may be the case, nay, will it not be found the probable sense of this very passage? The Psalmist does not speak of human nature itself, or of all mankind as naturally corrupt and utterly indisposed to all good, and continually inclined to evil; but of the habits of wickedness which men had contracted by their own evil-doings. This is not to be understood of every man then living, as if there were none righteous, no not a single individual. For in the very Psalm from which these passages are taken, in which David, in such strong colours, describes the wickedness of some, he, at the same time, speaks of the good and virtuous who were then in the nation, in opposition to these vicious persons. "There were they" (the workers of iniquity) "in great fear; for God is in the generation of the righteous." Here the righteous are opposed to the wicked, which shews that there were men at that time, and in that nation, to whom the latter character did not belong.

The next part of the description, "There is none that understandeth, that seeketh after God," in the same manner does not imply any more than that there were but, comparatively, few that did so. It cannot be supposed a universal character of all men, without exception, in all ages. The Divine Being having revealed himself to the Jews, that revelation, as well as the

works of God, certainly engaged some of them to seek after God and understand his will. Many also among the Gentiles were not without their inquiries after the Supreme Cause and Superintending Power of the universe. And although they were not so successful in their researches into the nature and perfections of the Divine Being, as to attain a true understanding and just conceptions of God and the glory due unto his name, but idolatry and superstition in all their forms grew to their greatest excess, and universally prevailed, yet it appears from the writings of their greatest and best men, that God was the subject of their serious and diligent inquiries; and some of them had so far understood the subject as to speak of the Divine existence and character in the most just and sublime manner. And, which is to their great honour, men of the most illustrious genius and in the highest civil stations in Greece and Rome, when they retired from the forum to their beautiful villas, employed their time in rational and ingenious conversations upon this topic; upon the nature, works and providence of God; the laws of nature; the duty, destination and hope of man; and the like important inquiries.

The next part of the sentence, "They are all gone out of the way, they are together become unprofitable," being not such absolute characters of evil as the other, need not be taken notice of; but what follows is of the same exclusive nature of all degrees of good as the two first. Now this expression, "There is none that doeth good, no not one," is not, I apprehend, intended to set forth the nature of man as utterly averse to all good, and destitute of all principle and disposition to do good in any instance, nor to assert that not one single person among the race of men doeth good. The Scriptures allow and suppose that there are men who do good, who perform acts of kindness and beneficence, of virtue and goodness, and that from good principles and dispositions. And experience will testify that it cannot be said universally, "there is none that doeth good, no not one."

The truth, therefore, appears to be, that this character, as well as the former, is not levelled at human na-

ture in general as its portrait, nor at the Jewish nation in the series of their history, nor at the Gentile world, though aliens from the commonwealth of Israel. And though the accounts, deplorable as they are, might be truly given concerning many of the Jewish and Gentile nations, and even of Christian nations too, yet never without some particular exceptions. And, indeed, when, in any age of the world, such universal characters of vice are drawn by the sacred writers, or by any writers, they generally refer not to all living, but to a certain great number of profane persons appearing openly in such times and places.

The very drawing of such characters implies a very great sense of the infamy of them in the breast of him who draws them, who is, at least, supposed himself to be an exception; and not only an exception, but, by the detestation he expresses of this monstrous depravation, to be a real example of the contrary virtues.

In the account the Apostle Paul has given of the vices of the Heathens, in the first chapter, no one can suppose that he meant to charge every man under the light of nature, with all that black catalogue of heinous sins; or that there were not in his esteem, instances of persons among them innocent of every one of them, and even commendable for all the contrary virtues. And in producing these characters of Jews from Jewish writers, he, doubtless, (I cannot doubt it myself,) intended the same exceptions.

All that I have endeavoured at, is to represent what appears to me the genuine sense and extent of such descriptions as these in Scripture, that to whomsoever they may be truly applied, (as, alas! they are too often just to far greater numbers at all times than charity and virtue would wish,) yet they are not to be taken for the genuine and natural portrait of human nature, and the universal character of all men, even in very corrupt times and nations.

To point general doctrines concerning human nature, the work of God, from such descriptions of the character of the great multitude of vicious persons, is injurious to the Divine Being who formed us, the source of gloomy thoughts which terrify many

good and virtuous minds, and is deviating from the true meaning and scope of the sacred writers. In general the estimation and judgment of the characters of all particular persons are in the hands of God, who will impute to no man any evil but what he is truly guilty of; who sees, distinctly, the various degrees of virtue and vice which are in every mind and life, and who will not depreciate or overlook the least good that is cultivated and practised by any of his rational creatures.

It is repugnant to the feelings of every well-disposed mind, to form the most shocking ideas of the character of its nature. The honour of *that* should be consulted for the honour of its great Author; and though it be found stained with great impurity, yet, let it ever be held a sacred truth, that its depravation is wilful, and arises not from the necessity and impulse of its divine formation, but from the voluntary abuse and perversion of its faculties.

JAMES MANNING.

SIR, *Bristol, Nov. 1, 1821.*

I WAS long of opinion that the book of *Job* was written by Moses; the arguments of many former writers appeared to me almost conclusive upon that head. I have been lately reconsidering the subject, and think there are many strong reasons to support the conclusion, that it was not produced earlier than the *Babylonish captivity*. One of the chief of these is, the *machinery* which is employed as an introduction to the whole. By the most judicious interpreters, this is admitted to be allegorical; the allegory, however, must be derived from the notions entertained by the writer, or the age in which the events are supposed to have taken place, upon such subjects. Now it appears to me, that if Moses had been either the writer or the compiler of this purely *theistical* and *Unitarian* poem, and had known, or believed in the existence of such a powerful agent of evil as Satan is here represented to be, he would certainly have introduced him, by name, in the account he has given us of the introduction of sin into the world: this would, surely, have been more intelligible than putting language into the mouth of an animal who never had the power of

speech. What Moses meant, we have no means of knowing but from the language he has used; and it is certain that he has not given the slightest intimation that the tempter was some superior being concealed under the form of a serpent. The term *Satan* is a mere Hebrew word, and signifies an adversary, an enemy, or accuser: the *first* time it occurs in the Bible is 1 Chron. xxi. 1, where he is said to tempt David to number the people; the *second* and *third* times are in the book of Job; the *fourth* time is Psalm cix. 6, where the enemies of that prince are represented as saying, "*Set thou a wicked man over him, and let Satan*" (an adversary) "*stand at his right hand.*" The only remaining places in which this word occurs in the Old Testament are in the first and second verses of the third chapter of the prophecy of Zechariah. The *late* period in which this word was used among the Jews, is an argument against the book of Job being written by Moses; and, in connexion with the manner in which it occurs in the prophecy of Zechariah, which was delivered after the return of the Jews to their own land, a presumptive argument that the said book was not written *before* the Babylonish captivity, and as it made a part of Ezra's canon, the most probable supposition is, that it was produced during that period.

It is, however, very possible, that the *introductory* and *concluding* chapters may have been added by some writer, soon after the return from the Babylonish captivity, or during its continuance; and that all the rest of this venerable poem may be as old, or even older than the age of Moses. I am not sufficiently acquainted with the writings of learned Jews to know if any of them have adopted this opinion. If you should insert these brief thoughts in your valuable work, perhaps some of your correspondents will endeavour to throw some light upon the subject,—should that be the case it will be very acceptable to

E. BUTCHER.

SIR,
ALTHOUGH I think with your correspondent S., (XVI. 596—599,) that such questions as those of Liberty and Necessity are not very

proper for a popular work, I am inclined, with your permission, to suggest a mode of defending the freedom of human agency, which, if not conclusive, is perhaps not wholly absurd. I think it may be admitted, that the doctrine of Necessity should not be affirmed, except its truth could be made absolutely certain; because it will hardly be denied, that bad consequences *may* be the result of its admission. It is plainly contrary to the received opinions of mankind, and to those opinions which, I think, have been the basis of the belief of all mankind in a future state. The dissolution of the body of a man was as obvious to the senses of all men in all ages, as it is to us now; and there could appear to be no sensible difference between such a dissolution and that of the body of any other animal. How came it then, that an universal belief pervaded all nations, ages, tongues and people, that for man, and man only, there would be a future state? Only, I think, because *man* was supposed to be the master of his own actions, and that his conduct, whether good or bad, was the result of avoidable determinations. Now, the belief of all mankind, concerning *subjects of their own consciousness*, is surely entitled to most weighty consideration. It is in vain to compare this opinion to that of men concerning the rising, setting and motion of the sun, since that notion applies not to consciousness, and is a similar error to that of a man who thinks the trees move when he is sailing down a river. If it should hereafter be discovered that food does not nourish men; I shall then think that a parallel case is found; for men have always believed that food nourishes them; and when they are found to have erred in this, I will admit that they may have erred in their notions of liberty, of which they have ever thought themselves conscious. Having made these remarks, I proceed to state the way in which I think the freedom of human agency may be defended, always bearing in mind, that I think it reasonable, on such a question, to demand that probabilities, on this side, should be met only with *certainities* on the other side, from the consideration of possible consequences.

Reason is conversant only with

facts, and without facts she can do nothing. In her purest and most conclusive exercise, on mathematical truth, facts are her *sine qua non*. With the liberty of human agency, therefore, reason has nothing to do previously to the establishment of the facts of the case. Whence do we collect evidence of the existence of this liberty? Only by consciousness. If, therefore, it exist, it is a mere fact, in the establishment or overthrow of which reason has nothing to do. Othello's occupation is gone. As to the evidence of this freedom, *as a fact*, to each individual his own consciousness is the first and best evidence, and then the testimony of others, as to *their* consciousness. Look at this testimony. Is it not nearly universal? The feeling of remorse in men, in all ages, is conclusive. We do not feel remorse because we catch a cold or a fever, though such as are fond of life may feel sorrow on such an occasion; but who does not know that remorse and sorrow are two very different feelings? It is of the essence of remorse that he who feels it thinks that a different determination, concerning certain actions, was in his power; and I think every one who reflects upon the nature of remorse must admit this. Dr. Priestley seems to admit that even Necessarians, from former association, feel remorse, but suggests, that a pure Necessarian, acting up to his principles, would feel none; but all his remarks shew, that, even in his opinion, no speculations *can destroy* the feeling of remorse. So strong and so universal is the consciousness of freedom!

I am well aware of the subtle argument of Jonathan Edwards, that every present volition must either be determined by the existing motives, or by a previous volition; going back in an indissoluble chain of connexion to the first volition. But until we know something more of the human mind, this cannot be admitted to be a demonstration. For why should any volition be *determined* by motives? The mind in determining is not destitute of consideration; but that motives *determine* it, and not its own agency in the survey of many considerations, ought to be *proved*. I reject the term *motives*, as applied to the considerations under the survey of the human

mind. Motive is something that moves; and to apply it to the considerations in the view of the human mind in action, is to take the very matter in dispute for granted. The imagination immediately plays tricks with the word, and converts the *motive* into the *agent*. In point of fact, does not this argument of Mr. Edwards' (far the most powerful assertor of Necessity) take for granted, that we are able to analyze all the operations of the human mind? If it do, I think it is not entitled to our confidence; and he thought it demonstration, as he entitled the chapter containing it, the *impossibility of Free Will*. Now it is evident that this assertion implies no less than that *we know* that it is impossible for God to create a free agent. Do we, indeed, *know* this?

Now nothing seems more clear to me than this, that it has been the belief of the freedom of human actions, that has laid the foundation of the belief of a future state in every age and country; and that this belief alone preserves the expectation of such a state amongst mankind. I say this with the highest respect for the characters and talents of such as are advocates for the opposite doctrine, and leave the reasoning to the judgment of the reader.

HOMO.

P. S. I do not perceive that the Edinburgh definition of Cause and Effect, as quoted in your last Number, [XVI. 700,] by Dr. Morell, at all affects the subject in dispute; it is, besides, rather a definition of the manner how we obtain the evidence of the existence of Cause and Effect, than of what constitutes Cause and Effect. The dispute about what we call Liberty and Necessity is not at all a merely verbal dispute; but one concerning a most momentous distinction. If the conduct of man be the *certain* result of his bodily and mental constitution and circumstances, of which he is not the author, the doctrine of Philosophical Necessity is true; if otherwise, it is false. Is this a mere verbal question? I confess, I can conceive of no question that was ever agitated by man, less entitled to the character of a play upon words than this is.

Curvey Remarks on the Island Borneo, made during a Residence of nearly Three Years thereon; and during Voyages made to different Places on it, and the neighbouring Islands.

[Referred to in Unitarian Fund Report, 1821. See Vol. XVI. p. 740.]

EXTENT and geographical situation.—From Tanjong Salatan, S. E. pt. lat. 4° 11' South; to Tanjong Sampan-Mangis, N. pt. lat. 7° 20' North; being in diameter, N. and S., 691 miles.

From Point Kanecoongan, in lon. 119° 10' East; to Tanjong Apee, in lon. 108° 40' East; being in diameter, East and West, 580 miles.

General appearance.—Two chains of mountains, the highest of which are granitic, beginning in the S. E. and S. W. corners of the island, and running generally parallel to the coast, though at a considerable distance, and leaving an alluvial border, containing plains of great extent, and moderately elevated and undulating lands between it and the sea. The Eastern chain is of regular appearance and moderate elevation, increasing as you proceed to the northward; the Western chain begins in insulated hills, chiefly of the table appearance, though some few of a conical shape are to be seen amongst it, and it increases in height and regularity of appearance on proceeding to the northward, where the two chains approximate to each other, in an arched form, leaving the vast mountain on the north coast, called Keeney-Baloo, as it were the key of the arch, or rather semi-circle. This mountain is visible at upwards of 100 miles' distance in clear weather, having myself seen it appearing of considerable height at 95 miles' distance. A little to the southward of this mountain, the great river takes its rise, of which the river of Banjer Massin is the second branch in magnitude; that called the Great Dyac River being of sufficient depth at its entrance, and for upwards of 150 miles inland, to admit ships of any size or burthen. This great river, on reaching the level lands, divides into three large branches, of which are what is called the River of Banjer Massin and that of the Great and Little Dyacs. This noble river, affording access to the interior of

this vast island, is navigable for large boats, nearly 500 miles from its mouth; and were the country ever to become populous and civilized, its importance would be enhanced accordingly. Besides this principal river there are numerous others falling into the sea all round its coasts; some of which, as the river of Pontiana on the S. W., and Borneo Proper on the N. W. coasts, both, and particularly the last, are much larger than the Thames. Some of the mountains on the N. W. coast are volcanic, but not of a violent description, and earthquakes are rarely felt, and never commit devastation in the manner frequently effected in Java by them. Both hills and valleys are fully wooded, except where spotted by human cultivation. The vegetable productions are numerous and important, though the scantiness of the population renders them, as it were, useless to that population themselves, and also to their neighbours. Among the valuable timber trees are the following: teak, mahogany, manchineel, iron wood, ebony, lignum-vitæ, blackwood, greenheart, camphor, cedar, sassafras, biliary, a wood nearly incorruptible in any possible situation, and resisting the attacks of the teredo-navalis, or sea worm, for many years. Many dye and medicinal woods also are to be found in abundance; and the botanical productions of the country will amply reward those who shall be enabled to explore its treasures. The staple article of vegetable produce for exportation, is pepper, and after it are camphor, rattans, canes, frankincense, lignum, aloes, the excellent red dye, known in commerce by the name of dragon's-blood, and which is manufactured by boiling the seed-nuts of a peculiar species of rattan or cane. Sugar cane is large and plentiful, but only reared for the purpose of eating, or rather sucking, in its raw state by the natives. Sago is manufactured by them, but to little extent, although the palm abounds: an extensive and valuable pearl-fishery, existing on the north coast, would be of immense advantage, if the pirates were not to harass and capture the fishermen. Bees' wax is an article of considerable export to China and Bengal. The edible bird's nest is found in considerable quantities in the caverns of the mountains, and is very

valuable in the Chinese market. Coffee has been lately introduced, and will amply repay its cultivation; indigo also would become very important under a free and enlightened system of government. All the numerous varieties of fruit, produced in the islands of the Archipelago, are common to Borneo. The mangustin and pomegranate appear, however, to be superior to the same fruit elsewhere. The rivers and coasts abound with fish of many different sorts, most of which are extremely good. The alligator and crocodile are numerous in the rivers, but are very little feared by the natives, and, indeed, may be said to be very harmless. Although the neighbouring islands of Java and Sumatra have the tiger in abundance, yet Borneo is perfectly exempt from wild beasts, of any dangerous kinds: a small species of bear is found in it, and the rhinoceros exists in the interior. Deer are very numerous, being seen in herds of many thousands. Wild swine are also extremely numerous: and wild buffaloes, and almost every species of the monkey, from the orang-outan to the smallest species known. Snakes of many kinds exist, but not in very great quantity, and few are of a venomous species. The double-headed snake, I have seen a pretty large specimen of, but whether it be a *mus* nature or otherwise, I am not able to say with any degree of certainty. Gold is generally distributed through the whole extent of the country, and the mining for it affords employment to little short of 100,000 Chinese emigrants, who are constantly coming from and returning to China with their gains. The natives confine their searches after this precious metal to the sands of the rivers in the dry season. The import of Bornean gold into Calcutta has been for some years (previous to the Dutch restoration to the controul of the Malayan Archipelago) upwards of £50,000 annually. The annual produce of the island is probably upwards of £500,000, the chief part of which goes to China. Copper has lately been found, and is now wrought in the western parts of the island. Iron ore, of most excellent quality, is abundant, and though but partially wrought by the ignorant natives, it would, in the hands of Europeans, suffice to supply all the Archi-

pelago. Fit coal is in great abundance, and so near the surface as to be exposed to the air to a great extent in several places. Asphaltum or earth oil, which forms so valuable an article of produce in Pegu, is here in abundance, but quite neglected. Platina is found among the gold, but thrown away by the natives. Though many other valuable mineral productions doubtless exist, yet as being unknown to the natives, I shall close the list with the diamond, which is found in various parts of the country, chiefly in that of the Aborigines, in considerable abundance, and of different sizes and water. One of the largest diamonds in the world, weighing 367 carats, is in the possession of the petty Malay Prince of Luceadana.

The population of Borneo consists of Aborigines, under the names of Pani, Dyac, Ngaju, Idnan, Buguet, &c., possessing the whole interior of the country, and south and north-eastern coasts. The Pani are the most ferocious, devouring the slain, and sometimes some or all of the prisoners after a battle. The Dyac is a step further advanced, or rather less degraded, in intelligence and civilisation, and having had considerable acquaintance with them, I can speak of their habits with a greater degree of certainty than those of any of the others. The Buguet, or Bukit, are timid, and inhabit (as their name implies) the secluded glens of the mountains, and on the appearance of strangers abandon their huts and hide themselves in the caverns. Salt is exchanged with some of them in the most inaccessible places of the country, for from one half to the whole of its weight in gold.

The coasts are mostly inhabited by Malayan, Javanese and Chinese colonists; the two former under independent princes, generally of Arabic, missionary, trader, or pirate extraction. Pontiana, on the west coast of the island, and now one of the most flourishing, was formed early in the last century by an Arab pirate, with the crews of his fleet. Banjar Massin was founded by an expatriated Javan prince about five centuries ago, and is the most civilized and populous state on the island, after Borneo Proper, which is chiefly Chinese, though the prince be nominally a Malay. The Abori-

gines are rather under than over the middle stature, and very active whenever an object is presented to their minds adequate to stimulate exertion. Their complexion is copper-colour, but many of their women approach to a tawny-white. Much diversity of feature is found among them, from the aequeline and Roman to the flat and Tartarian, though the latter predominates. Their religious ceremonies consist in praying to a species of kite; (the same bird which is held in veneration by the Hindoos;) they believe it to be the carrier of their prayers to the spiritual beings whom they suppose to superintend the weather and the affairs of men. They judge of the responses by the mode and direction of flight used by the bird when next seen; and by such indications they are guided, and undertake or defer journeys, expeditions, &c., accordingly. At the death of a notable person they sacrifice, by beheading, one or more of his slaves or prisoners, for the purpose of providing him with attendants in the other world, believing that the good and great (according to their ideas of those qualities) are waited on in the next world by the wicked and the slaves. At the marriage of distinguished individuals, a human head must be brought by the bridegroom to the bride at the door of her house; she receives it into her lap, and carrying it into the house, she has it put into a cage and affixed over the door-way. A buffalo and pig are, however, substituted in both these rites in many instances. The heads for this purpose are mostly obtained in the following manner:—A number of the comrades of the bridegroom, sufficient to constitute a strong boat's crew, associate with him, and go to the mouths of the rivers, &c., inhabited by the Mussulmen, and there hiding themselves among the mangrove woods, they watch for travellers or fishermen, whom, when they espy in parties not strong enough to resist them, they dart out on, and spearing the people, instantly decapitate them and retreat with all expedition to their own country. Probably, the injuries committed by them on each other occasioned the introduction of these bloody customs, and the villainous proceedings of the Mussulmen towards them contribute to keep it up. It is

known and acknowledged by the Mussulmen Malays of Banjar Massin, that several of their princes have crusaded, or rather crescented, against the Aborigines, for the purpose of forcibly circumcising and converting them, though not hitherto with much success. The Aborigines appear to be a mild, intelligent race, and I therefore believe that such practices would easily fall before the religion of universal brotherly love. They have feasts at the beginning and end of seed-time and harvest, when they intoxicate themselves with palm wine, having mixtures of inebriating substances infused in it. Polygamy is barely suffered among them, and of course is rather rare and is not reckoned honourable. Their women enjoy considerable liberty, and are not kept in such a wretched state as is usually found to be their lot among savages. They have some confused notions of a Supreme Being, but they generally consider him as being too great to take cognizance of their ordinary actions. However, hardly any two of them agree in their tenets on this point. On asking them, How do you believe or suppose this visible world to have been first formed or produced, and continually held up as you see? They answer, How can we tell? We know nothing about it, but we would be glad to know. They have no letters, and tradition is quite faint, puerile and uncertain among them. The Malays and Javanese are Mussulmen, but little bigoted however, and extremely ignorant, even of the Koran. Little difficulty would be found in establishing the Christian religion among both classes, if its professors practised its morality, and preached only its genuine, simple and unadulterated doctrines. The Trinitarian-Antichristian religion, which arrogates to itself alone the sacred name of Christian, will most assuredly never succeed in converting Mussulmen of any nation to its absurd tenets. Solitary individuals of an unusually mystic or benevolent turn, may here and there embrace its deformity for the sake of its beauties; but those are and will always be too few to be of any moment as to a general change. An intelligent native with whom I had some conversation on this subject, was surprised to learn that there were any Christians who asserted the proper

unity of God, and thereupon observed, that since we were agreed as to the Divine object of reverence, the only difference which existed was the question, Whether Jesus Christ was the last of the prophets, the finisher of the dispensations of God to man, or merely the forerunner of Mahomet? To which I assented; and observed, that we could only come at the solution of that question by comparing their respective doctrines with the attributes of the One Universal Father of all; and that it could never be reconciled to unbounded love to all his works, that he should authorize one man to destroy another for his (God's) sake, he being abundantly able to do that himself in an instant, and by so doing avoid the evil which must be produced by authorizing man to do that for him, the execution of which must make the world a hell, and mankind devils incarnate. This reasoning appeared to startle him, and he acknowledged that it deserved consideration. I never had an opportunity of seeing him again. Several others whom I had now and then a few words with on these subjects, generally declined entering into an argument on it, assigning their reason to be, that the first question was not whether Mahomet or Jesus was the prophet of God, but whether it was lawful to worship one God, or three or more; and they looked on my assertion that I believed in one only, as a mere bait to draw them into argument, and so declined it. Upon the whole, I apprehend Borneo offers a very favourable appearance for the planting of the Christian religion, which has not yet been preached in its land under any form, except some traditional efforts of the early Portuguese may be reckoned an exception. A missionary would probably be most useful and successful among the Aborigines; he should on his arrival among them, profess to be come among them merely for the purpose of teaching them the use of letters and the arts of life, both of which they are now anxious to acquire. They would soon inquire about religion, when I would propose that he should merely tell them what was believed, or thought to be respectively the systems held by the Mahometans and Christians, without, however, at first mentioning the names of the dif-

ferent religions, and I am fully convinced that they would embrace Christianity ere they knew its name; and when once it was established in a few villages, it would rapidly spread over the country, with happiness and civilization in its train. Their present state relative to political government, has in it the rudiments of that best form which mankind have yet devised, or at least hitherto put into execution. Their villages and districts are all independent of each other, and the oldest men of the village select the chief, who frequently is so selected from the same family successively; but that forms no hereditary claim, personal abilities alone deciding the choice. These chiefs lead the warriors to battle, and exercise authority, or rather execute the law or rather custom, according to the decisions of the old men afore-mentioned. They are, in fact, such as the Highland chieftains were, previous to their contamination with the Gothic institutions of feudalism which were established among their neighbours; possessing power of life and death by the general consent of the heads of families, and not claiming any individual right over the persons, lands or property of the tribe or district, his duty being to have a proper division made, and every thing executed for the general good. On occasions of quarrels with their neighbours, they form associations of villages more or less numerous according to the nature of the attack by the enemy, or to the power of persuasion possessed by those who are more immediately attacked; and a principal object with the Mussulmen has been to prevent such associations, which would resist their persevering encroachments, or, perhaps, overwhelm them entirely.

[To be concluded in the next Number.]

*Birmingham,
Dec. 21, 1821.*

SIR,
THE Committee for superintending the Sunday-evening Lecture in the room belonging to the Sunday-schools of the Old Meeting-house in this town, request your insertion of the following sketch of the origin of their institution. They think it not improbable that some of your readers may be placed in similar circum-

stances, to whom it may suggest a plan of mutual improvement, and who may not be disinclined to make use of the experience of a society already existing, in carrying their views into effect.

A Sunday-evening Lecture had been delivered at the Old Meeting-house during the time that the Rev. Stephen Weaver Browne was minister of the congregation: when, upon his removal to Monkwell Street, London, the Lecture was suspended, a number of the young men connected with the Old and New Meeting congregations and schools, feeling that it had been attended with important religious advantages, formed a plan to continue a Sunday-evening Service until the regular Lecture in the Old Meeting-house should be resumed. The use of the large room belonging to the Old Meeting Sunday-schools having been cheerfully granted, an evening service was immediately commenced. The service, selected from the most approved liturgies and sermons, is read by one of the members of the committee, or by some friend invited by the committee to officiate; the sermon, which any member may select for his appointed evening, being submitted to the approbation of the Committee. This regulation, however, of course cannot take effect when any minister is invited to preach, and the society has already had the gratification of engaging the services of its own ministers, who have thus given their sanction to the institution. That its plan is more generally approved, the Committee are happy to infer from the increasing numbers of those who attend the service—the room, which is calculated to hold upwards of 300 persons, having been on some late evenings even inconveniently filled. The use of the room having been granted to the society, the expenses attending the service will be trifling, and a subscription of one shilling per quarter it is estimated will be adequate to the whole. A library for the use of the members has been established; and the Committee beg to add, that they shall feel grateful for any copies of Sermons that may from time to time be published, not only as forming an addition to their library, but as affording an inference that their object

and plan is approved by those who publicly support the cause of virtue and religion.

GEORGE TYNDALL,
Secretary.

Edinburgh,

SIR,

Nov. 7, 1821.

IN a note to Southey's *Life of Wesley*, is the following information as to the tenets held in the latter part of his life, by William Law, the excellent author of the "Serious Call." "The opinions which Law entertained in the latter part of his life were these: That all the attributes of the Almighty are only modifications of his love, and that when in Scripture his wrath, vengeance, &c., are spoken of, such expressions are only used in condescension to human weakness, by way of adapting the subject of the mysterious workings of God's providence to human capacities. He held, therefore, that God punishes no one. All evil, according to his creed, originates either from matter or from the free will of man; and if there be suffering, it is not that God wills it, but that he permits it for the sake of a greater overbalance of good, that could not otherwise possibly be produced, as the necessary consequence of an inert instrument like matter, and the imperfection of creatures less pure than himself. Upon his system all beings will finally be happy. He utterly rejects the doctrine of the atonement, and ridicules the idea that the offended justice of the one perfect Supreme Being required any satisfaction. He alleges that Paul, when he speaks of redemption, says, God was in Christ reconciling the world to himself. Now he adds, had the Almighty required an atonement, the converse of this proposition would have been the truth, and the phrase would have been, reconciling himself to the world." From this note it is probable that Law was an Universalist, and approaching to Unitarianism. This is a name of which any class of Christians may justly be proud, and a man's last sentiments should be regarded as his most mature ones, except there be reason for believing that his faculties have been impaired by age. The first sentence of the above strongly resembles an expression of Rev. Philip Holland, that

Instead of saying God is just, wise and good, it would be better to say, God is justly and wisely good, which more nearly coincides with the declaration of the Apostle, God is love.

T. C. H.

Clifton,

Oct. 16, 1821.

SIR,

IN the discharge of a very painful part of the duties of the ministry, I have often been led to lament the want of a work particularly adapted to be put into the hands of Unitarian Christians under the various seasons of affliction. The four following Letters are a humble attempt to supply this want, and should they be thought likely to be acceptable to your readers, may probably be followed by two or three more on similar subjects. I trust no apology will be needed to those to whom some of them were addressed, for my endeavouring to render them more extensively useful.

That your work may continue to be *consolatory* as well as *instructive* to a large class of readers, is the earnest wish of

GEORGE KENRICK.

The Unitarian Mourner comforted.

LETTER I.

A Letter to a Friend, on the Death of his Son at the Age of Twenty.

MY DEAR SIR,

To express my sympathy with you in your late very severe loss, and to contribute towards the restoration of your health and spirits, so anxiously wished for by your friends, are my inducements in taking up my pen to address you.

It is the peculiar excellence of our religion, that it is calculated to afford comfort to the mourner; and it has always appeared to me to evince the truth and value of our peculiar views of it, that they embrace all the common sources of alleviation to our griefs, and represent some of them in a light peculiarly interesting and influential. To have lost a son at so short a warning and at a period of life when a parent begins to see, in nearer prospect, the future usefulness and respectability of his offspring, is indeed a heavy stroke.

But permit me to remind you, that, considering the amiable disposition and upright conduct of your son, and with your views of the free and unpurchased "grace of God which bringeth salvation," you can scarcely entertain a doubt, that the change will for him be greatly for the better. A parent who considered a high state of religious feeling which can be attained by few, and the application of the blood of Christ, through the influence of the Spirit, to the conscience of each individual, as essential requisites for acceptance with God, must be distressed with perpetual anxiety for the salvation of his child while living, and must have the almost difficulty in persuading himself that it is well with him when he is removed. But looking to the goodness of the fruit as a proof of the excellence of the tree, and regarding religious conduct as evincing the existence of religious principle, nothing can deprive you of the hope to which the heart clings in the hour of sorrow, that he who is taken from you for a short time will be re-united to you under happier circumstances, where no second separation need be dreaded. Although one has been employed only for a short time in the vineyard, and the other has borne the burden and heat of the day, yet both may hope to obtain the same glorious reward.

Many serious persons lay great stress upon death-bed repentance and faith, and the dying testimony of the Christian to the excellence of religion. But opportunity for these is seldom afforded. And in what better way can the Christian express his sense of the value of religion, than by the *living* testimony which he affords in the conformity of his conduct to its dictates? The best of us must be sensible of numerous imperfections in his conduct, and can claim nothing on the ground of merit at the hands of an impartial Judge; but it is not necessary to ascribe perfection to our departed friends, in order to entertain the assured hope of their being mercifully received at the throne of grace.

The heart in affliction naturally turns to its Maker. And how delightful to behold a Being dressed in so terrible frowns, animated by no implacable resentment towards his crea-

times, but smiling with approbation upon their humble efforts to please him;—who, so far from needing to have his favours towards them purchased or his fury appeased, is ever ready to bestow upon them the richest of his gifts; and whose chastisements are those of a father, intended for the highest good of his children! To be the subject of hatred to a Being seated on the throne of universal nature, must indeed be a source of dreadful forebodings. Present sufferings might then be regarded only as the prelude to more overwhelming afflictions to come. But when we remember that the Author of our sufferings is not at all more powerful than he is good, and that he that “maketh sore” also “bindeth up,” and the same hand that “woundeth, maketh whole,” cheerful serenity and composure take the place of gloomy despondency. Thus the character of the Deity is calculated to afford us inexhaustible sources of consolation, however varied and painful the afflictions of life may be. And in proportion as our minds are imbued with a system of religious faith, in which the magnificence of his nature shines without a cloud or shadow, may we hope to be cheered by it in the midst of the deepest sorrows.

That you may experience much of the comfort arising from these and other reflections with which your own mind will not fail to furnish you, is the earnest wish of,

Dear Sir,
Yours, with sentiments of
respect and friendship,

LARSEN H.

*To a Friend, on the First Anniversary
of the Day of his Wife's Death,
and on the Loss of an Infant Daughter,
aged Eleven Months.*

MY DEAR FRIEND,

When I lately saw you, you intimated what indeed no language was necessary to inform me, that the loss of your little infant, together with the return of the day on which you sustained the heavier loss of its mother, had produced a considerable effect in depressing your spirits. I now address you in the hope that the suggestions of a friend may come in aid

of the efforts of your own mind to restore the tone of your spirits; an event so desirable for the sake of your own health and the comfort of your family. I must freely confess too, that I am actuated by the hope, that while I am endeavouring to administer comfort to another, I may be comforting myself.

With respect to the removal of the little girl from this world of trouble, which, to allude to a phrase employed by the Jews, she seems rather to have “passed by”^a than to have entered; it is a happy circumstance for us, that although by their innocent looks and helpless condition, our infant children endear themselves greatly to us while living, yet their loss is not felt in a degree to be at all compared to that in which we suffer on occasion of the removal of those in whose company we have tasted the rational pleasures of social life.

Yet as the parental heart cannot but have formed some fond anticipations of the coming period, when the tongue suspended in silence should acquire the faculty of expressing the varied emotions of the soul, and the dormant powers of the being made a little lower than the angels, should awake to all the energy of life—sacred be the tear which is shed over the infant's bier. Let no proud philosophy censure it as vain and useless, no *affected* piety condemn it as impious. Let nature speak her own language. And let your grief, my friend, be only restrained within proper bounds by the reflection, that he who created the infant object of your tenderness, must at the time have willed its good; and, consequently, will assuredly provide for it some future scenes of rational existence and happiness, in which the end of its being may be answered. Whether it be now the pupil of Abraham and Moses and other ancient worthies, as the belief of some persons may lead them to imagine, or the unconscious associate of its ancestors, as others suppose, I trust there is no presumption in the hope, that the parental relation which has been painfully suspended here,

^a In the modern Jewish Prayer-Books, mention is made of those “who have passed by the world,” by which they denote children still-born.

shall be renewed in brighter worlds; and that the happiness awaits you of beholding your charge advancing rapidly in an interminable course of knowledge, piety and virtue.

But it were vain to make the supposition, that you have yet ceased acutely to feel a heavier loss, in which I seem to have a peculiar claim to condole with you. It were useless for us to attempt to conceal from ourselves, that there are wounds which time heals but tardily. Although the anguish of grief be passed, the heart long experiences a vacancy, which inclines us to exclaim with the poet, when he had lost an intimate friend,—

"In vain to me the smiling mornings shine,

And reddening Phœbus lifts his golden fire,

The birds in vain their amorous descant join,

Or cheerful fields resume their green attire;

These ears, alas! for other notes repine,
A different object do these eyes require,

My lonely anguish melts no heart but mine,

And in my breast th' imperfect joys expire."

GRAY.

My own persuasion is, that when we allow our spirits to sink greatly below their level, it is for want of having our minds stayed on that which is the *main* support of the afflicted—the hope founded on the merciful character of the Deity, and the declarations of the gospel, that the distressing separation is only temporary, and will be succeeded by a happy meeting and an eternal re-union, which will be joyful in an incalculably greater degree, than the separation has been painful. Other aids may be employed with advantage and success when *this* is secured—business, exercise, company, change of scene. But if this main pillar be wanting, every other prop must successively sink under the weight which is laid upon it.

Let it be our business, therefore, my friend, to have this eternal and delightful truth deeply wrought into our minds, that "all that are in their graves shall hear the voice of the Son of man, and they that hear shall live." Instead of attempting to obliterate what is indelible, to forget what can

never be forgotten, let us look steadily at our real condition as deprived, by the wise dispensation of Providence, for a season, of the society in which our souls delighted, to be prepared for an everlasting abode in the mansions of our Father's house, where not a shade shall intercept the rays of his countenance, not a tear be shed for ourselves or others, no cares for the body interrupt the pursuits and enjoyments of the mind. To be deeply persuaded of this truth, is to enjoy a perpetual feast. When the mind, retiring into itself, can enjoy this transporting prospect, none of the cares and accidents of life can ruffle its serenity. Whatever wound is inflicted, the balm is always at hand: such is the powerful efficacy of the Christian's hope. And it becomes us to place ourselves in those circumstances in which this hope may be most effectually cherished. Adopt whatever methods your own judgment shall direct, for keeping alive in the heart the impression of this rejoicing truth of which the daily business of life is too apt to render us forgetful. If such methods are persevered in, I am persuaded no other traces of sorrow will remain upon our minds, but a certain tenderness of spirit which, while it gives no interruption to our happiness, is highly favourable to the cultivation of devout and benevolent affections. That such may be your happy experience, is the earnest wish and prayer of,

My dear Sir,

Yours, with every sentiment of sympathy and friendship,

[Letters III. and IV. in the next No.]

Liverpool,
Dec. 20, 1821.

SIR,
YOUR correspondent, Mr. Rutt, (XVI. 643,) makes some remarks on a pamphlet, by Dr. John Taylor, entitled, "The Scripture Account of Prayer," published after his death, in 1761, which he thinks was written under the influence of feelings not exactly in unison with those displayed in some of his other productions. That this publication originated under peculiar circumstances seems evident, from remarks made by the learned author, which certainly prove the existence at the time, of some misun-

understanding at least among his brother ministers. In order in some degree to account for certain apparently illiberal expressions in the work before us, as well as to trace the origin of the congregation in Liverpool, referred to by Mr. Rutt, in his P. S., it is necessary to go back to the year 1750, about which period a number of the Lancashire Dissenting Ministers formed themselves into a society for the purpose of occasionally meeting together, "in order," as they express it, "to a full, impartial and public inquiry into the state and conduct of public worship, and all affairs of religion amongst the Protestant Dissenters of that part of the kingdom where we reside, and to consult upon and put into execution all methods which shall be judged expedient and conducive to the general advantage and improvement of religion."

Their first meeting was held at Warrington, on the 3rd July, 1750, when several rules were agreed upon for the regulation of meetings, which, it was decided, should take place three times in each year, including the provincial meeting. Certain questions were then proposed for discussion, and among others was the following:—"As Christian societies have a discretionary power of conducting the public forms of their worship in the manner which they apprehend most agreeable to their own circumstances and the general design of the Christian religion, whether public forms might not be introduced amongst the Dissenters with general advantage."

The conversation on the foregoing question took place at Preston, on the 10th September, 1751, thirteen ministers being present, when the result was, that the majority gave it as their opinion,—*"That a proper variety of public devotional offices, well drawn up, in no respect to be imposed, and to be altered at any time as circumstances shall require, might be introduced amongst the Dissenters with general advantage."*

On this occasion the following minute was made by the Secretary:—"In the course of the conversation, one of the ministers took occasion to represent to the assembly the light in which the Rev. Mr. Chandler of London, looked upon these meetings; that he was pleased to approve of

them, and of the introductory questions that had been debated. It was resolved to open a correspondence with him on these subjects."

The same question was again brought forward for discussion at the provincial meeting, held at Manchester, 12th May, 1752, at which thirty-five ministers were present. The issue was, that a conviction seemed to exist of the expediency of a public form of Prayer for general use; and a committee of eight ministers (among whom was Mr. John Brekell, of Liverpool) was appointed "to consider the subject particularly, and to represent the arguments on both sides the question, as fully as possible, as they shall occur in reading or otherwise."

This committee had instructions to meet at Warrington, the second Tuesday in the following September. It was then ordered, "That a letter of thanks be returned to Mr. Chandler's letter, and that he be acquainted with the business appointed for the committee; and that he be desired to give his fullest thoughts on the subject; and that he be pleased to direct us to such farther correspondents as he might judge proper should be applied to."

I have not been able to trace the exact proceedings of this committee, but there is no doubt that a full inquiry into the subject appointed for their consideration took place; and two MSS. which I have perused, written at this time, bear testimony to the earnestness with which the investigation was pursued. One of these was from the pen of Mr. Job Orton, whose assistance was desired. It is of some length, and warmly in opposition to the proposed measure of a Liturgy. About the same period, it is probable, that Mr. Brekell first brought forward the MS. referred to by Dr. Taylor, (p. 35,) also against a prescribed Form of Prayer, and which never appears to have been published.

The discussion on the subject of a public Liturgy seems to have been a prolonged one, for in the year 1758, Mr. Brekell published his "Remarks on a Letter to a Dissenting Minister, concerning the Expediency of stated Forms of Prayer for Public Worship," ascribed by Dr. Taylor's Editor to the Rev. Mr. Seddon, of Warrington. Nor did the affair end in barren spe-

edation; for in 1763 a chapel was erected in Temple-Court, Liverpool, for the use of a number of individuals, principally from the congregations of *Maze Street* and *Ben's Garden*, who had taken up the matter and resolved on using a Liturgy. Application had been made to several of the neighbouring ministers to assist in its compilation, and, among others, to Dr. Taylor, who declined the overture, giving his reasons in his "*Scripture Account of Prayer*," addressed to the Dissenters in Lancashire, for opposing what he considered an unauthorized and injurious innovation, whether in reference to an individual congregation, or to a plan which he insinuates was contemplated, of introducing a Liturgy, generally, into all the congregations. The entire merits of the case can now only be but imperfectly known, but it is evident that this lengthened discussion had no very amicable termination; and Dr. Taylor calls upon the body of Dissenters to resist every attempt to force upon them any measure not strictly compatible with their religious liberty. "I had it," says he, (p. 72.) "from a principal hand in the affair, 'that it was proposed to have a meeting of ministers every seventh year, to review and adjust the orthodoxy of the new Liturgy, and to reform any faults therein that might from time to time appear.' This would do, once for all, in the hands of persons inspired and infallible; but, as things now are, it will be directly to set up an ecclesiastical jurisdiction among you, over understanding and conscience, lodged in the hands of fallible men. Therefore, how well so ever this may suit the ambition of innovators, you cannot but be sensible it will subject you, should you consent to it, to an intolerable yoke of bondage. A Septennial Synod of fallible ministers will receive from you, or assume to themselves, authority to sit as judges, to determine and settle for you matters of faith, doctrine and worship. How do you relish this? Can you digest it? It is the natural result of this wild scheme. You must either incur the danger of using a corrupt Liturgy, or consent to establish some authority to revise and correct it, as the case may require. This is directly contrary to your own principles, and to that freedom from human

impositions which, as Christians, you are bound in conscience to disdain and reject; and may, in time, bring you into servitude to as haughty and extravagant a tyranny as ever appeared in the Christian church."

Notwithstanding the difference of opinion which prevailed, "*A Form of Prayer and a new Collection of Psalms*" was compiled, and brought into use in June, 1763, when the Octagon Chapel, Liverpool, was opened for public worship, by Mr., afterwards Dr., Nicholas Clayton, who had previously been settled at Boston, in Lincolnshire. He remained pastor of this church till its final dissolution in February, 1776, on which occasion he preached a sermon, afterwards published, and which is pronounced by his friend Mr. Gilbert Wakefield, to be "an excellent composition." During the greater part of the short-lived struggle for existence of the society at the Octagon, Dr. Clayton was assisted by Mr. Hezekiah Kirkpatrick, author of a volume of "*Sermons on various Subjects, with an Account of the Principles of Protestant Dissenters, their Mode of Worship, and Forms of Public Prayer, Baptism, and the Lord's Supper*," published in 1785. Mr. Kirkpatrick afterwards removed to Park-Lane, near Wigan, where he died, 19th September, 1799, in his 61st year.

It does not appear that the Liturgy which had been used at the Octagon Chapel was ever adopted in any other congregation, though I believe it has formed a part of one or two more recent compilations, particularly that still in use at Shrewsbury, in the very chapel once occupied by Job Orton, the determined opposer of prescribed forms of public Prayer.

On the dissolution of the society at the Octagon, proposals were made to the congregation of Ben's-Garden Chapel to join their body, which was agreed to, and Dr. Clayton was associated there, as one of the ministers, with the Rev. Robert Lewin. On the death of Dr. Aikin, in December, 1780, Dr. Clayton succeeded him as Divinity Tutor at the Warrington Academy, and in this capacity he remained till its dissolution in 1783, when he went to Nottingham. He returned to Liverpool shortly before his death, which took place on the

20th May, 1797, in the 66th year of his age.*

Soon after the society at the Octagon was broken up, the chapel, which was a handsome, substantial building, was disposed of, and came into the hands of the Establishment, under the denomination of St. Catherine's Church. It thus remained till the close of the year 1819, when it was taken down, by the Corporation of Liverpool, to make way for some public improvements. On this occasion, the bodies which had been deposited in the adjoining cemetery, were removed, and among other remains those of Dr. Clayton, to the burial ground then recently annexed to the Unitarian Chapel in Renshaw Street.

With respect to Mr. Brekell's works, a list of them (though a very imperfect one) may be seen in Watt's *Bibliotheca Britannica*. Dr. Taylor speaks of him as a learned man. In 1728, he became co-pastor with Mr. Christopher Bassnet, the first minister of Kaye-street Chapel,† Liverpool.

* For a farther account of this estimable man, and of the society at the Octagon and their Liturgy, see *Mon. Repes*. VIII. 625.

† I may be allowed, in this place, to correct a mistake into which a late respectable correspondent, Dr. Toulmin, [IV. 657.] had fallen in reference to this chapel, which is erroneously represented as having originally been an *Independent* place of worship. It was erected about the year 1700, when Mr. Bassnet was chosen minister, a pupil of the celebrated Mr. Richard Frankland, at Bathmell, Yorkshire, with whom he entered in 1696. He was a regular member of the Presbyterian Classis, of the Warrington district, as appears by their records; and a sermon on "Church Officers and their Missions," which he published, (probably on the ordination of Dr. Winder and Mr. Wether, at St. Helens,) in 1717, sufficiently proves the high notions he entertained of the efficacy of the hands of the Presbytery. In 1714, he published a small book, entitled, "*Zobulon's Blessings opened, applied in Eight Sermons.*" It is dedicated "to all that have friends at, or deal to sea, merchants, and others, belonging to Liverpool," and he alludes to "the Dock," not then finished. The society remained in Kaye Street (or, as it is now called, Key Street) till the year 1791, when the present chapel in Paradise Street was opened. The former building

On the death of the latter, July 22, 1744, he remained sole pastor, and died on the 28th Dec. 1769, aged 73 years.

is now called St. Matthew's Church, under the Establishment.

Your correspondent was likewise somewhat in error respecting the original ministers of the congregation afterwards assembling in Ben's Garden. Little doubt exists as to the society having sprung from Toxteth-Park Chapel, near Liverpool, as mentioned by Dr. Toulmin; an ancient place of some note in the annals of Nonconformity. The first pastor of the new church formed in Liverpool, seems to have been Mr. Christopher Richardson, an ejected minister, under the Bartholomew Act in 1662, from Kink-Heaton, in Yorkshire. He came to Liverpool soon after the *Indulgence*, as it was called, of Charles II., in 1672, "where he preached once a fortnight, and the intervening day at Toxteth Park. He died in December, 1698, aged about 80. He was mighty in the Scriptures, being able, on a sudden, to analyse, expound, and improve any chapter he read, in the pious families which he visited" (See Palmer's *Nonconformists' Memorial*, III. 439, 2d ed.) Mr. Richardson most probably preached in the chapel erected in Castle-Hey, Liverpool (since called Harrington Street). His successor there appears to have been Mr. Richard Holt, one of Mr. Frankland's pupils, entered 6th February, 1690-1. Mr. Holt continued minister of Castle-Hey Chapel till his death in 1715, and was succeeded, in 1717, by Mr., afterwards Dr., Henry Winder. This gentleman had been educated at Dr. Dixon's Academy in Whitehaven, where he was contemporary with Dr. Caleb Rotherham and Dr. John Taylor. He afterwards studied at Dublin, under the care of the learned Mr. Boyse; and succeeded Mr. Edward Bothwell, at Tunley, near Wigan, in 1714. In 1727, a large new chapel was erected in Ben's Garden, to which Dr. Winder removed with his congregation, where he died, 9th August, 1762, aged 59 years, bequeathing his large and valuable library to the chapel. He was a man of learning, as appears by his "*History of Knowledge, chiefly Religious,*" in 2 vols. 8vo., published in 1745. A second edition of this work came out, I believe, about the year 1766, with a Life of the Author prefixed, by Dr. George Benson. Little is said of his theological opinions, but from his manuscripts there is reason to think they were of a very liberal cast.

The Ben's Garden congregation removed to their present place of worship

He was succeeded by Mr. Philip Taylor, grandson to Dr. Taylor, who had been his assistant the last two years. In an extract of a letter from the latter, now before me, he says, "Mr. Brekell's congregation never distinctly understood what his real sentiments were on doctrinal points, but I judged from his private conversation that he was an Arian. My friend, Dr. Enfield, who, some years after his death, had access to his papers, however, told me that from them he could ascertain him to have been, in fact, a Socinian. He passed with his people as an orthodox man; and from an idea, then very prevalent among free-thinking ministers, he conceived it his duty not to endanger his usefulness among them by shocking their prejudices."

Mr. Brekell, in conjunction with Dr. Enfield, compiled, in 1764, "A Collection of Psalms, proper for Christian Worship, in Three Parts," which, with subsequent additions, was used in both congregations till a very recent period, and was well known under the name of the Liverpool Collection. It contained a few anonymous original compositions by him, but of no remarkable merit.

H. TAYLOR.

SIR,
I TAKE the liberty of sending for the Repository a few remarks on a late Sermon of Mr. Belsham's. If the principles of that author were not well known, I should suspect that the discourse alluded to was the composition of some enemy of revelation in disguise. But this cannot be thought of Mr. Belsham, whose talents have ever been pre-eminently employed in promoting the knowledge and supporting the divine authority of the Scriptures, and whose character is an ornament to his profession. His positions are, that the Pentateuch is not the composition of Moses, but a compilation from more ancient documents; that the Jewish lawgiver, in his account of the creation, while unexceptionable as a theologian, so far from being divinely inspired, is only a retailer of vulgar errors. The Jewish

nation, from the earliest ages to the present period, have, I believe, uniformly attributed these books to the pen of Moses; and this testimony is indirectly confirmed by Christ and his apostles: nor does Mr. B. presume to invalidate the historical testimony to their authenticity. He rather grounds his conclusions on internal evidence alone; but, surely, the internal evidence is decidedly against him. For the same characteristic qualities, the same unvarnished simplicity, the same easy and natural flow of sentiments and language, varying only with the nature of the subject, the same freedom from that fiction and wildness which prevailed in the fabulous ages, the same unity of design and tendency of each succeeding incident to establish that design, namely, the evidence and government of one God;—all these unequivocally mark the Mosaic records, and lead us to consider them as the productions of one and the same author. The style and manner of Herodotus, Thucydides, Xenophon and Aristotle, are sufficiently peculiar; yet these immortal writers by no means supply a surer criterion of authenticity than can be discovered in the books of Moses. Where, then, is this internal evidence to be discovered? In his account of the creation this divine author first calls God *Elohim*; in a second stage he styles him *Jehovah Elohim*; in a third, *Jehovah*; in a fourth, *Elohim* again. From these variations Mr. B. infers, that these several stages or portions must have been the writings of different authors. But surely no inference was ever so hasty and unfounded. If these several designations present any difficulty, this is cutting the knot instead of untying it; a solution unworthy of an enlightened critic. But they do not; and it remains to shew that Moses had an important end to answer by these different appellations. I do not here pretend to be altogether original, but I am not above receiving information when I can get it. *Essenus*, a treatise on the first three chapters of Genesis, ascribed to Mr. Jones, speaks to this effect:—

"In all languages many words exist which convey, under a plurality of form, a singular signification. *Elohim* is one of that number, and for this peculiarity a satisfactory reason can be assigned. Power, however abso-

In Renshaw Street, in October, 1811, since which time the former chapel has been occupied by a society of Welsh Methodists.

late, is never enjoyed by one man without the participation of a few who carry on his administration and form his court. It is in reference to this circumstance, that in most tongues, a king, though numerically one, is described as if he were many; and in our own country, the use of the pronouns *we* and *our*, in the sense of *self*, is an exclusive prerogative of royalty. Analogy is sufficiently clear to warrant its application to the Almighty, in the relation of a *Sovereign*. Jehovah himself, indeed, is absolutely one, uncompounded in nature, indivisible into parts or persons; but he is nevertheless considered as surrounded with those spiritual beings called angels, who constitute his celestial court, and execute his will through boundless space. The term *Elohim*, therefore, is not improperly used to mean God; but we should remember, that Moses uses it not to express his essence as an infinite being, but his sovereignty, as the creator and governor of the universe; the term, therefore, which comes nearest to the original is *Almighty*."

The term *Elohim* only is used in the first chapter, and if the above statement be just, the propriety of it consists in holding forth the Almighty, not only as the Creator, but as Sovereign of the world, presiding over it by his providence, and giving effect to its stated laws by his power and authority. When, in the next chapter, the heavens and the earth are said to be finished, the historian calls God *Jehovah Elohim*. Now, *Jehovah* means a being that is self-existent, eternal and immutable; a being that will be to-morrow what he is to-day, and what he was yesterday. A reader of the Mosaic history, arguing from effects to their causes, might suppose that the Creator then only began to exist when he began to create, or, at least, that some change took place in his being and character, corresponding to the change produced in the new order of things. When the world was destroyed by the deluge, the early Pagan philosophers seemed to have thought that the God who presided over it was himself involved in the universal ruin; and this is the origin of the fable, that Saturn was supplanted by his son Jupiter in the government of the universe. In oppo-

sition to some conclusions like these, Moses introduced the term *Jehovah*, and intimates, by the use of it, that though the heavens and the earth began to exist, their great Author was then what he had been from all eternity.

In the third chapter, Moses takes up the history of Cain and his descendants, and it is observable, that he dropped altogether the title of *Elohim*, designating God by that of *Jehovah*. The omission must have been the effect of design, because it is uniform from beginning to end, and the meaning of *Elohim* as Sovereign or Governor, unfolds the intention of the historian. Cain, by his wicked conduct, became an alien from God, and Moses, by suppressing the term *Elohim*, intimates that God was no longer related to Cain as Lawgiver and King. When again he resumes the narrative of Adam, he resumes also the title of *Elohim*, shewing by this means that God and Adam sustained towards each other the relation of a monarch and his subject.

These observations will throw some light upon various parts of the Jewish Scriptures, and among the number upon the following: "And God spake unto Moses, and said unto him, 'I am Jehovah, and I revealed myself unto Abraham and unto Isaac and unto Jacob as an Almighty Sovereign; but my name, *Jehovah*, I did not make known to them.'" Exod. iv. 3. The patriarchs might well know Jehovah to be a title of God, and, indeed, must have known it, because they knew him to be an eternal, unchangeable Being, and because he was so designated in regard to Cain. The meaning of this passage then must be, that God did not reveal, did not designate, himself as *their* God under that denomination. To them he revealed himself as a sovereign, whose laws they obeyed, whose protection they enjoyed, and to whose promise they looked forward with hope and joy. If we generalize the words, they imply, that the Almighty holds the relation of a moral Governor only towards those who keep his commandments, while to the sinners who break his laws he is but Jehovah: in other words, that he is related to such men merely as the Author of their being, the cause of their existence; the very relation, and

that only which he bears to inert matter; that as such he will suffer them, as he did Cain and his posterity, to end in destruction and mingle for ever with the mass of inanimate nature.

BEN DAVID.

(To be continued.)

Manchester,

December 31, 1821.

SIR,

A CONTROVERSY is now carried on in this town between the Catholics and orthodox Protestants, which was begun by the Catholic Priest of one of our Catholic chapels, in (as appears to me) a weak and impolitic attack upon the Bible Society. My view in this communication is not to give an account of the combat or the combatants, but to direct the notice of your readers to the following passage, extracted from the priest's second piece in the controversy, concerning Unitarianism.

"For my own part, I have ever considered Unitarians, if not the best, at least the most consistent Protestants; and my reason for considering them so, is, because they adhere more closely than those of any other denomination to the principle of private judgment. Rejecting the authority of catechisms and creeds, the Unitarian takes the sacred volume into his hands, and, before he opens it, thus argues with himself: This book is given to me by the Almighty; from it, by the means of my own judgment and understanding, I am to gather the truths of salvation. Now I know and feel, that, unlike the animals of the brute creation, I possess within myself a rational soul, which is the very principle of judgment and understanding, and, consequently, I must practise nothing, I must believe nothing, that is not completely conformable to the reason which my Creator has given me. He then opens the sacred pages, and, reading them with the full persuasion that they contain nothing above the standard of his reason, if he meet with any thing that wears the appearance of a *mystery*, he very justly reduces it to that standard, by adapting it to a sense that is not at variance with his understanding and his judgment. Such is the mode of reasoning which the Unitarian adopts; and such ought to be that of every consistent Protestant."

Though the Catholic Priest intends

the above remarks as a manifest reductio-ad-absurdum of the Protestant principle, with which, in its bearing upon the Unitarian, his evangelical opponents will readily acquiesce, yet, upon the whole, the picture is not drawn with an unfriendly hand, nor much caricatured: and it is a curious circumstance, with which many of your readers may be unacquainted, that not only in the Church of England and Scotland, but also in the Roman Church, there are many disguised Unitarians. From a French geographical work of merit, I extract the following passage:

"The principal Christian sects are: The Unitarians, Socinians, or Antitrinitarians, whose opinions are protected in Transylvania and in Russian Poland: a very great number of Catholics, of Lutherans and Calvinists, are secretly attached to this system." Malte-Brun, Geography, I. 579.

The number of adherents affords no presumption in favour of a system. Motives of interest will always sway a fearful proportion of mankind. The great mass of the unlettered and ignorant are deluded by the arts of zealots and enthusiasts—many of them, no doubt, hypocrites. And, perhaps, a still greater proportion of men are indifferent to all systems, and readily embrace, as far as they can be said to embrace, that which is nearest at hand. Numbers, therefore, are no criterion of truth. Yet, if there be an instance in which a sect has risen and spread on all sides, without much activity in its partisans, without much party spirit, with scarcely any union and co-operation among its adherents, the members of which cannot possibly be actuated by interested motives, and its chief promoters have been men generally of a studious, retired and unobtrusive character, there exists, I imagine, a strong presumption in its favour. Unitarianism has the advantage of such a powerful presumption.

CRITO.

Clapton,

January 1, 1822.

SIR,

I REQUEST your acceptance of the following remarks which occurred to me on reading the last portion of Mr. Fox's MSS.

Vol. XVI. p. 697, col. 2. Mr. Chandler "just on the brink of ma-

trimony." Neither of his biographers, whom I formerly mentioned, has recorded the family name of Chandler's wife. Three daughters by this marriage survived their father. One became the wife of Dr. Harwood, and another died a few years since, having, with equal justice and gratitude, been supported in old age and under strait circumstances by an annuity specially voted, on the recommendation of the venerable Dr. Rees, at the Annual Meetings of the Society for the relief of Dissenting Ministers' Widows, which had owed its origin, in 1748, almost entirely to Dr. Chandler, whose daughter thus happily proved how

"The father's virtues shall befriend his child."

Dr. Towers relates (*B. Brit.* III. 430) that Dr. Chandler "by the fatal South-Sea scheme, in 1720, lost the whole fortune which he had received with his wife.—His income as a minister being inadequate to his expenses, he engaged in the trade of a bookseller, still continuing to discharge the duties of the pastoral office." I have now before me "The True Grounds and Reasons of the Christian Religion in opposition to the False Ones set forth in a late Book, entitled *The Grounds and Reasons, &c.* London, printed for S. Chandler, at the Cross Keys in the Poultry, 1725." The publication was anonymous, but probably acknowledged by Chandler when he presented a copy to Archbishop Wake. That Prelate, in a letter from "Lambeth House, Feb. 14, 1725," says, "I cannot but own myself to be surprised, to see so much good learning and just reasoning in a person of your profession; and do think it a pity you should not rather spend your time in writing books than in selling them." (*Ibid.* 431.) The Archbishop was probably further surprised to find, at the end of the pamphlet, among "books printed for, and sold by S. Chandler—Cassiodorii Senatoris Complexiones—Editio altera. Opera et cura Samuelis Chandleri." It was, however, while a bookseller, that Chandler preached those Lectures, first in concert with *Lardner*, and afterwards alone, the substance of which formed the principal parts of his pieces against the Deistical Writers. About 1726, on becoming minister at

the Old Jewry, he appears to have resigned his trade; for, the "*Vindication of Daniel*," published with his name, in 1728, is "printed for John Gray, at the Cross Keys in the Poultry," probably his immediate successor.

P. 697, col. 2. "Dear King George—that good and great man. He looked well and smiled upon his people;" on whom he could scarcely have been so ungrateful as to have frowned. On the same day, July 7, this "good and great man," just before he "smiled upon his people," had "signed the dead warrant against twenty-five of the Preston prisoners in Newgate." Yet sedition was not then so severely punished as we have seen, more recently, in the annals of "the illustrious House;" for a person "convicted of drinking the Pretender's health, and calling King George a *Turnip-hough-er*," was only "sentenced to pay a fine of forty marks, to be imprisoned for a year, and find sureties for his behaviour for three years." (*Salmon's Chron. Hist.* II. 66.)

It is said, I think, by *Young*, that he "knew a man who lived upon a smile, and well it fed him." This "dear King George" appears to have now left his people to exist on the grateful recollection of a royal smile, without the personal presence of a King, during the next six months, while he was astonishing his Germans with the splendours of a British monarch, in all the gloss of novelty; for as we read (*ibid.* 69), it was not till "January 18" following, that "King George arrived at Margate from Holland;" the Parliament having been, in the mean time, prorogued five times, seemingly to accommodate the royal pleasure.

P. 698. You have said all which an editor could say to counteract an unavoidable impression to the prejudice of the letter-writer. The letter, indeed, singly considered, by no means involves his integrity, for it ought to be conceded that a truly ingenuous inquirer after truth might find himself, during his progress, in the painful situation which Chandler has described. Nor can it be fairly disputed, that between September 13, the date of this letter, and December 19, the day of his ordination according to Secker, (XVI. 572,) Chandler's religious in-

quiries might have issued in reasonable satisfaction. But how one who, as it appears, (XVI. 570 compared with 572,) had for some time accepted the office of a Christian minister, could continue the regular exercise of that office while, respecting both the Jewish and Christian Revelations, and even what is called Natural Religion, he had become a sceptic, on the utmost verge towards unbelief, or, as he expresses himself, "in a perfect wandering and maze," scarcely knowing "what to believe or disbelieve," is, I confess, to me, inexplicable. I wish any of your correspondents could do more than I am able to effect, towards rescuing the memory of such a man as Chandler, from the imputation which this letter, connected with Secker's letters to Mr Fox, to which I have referred, and Chandler's recorded occupations at Peckham, appears to fix on him. I am, indeed, ready to wonder that his friend and correspondent, on a final arrangement of these papers; had not committed this letter to the protection of that purifying element which Sir Henry Wotton not unaptly entitles *optimus secretarium*.

I hasten to a more agreeable subject, by sending you a letter, which I know you will readily preserve. I found it only a few days since, on examining some papers connected with the publication of Mr. Wakefield's Memoirs, in 1804, or it would have been offered to the last volume, to follow your notices of the excellent writer. The "two Sermons" which accompanied the Letter, Mr. Howe entitled "The Millenium." (See XV. 722.) My friend, whom he describes as "of Billerica," and with whose arduous trial of Christian consistency, in that situation, I became, from local circumstances, intimately acquainted, will, I trust, excuse me that I have gratified myself by not withholding his name.

To the information contained in a "Letter from London," and which Dr. Toulmin communicated, no doubt most correctly, to Mr. Howe, it is not very easy to give credence. January 11, 1801, Mr. Pitt resigned his appointments, chiefly because the inveterate prejudices of the crown interfered with his project of Catholic Emancipation, by the assurance of

which, he was understood to have effected the Union. Mr. Addington, since too well-known as Lord Sidmouth, now feebly occupied the vacant seat of the *premier*, and could scarcely have entertained a hope of succeeding, where his more able patron had utterly failed. Nor, indeed, in the political history of 1801, does there appear to be the least hint of any movement towards Catholic Emancipation.

J. T. RUTT.

Mountfield-House,
March 12, 1801.

DEAR SIR,

Your letter is so condescending, kind and friendly, that I cannot refrain from expressing to you my sincere thanks. If I lived in Dorchester I should request the favour of you to permit me to visit you at least two or three times a week, and this I should esteem a greater honour, though within the walls of a prison, than an invitation to court. I congratulate you on the near approach of your release from confinement: I wish it could with propriety be said, restoration to perfect liberty. But if the same system be pursued, on which our rulers have acted for some years past, English liberty, prosperity and happiness are *vix et præterea nihil*. In the present melancholy state of the nation, however, and under the apprehension of greater calamities than we have yet experienced, it is consoling to look with the eye of Christian faith, to that gracious Providence, which is continually bringing light out of darkness, order out of apparent confusion, and good out of evil. Inspired prophecy teaches us to hope for a better state of things for mankind even in this world, and though it be the lot of the present generation to share in the evils which are introductory to it, benevolence rejoices in the prospect of the happiness which awaits future generations. I sometimes direct the views of my people to the age of truth, peace, liberty and righteousness, as a motive for animation to duty, and support under any afflictive scenes to which Christian integrity may expose us. This I did on the 5th of November and the beginning of this year. The candour of my kind and affectionate friends dictated the

request, which has produced the publication of these two sermons. The subjects of them are certainly important and interesting, and I have only to regret my not having done more justice to them.

You know the character of Mr. Fry of Billericay, and the noble sacrifice he made to his convictions of Christian truth. He made us a visit in October last, and preached at Bridport two or three times with great acceptance. Some of my friends requested him to publish the sermon which I have inclosed, a parcel of which I did not receive till yesterday. You will perceive that he understands the subject of religious liberty; and I wish every one who may be disposed to censure him for the change of his sentiments from Calvinism to Unitarianism, and his open avowal of this change, would read this discourse with attention. He would have done himself the pleasure of paying his personal respects to you, had he returned through Dorchester.

It seems as if there was a scheme in agitation among our great men, to emancipate the Catholics, without granting any relief to the Protestant Dissenters. This I conclude from a letter I received last week from our good friend Dr. Toulmin. The following is an extract:

"A letter from London this week informs me, that endeavours are using by those in power, to prevail with British Dissenters to let the Catholic emancipation take place, without putting in their claims to equal freedom from the disabilities they are under, by the Corporation and Test Acts. Some classes who have been applied to, are said to have promised to be as quiet as government wishes them to be."

Who these tame Dissenters are, the Rev. Mr. Marten I suppose, and the other receivers and distributors of the *regium donum* money, could inform us. Surely they can be none who have any thing of the spirit of the Old Noncons. What shall we live to see in this age of wonders!

I beg your pardon for intruding so much on your time. I intended to have written but a few lines when I began, but have been carried on insensibly from one thing to another. Mrs. Wakefield and the family are I hope

well. Mr. Fawcett joins in kind remembrance to you and them, with

Dear Sir,

Yours most respectfully,

THOS. HOWE.

The Rev. G. Wakefield.

Sir,

THERE has just fallen into my hands, "The Book of Common Prayer, &c., by the Hon. Sir John Bayley, Knight, one of the Judges of his Majesty's Court of King's Bench," a handsome 8vo. volume, printed in the year 1816; and I have been much pleased at the piety which the learned Judge displays, but astonished at the ultra-orthodox doctrines which he lays down, as if from the Bench. His comment upon the first verse of the Book of Genesis, is as follows, p. 483: "The word here and in other parts of this chapter translated 'God' is a plural noun and yet is followed by a verb singular; so that Moses probably understood, that under the term 'God,' more than one Existence or Being was included, and yet that those Existences or Beings were so united, that they might properly be considered as only *One*. God is a Spirit, John iv. 24, without flesh, or blood, or body, or any thing tangible (see list of 39 articles), of infinite wisdom and goodness, always knowing what is best and always willing what is best. And as men only disagree when, from the imperfection of their nature, they are not wise enough to know what is best, or not good enough to will it; so, from the perfection of the Divine nature, the Beings or Existences which partake of it, from always knowing what is best and always willing it, must necessarily in all instances be unanimous, or of one mind. Though each is capable of thinking for himself, judging for himself, and acting for himself, yet each must, from the consummate perfection of their natures, come to the same conclusion with the others; and upon every point on which there can be deliberation or judgment, they must inevitably be *one in mind*. The doctrine, then, of our church, 'that the Father is God, the Son God, and the Holy Ghost God, and yet that they are not three Gods but one God,' may easily be understood. Each is a distinct Existence or Being; each capable of thinking, judging and acting

for himself; but each so perfect in wisdom and goodness, that whatever one thinks best all must think best; whatever one wills all must will: in no possible case can there be any difference between them, but in every possible case they must be 'of one mind.'"

For this tritheistic doctrine which the University of Oxford has heretofore pronounced heretical, the Judge refers to Dr. Hales, and, with a propriety which is evident enough, he refers to him also in the sentence immediately following, for "instances of the doctrine of a Trinity amongst Pagans."

Christianity is said to be "part and parcel of the law of the land," and if so, a Judge may be following his vocation in commenting upon the Athanasian Creed; but I cannot help thinking, that Sir J. Bayley would never have acquired so high a reputation as he possesses, I doubt not justly, if he had not given proofs of more learning, more research and more sound judgment on points of law than he has here displayed in controversial theology.

A GOSPELLER.

SIR, *January 2, 1822.*

WARMLY approving the genuine objects of the British and Foreign Bible Society, in attending to its proceedings, it has long been no surprise, though matter of real concern, to observe the movers and seconders of the set of motions prepared for its meetings or those of its auxiliaries, so far forget its fundamental principle of Protestant Catholicism, as to advocate not so much the diffusion of the sacred writings without note or comment, as to avail themselves of these opportunities to inculcate their own peculiar and sometimes narrow and unworthy views of the doctrines they teach.

These instances of departure from the principle upon which these meetings are professedly held, may be considered, as the errors of individuals for which the society are not, strictly speaking, responsible. Yet is it obvious, that those persons are generally some of its most prominent and ostensible agents, on whom almost the whole public management of its concerns depends.

The rapid succession of speakers

also usually precludes any observation being made, if the chairman neglects to call such persons to order, even by those who strongly feel the impropriety and irregularity of introducing such topics in the hallowed temple of a Bible Meeting, consecrated to harmony and Christian benevolence. Is it too much to expect these effusions of a zeal not according to knowledge, to be suspended till the next Sunday; when a more fair occasion may occur of defending any of these favourite tenets of reputed orthodoxy at full length, where none dare contradict the preacher, whoever may happen to be present holding sentiments contrary to his own? The temptation seems, however, with a certain class of persons, both clergymen of the Established Church, Dissenting Ministers and zealous Laymen of different persuasions, too strong to be resisted, of a large assembly, known to consist of persons of widely different sentiments, not to avail themselves of it, for the promotion of some leading points of their respective systems of doctrine, instead of the avowed object of the meeting.

Even where direct argument is waved, the sole right to the very name of Christian, has been sometimes claimed or insinuated to belong to those only who held certain doctrines, although the speakers well know that there are, or probably may be, others present who consider them as only resting on the inventions or commandments of men, and having no foundation in the pure records of revelation.

An unwillingness to contribute still farther to a deviation from the proper business of a Bible Meeting, has restrained myself and others from appealing to the chairman on such occasions. For if the matter be not at once admitted to be out of order, whether it be or not, must of course be discussed; and in whatever way the point be determined, the time thus occupied is so much taken from the proper business of the meeting.

For several years I hoped these breaches of charity at Bible Meetings were on the decline, but from hearing some recent speeches, and reading the reports of others, I fear that is not the case. Yet the continuance, or the increase of this sectarian spirit in

public speeches only, might not, perhaps, have induced me to call the attention of your readers to these effusions of an over-heated zeal.

At length, a well-known tenet of Calvin's, which many serious Christians cannot admit to be well-founded, scriptural, or honourable to the moral character of God, has been embodied in the report to the ninth anniversary of the City of London Auxiliary Bible Society, held at the Egyptian-hall, at the Mansion-house, London, on November 1st last, the late Lord Mayor in the chair, which was "*approved and adopted*" by the meeting, on the motion of the Earl of Rocksavage.

This is much more directly to implicate the meeting, and indeed the parent society, than the expression of similar sentiments in the speeches of individuals, for which a Bible Meeting are not so expressly responsible. The report, as stated in the Times and the Evening Mail, after quoting Eccles. ix. 10, says, "This appeal is loud and imperative, and it acquires fresh force, whether we turn to the particular circumstances of our own country, or to the state of the world at large. Even if every inhabitant of the British Empire possessed a copy of the Bible, still the appeal would be loud and imperative; for there are, probably, not less than 500,000,000 of accountable, *perishing*, sinful, but *immortal beings*, who never heard of a revelation from God.

"If the Bible be the pure source of light to the ignorant, of strength to the weak, of comfort to the distressed, of hope to the guilty, of relief to the dying; *how deplorable is the privation of those who cannot procure 'that book'—a privation the horrors of which cannot be duly estimated in time, and the effects of which will endure through eternity.* Can this appeal for *perishing millions* be presented to Christian charity in vain?"

What a "*deplorable*" picture is this! "*The horrors of which,*" its delineators describe as exceeding human "*estimate,*" that is, inconceivably great, and of eternal duration. And according to them, why are these ever-during punishments inflicted? Because its unhappy objects "*never heard of a revelation from God;*" because they could not procure the

Scriptures. This might be their misfortune, but could not be a crime, nor subject them to such punishment by a God of mercy and goodness, the impartial parent and moral governor and judge of his rational offspring, the human race.

How different was the doctrine of Jesus of Nazareth, our Lord and Saviour, who assured us, Luke xii. 47, 48, "That the servant who knew his master's will, and prepared not himself, nor did according to his will, shall be beaten *with many stripes*; but he who knew it not, and *committed things worthy of stripes*, shall be beaten *with few stripes*. And to whomsoever *much hath been given*, of him much shall be required." According to this equitable doctrine of universal application, punishment is to consist of "*many stripes*" for those transgressors who were best acquainted with the Divine will, and of "*few stripes*" only for those who "*knew it not*" by any special revelation, but nevertheless "*committed things worthy of stripes.*"

BEREUS.

Letter from Mons. J. J. Chenevière, Pastor and Professor, at Geneva, to the Editor of the "Christian Observer."

[The following letter was addressed by the respectable writer to Mr. Macaulay, the supposed editor of the "Christian Observer," in consequence of some reflections in that work, in the Nos. for June, July and August, 1820, on the departure of the Genevese clergy from the assumed orthodox faith. In a private letter to us, M. Chenevière says, that the Christian Observer has not done him the justice to insert his communication, and he requests that it may appear on our pages. We cheerfully comply with his wish, and as the French language is so generally understood we insert it without translation. The English Unitarian will rejoice to see that Geneva still claims the precedence in the reformation of the church, and that the claim is so well sustained by the learning, talents and Christian courage of her pastors and professors. Ed.]

A Mr. Macaulay Rédacteur du Christian Observer.

Avec une lettre d'envoi.

ON lit dans le *Christian Observer*, Juin, Juillet et Août 1820, une analyse critique des sermons de Mr. Cellérier, sur laquelle il y auroit beaucoup d'observations à faire.

Le rédacteur de ces articles, au lieu de se considérer comme un juge impartial qui voit les objets du haut, et qui embrasse l'ensemble du sujet dont il rend compte, s'est placé dans la position d'un homme dominé par une idée particulière et chère, qu'il a besoin de retrouver par tout et sans laquelle tous les objets lui semblent décolorés. Il paraît n'avoir lu les sermons dont il fait l'éloge que dans l'espoir d'y rencontrer l'égalité du Fils avec le Père et l'imputation du péché d'Adam. Il en résulte qu'il est conduit à mettre au premier rang de l'intéressant recueil de sermons dont il croit faire l'analyse plusieurs de ceux dont le mérite est moindre, et il ne fait qu'indiquer, ou passe sous silence, quelques uns de ceux qui seront de vrais titres de gloire pour l'auteur. Ce qui fera vivre Mr. Cellérier dans la mémoire de nos neveux, c'est un heureux développement des scènes de la vie, ce sont des détails fidèles, simples et nobles, c'est un stile à la fois élégant et naturel, c'est une onction touchante jointe à une diction pleine de grâces, c'est une morale douce et une aimable sensibilité. Je ne crains pas d'avancer que les sermons que le rédacteur loue avec le plus de chaleur et d'enthousiasme sont ceux qui de tous ont le moins de mérite sous tous les rapports, et je ne serais pas embarrassé à le prouver. Le rédacteur s'est-il occupé de l'art difficile de la chaire? On ne le dirait pas; surtout quand on le voit mettre en seconde ligne les discours familiers du même Pasteur à ses paroissiens, et ne dire que peu de mots de ce volume bien plus original, bien plus distingué que la plupart des autres, et qu'imprime à son auteur un cachet très-particulier.

Cette manière de juger un ensemble sous un seul point de vue, rappelle un voyageur Catholique et dévot qui n'avait retenu de son séjour à Rome que le nombre des couvens et des

moines, dont la ville, selon lui, était ornée.

Cependant, en communiquant ses idées, le rédacteur faisait usage d'un droit incontestable, et s'il s'était borné à louer Mr. Cellérier, on n'aurait point songé à lui répondre. Mais, semblable à un grand nombre de ses compatriotes, il a l'air d'accomplir un vœu en attaquant Genève sans mesure et sans fidélité. Il exalte son héros, non seulement en louant un mérite que tout le monde se plaît à reconnaître, mais il le représente comme à-peu-près seul debout au milieu d'un clergé tombé. Il dit avoir habité Genève, alors il est facile de concevoir où il a puisé ses renseignements. Ce n'est pas à Jacques II. qu'il faut demander à tracer le caractère de Guillaume d'Orange.

Si l'on se contentait de blâmer le clergé de Genève de ne pas suivre en tout point les opinions de Calvin, on serait dans les termes de la vérité; mais je ne sache pas qu'aucun homme raisonnable, qu'aucun Réformé ait le droit de se plaindre de ce fait; il lui est bien permis de s'en affliger pour sa part, s'il regarde Calvin comme un docteur infaillible, comme un pape éternel, dont les décrets sont sans appel. Mais il n'y a pas là de quoi baser une accusation soutenable. Honneur au génie de Calvin, reconnaissance à ce grand homme de la part des tous les Genevois. Mais que l'on suive aveuglement tous ses principes, que l'on adopte toutes ses idées, que l'on jure in sua verba, c'est ce qu'il n'exigea jamais, c'est un servage qu'il repousserait avec dignité, peut-être avec indignation. Le principe d'examen dont il se montre le vaillant défenseur, proteste perpétuellement contre cette prétention de ses adeptes. Aussi les ennemis du clergé de Genève, ont l'air de comprendre la faiblesse, je dirai la puérilité de cette inculpation, et ils font impression sur les personnes pieuses en attaquant notre foi à la rédemption, ce gage de notre salut. Ecoutez le rédacteur des articles que nous examinons, lui dont le ton est beaucoup plus décent que celui de la plupart des croisades contre Genève. Il dit à l'occasion de Mr. Cellérier prêchant sur la rédemption, Luc i. 68, 69, 1^{er} Sermon du Tome III: " Vivant dans un siècle et dans

un pays où l'esprit d'une fausse philosophie, purement mondaine, s'attache à dédaigner le grand œuvre de la rédemption, M^r. Cellérier paraît avoir vivement senti qu'il ne pouvait en prouver la nécessité d'une manière plus victorieuse et plus frappante que par un appel à la condition naturelle et aux besoins de l'homme."

C'est accuser clairement l'Eglise de Genève de dédaigner le grand œuvre de la rédemption.....Or il est impardonnable à un auteur de donner de fausses idées de la foi d'une église entière, sur des points aussi importants et aussi distinctement enseignés dans l'Ecriture que celui de la rédemption par Jésus-Christ. Que ce soit légèreté, prévention, ignorance, la faute est bien grave. C'est montrer par le fait peu d'amour pour les préceptes du Sauveur que d'autre part on se glorifie de révéler et de suivre presque exclusivement.

Il n'était pas difficile au rédacteur de se mieux instruire et de rectifier son erreur, et il pouvait consulter la liturgie de cette Eglise qu'il attaque, je dirai, avec cruauté; il y aurait vu partout le dogme de la rédemption exalté et béni. En voici quelques exemples: Liturgie de l'Eglise de Genève, dernière édition de 1807, p. 14: "Nous te bénissons de ce que tu nous as donné ton Fils pour faire l'œuvre de notre rédemption, &c." P. 20: "Use envers nous de cette clémence dont la mort que Jésus-Christ a soufferte est un gage si précieux." P. 34: "Eclairer nos esprits afin que nous puissions bien comprendre tout ce que tu as fait pour nous, quelle est la grandeur de ton amour, quelle est la grandeur de notre rédemption, quelles sont les richesses de l'héritage que tu nous destines, &c." P. 39: "Seigneur Dieu, qui par un effet de ton infinie miséricorde as envoyé ton Fils au monde, afin que quiconque croirait en lui, ne périt point, mais qu'il eût la vie éternelle, fais que... nous tâchions de répondre au but de sa venue, qui est de détruire en nous le péché et de nous faire vivre dans la justice... que l'en voie en nous les mêmes sentiments d'humilité, de charité, de douceur et de patience que ce divin Sauveur a fait paraître, lorsqu'il s'est abaissé lui-même et qu'il s'est rendu obéissant jusqu'à la mort de la croix."

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P. 40, idem en d'autres termes. P. 46: "C'est surtout dans l'envoi de ton Fils, dans l'œuvre de la rédemption du genre humain que toutes tes perfections se sont hautement manifestées. ... Tu jetas alors du haut de ton trône un regard de compassion sur les coupables mortels. Ton Fils bien-aimé, ta plus parfaite image, descendit du séjour de la gloire pour les sauver, vécut au milieu d'eux dans la bassesse et mourut dans l'opprobre et dans les tourmens.....Tu as tant aimé le monde que de donner ton Fils unique au monde." P. 61: "Nous recourrons à cette alliance de grâce que tu as bien voulu traiter avec nous par Jésus-Christ notre Sauveur et qu'il a ratifiée par son sang." P. 68: "Toi qui as envoyé ton Fils au monde, afin que le monde soit sauvé par lui, au nom de ce Sauveur charitable, pardonne à ton peuple qui a péché contre toi." P. 77: "Avec quel éclat ne brillent pas ces glorieuses perfections, surtout ton infinie miséricorde dans l'ouvrage de notre rédemption! Tu as envoyé ton Fils au monde pour être la lumière et le salut du monde. ... Il s'est livré à la mort, lui juste pour nous injustes, afin de sceller de son sang la vérité qu'il avait enseignée, et son sang précieux nous a obtenu la rémission de nos péchés, nous a reconciliés avec toi, nous a ouvert un libre accès au trône de ta grâce, &c." Est-ce là, je le demande, le langage d'une Eglise qui dédaigne l'œuvre de la rédemption? Et cependant je n'ai rien dit du service liturgique pour le jour de la passion, qui est un hymne de reconnaissance et de bénédiction pour cet inestimable bienfait.

Le rédacteur pouvait consulter le catéchisme de l'Eglise de Genève, et il se serait convaincu de la légèreté coupable de son inculpation. Ed. de 1802, p. 76:

D. Quelle est la doctrine de l'Ecriture sainte sur l'efficace de la mort de Jésus-Christ?

R. Nous y voyons que Dieu étant disposé par son infinie miséricorde, à faire grâce aux hommes pécheurs et repentans, a voulu que la mort volontaire de Jésus-Christ abolît tous les anciens sacrifices, et fut regardée dans tous les âges et par tous les hommes, comme l'unique sacrifice auquel il attache sa grâce et le pardon des péchés.

D. Les prophètes avaient-ils annoncé la mort du Messie sous l'idée d'un sacrifice?

R. Oui, Esaïe avait dit: Il a été navré pour nos forfaits, froissé pour nos iniquités, c'est par ses meurtrisures que nous avons été guéris, il a mis son âme en oblation pour le péché.

D. Rapportes quelques endroits du N. T. où il est parlé de la mort de J.-Christ comme d'un sacrifice?

R. Tous ceux qui croient, dit S. Paul, sont justifiés gratuitement par un effet de la miséricorde de Dieu, qui nous a rachetés par Jésus-Christ, qu'il avait destiné à être par le moyen de la foi, une victime d'expiation. Nous avons la rédemption de son sang, savoir la rémission de nos péchés suivant les richesses de la grâce de Dieu. Jésus-Christ est la victime, qui a expié nos péchés, non seulement les nôtres, mais aussi ceux de tout le monde.

D. Comment est-ce que J.-Christ parle lui-même de sa mort?

R. Le fils de l'homme est venu donner sa vie pour la rançon de plusieurs. Mon sang, le sang de la nouvelle alliance, sera répandu pour la rémission des péchés.

D. Quel avantage nous revient-il de la mort de J.-Christ envisagée comme sacrifice?

R. C'est que tous les pécheurs vraiment repentans et qui croient en J.-Christ, sont par là pleinement assurés de la rémission de leurs péchés et de leur paix avec Dieu. Il n'y a maintenant aucune condamnation pour ceux qui sont en Jésus-Christ, qui ne marchent plus selon la chair, mais selon l'Esprit.—Je ne cite pas plusieurs autres endroits dans lesquels la même doctrine est professée. Est-ce là le langage d'une Eglise qui dédaigne, et veut par conséquent faire dédaigner aux enfans qu'elle instruit, l'œuvre de la rédemption?

Je passe sous silence beaucoup de témoignages pour éviter trop de répétitions, mais le rédacteur aurait pu voir comment les prédicateurs de l'Eglise de Genève, dont les sermons ont été le plus récemment imprimés—M. M. Moucheon et Jean Le Cointé parlent de l'œuvre de la rédemption, et il aurait appris ce qu'il ignore; car son ignorance est la seule supposition que la charité permette de recevoir.

Le premier, l'ame de ses sermons, Dieu manifesté par J.-Christ, l'exprime ainsi, p. 162: "La justice arme son bras vengeur, la miséricorde en suspend les coups: comment faire éclater sa miséricorde, sans blesser ici la justice? Mais, Chrétiens, la sagesse du Créateur dans ses trésors inépuisables va trouver ce moyen. Il revêt son Fils unique, son Fils brûlant comme lui de charité, il le revêt d'une chair infirme et mortelle. Il sera livré à la mort par ceux même qu'il vient sauver mais par cette mort, le crime est puni, la justice apaisée, le coupable échappe, la charité triomphe. Mystère adorable d'un Dieu qui se plaît à répandre la félicité! Voilà ce que lui-même a daigné nous découvrir, tout le reste est impénétrable; c'est un abîme dans lequel il n'appartient pas même aux anges de sonder jusqu'en fond. Contentons-nous d'en admirer la grandeur, d'en respecter les ténèbres et de nous écrier: O profondeurs des trésors de la sagesse et de la connoissance de Dieu! Que ses jugemens sont impénétrables et ses voies difficiles à sonder!"

Voici quelques traits des sentimens de M. Le Cointé dans son sermon sur Jésus chef et conciliateur de la foi, pp. 194, 195:

"Le dévouement volontaire, la mort ignominieuse de Jésus-Christ n'a pas été un bienfait borné à une famille, à un peuple, à un siècle particulier, elle assure la rémission des péchés à tous les hommes; elle assure le pardon pour toutes les fautes, il n'en est aucune que son sacrifice n'efface. . . La terre étoit frappée de malédiction; et par lui les voies de bénédictions descendent. L'homme étoit exclus du ciel et de la félicité et son sacrifice ouvre les portes du ciel et de la félicité. . . De quel prix seroit pour nous la vie, si après avoir été traversée par les afflictions du temps, elle devoit être malheureuse dans l'Eternité? Ah! Voilà le triomphe de la charité de Jésus! nos péchés qui devoient armer sa vengeance, n'ont fait qu'intéresser sa miséricorde et son amour, il a délivré les captifs de leurs chaînes, il a annoncé la paix à ceux qui étaient loix, comme à ceux qui étaient près, il a expié nos péchés et ceux de tout le monde. O charité! ineffable charité de mon divin Sauveur, quel esprit

peut la récompenser! quelle branche peut le célébrer dignement! Non les cieux ne sont pas aussi élevés au dessus de la terre, que ta dilection est grande envers les fils des hommes. De ta plénitude nous avons reçu grâces sur grâces."

Comment se fait-il donc que tant d'Anglais accusant l'Eglise de Genève de dédaigner l'œuvre de la rédemption? Les uns ne se sont instruits des faits que dans les libelles de ses antagonistes, or tous sont exagérés, plusieurs inexacts, quelques uns calomnieux. Les autres en venant à Genève, n'ont vu que les ennemis de la vénérable compagnie et sont retournés en Angleterre, forts de documents recueillis sur les lieux et dont ils ont fait grand bruit. Quelques uns enfin ont prétendu juger par eux-mêmes, et induits en erreur par leur ignorance de la langue Française, ont porté des jugemens absolument faux, l'auteur de cet article pourrait en citer un exemple frappant.

Ce qui achève enfin d'expliquer cette étrange inculpation, c'est l'amour exclusif d'un grand nombre de personnes pour leurs systèmes théologiques.

Le clergé de Genève repousse l'imputation du péché d'Adam, comme ne se trouvant point enseignée dans l'Ecriture, comme contraire à l'esprit de l'Evangile, comme injurieuse aux attributs de l'Etre Suprême, à sa justice, à sa bonté, comme propre à propager l'incrédulité en faisant le Christianisme indigne de son auteur.

Les partisans de cette doctrine, afin de lui concilier des sectateurs, prétendent que la nier c'est rendre la rédemption inutile et sans but. Voilà le motif sur lequel se fondent beaucoup de personnes pour colorer cette accusation, l'Eglise de Genève dédaigne l'œuvre de la rédemption.

Ce n'est point ici le lieu de traiter au long ce sujet; il ne s'agit pas d'un cours de Théologie, mais quelques observations suffisent pour établir que le reproche et les conséquences que l'on en tire sont également gratuits. Nous sommes fondés à nier l'imputation du péché d'Adam. Lorsque dans l'Ancien Testament il est parlé de la dépravation des hommes, jamais le péché d'Adam n'en est dit être la cause. Gen. vi. 5, 6, 11; xiii. 21;

Ps. xiv. 1; Prov. xii. 9; Job. iv. 18. Quand au nouveau Testament, il suffit de n'être pas absolument ignorant en critique, pour savoir qu'on a tordu le vrai sens des passages que l'on en cite, comme favorables à l'idée de l'imputation du péché d'Adam. St. Paul en disant aux Ephésiens ii. 3, qu'ils étaient naturellement des enfans de colère comme les autres, parle de la condamnation qui pesait sur le monde Payen, avant sa conversion au Christianisme, non point à cause du péché d'Adam, il n'en est pas fait mention, il en donne une autre cause; Lorsque nous vivions selon les inclinations de notre chair, nous abandonnant à ses volontés et à ses pensées; comme si l'Apôtre craignait qu'on n'abusât de sa sentence, il l'achève et explique la cause de ce courroux de Dieu contre les Ephésiens. Quant au —* de St. Paul, Rom. v. 12, la grammaire et le sens s'opposent à ce qu'on en fasse une preuve en faveur de l'imputation de la chute d'Adam: *ἐφ' ᾧ πάντες ἥμαρτον*, ne signifie pas en qui tous ont péché, mais *parce que tous ont péché!* Car en qui se rapporterait à mort ou à monde et non à l'homme, mot beaucoup plus éloigné dans la phrase. Waitstein nous enseigne avec les Lexicographes que *ἐφ' ᾧ* a le même sens que *διου*, c'est ainsi que l'ont rendu les anciennes versions Syriaque et Arabe, c'est ainsi que Calvin l'a entendu dans son commentaire sur l'Epître aux Romains, *en tant que* tous ont péché. C'est ainsi que le traduit la version Anglaise au même endroit, Rom. v. 12, *for that all have sinned*.

Lors donc que les écrivains du N. Testament déclarent qu'il n'y a pas un juste, non pas même un seul, Rom. iii. 10; ils enseignent un fait, mais ils ne prétendent jamais que ce fait se rattache à la chute du premier père des hommes. Or c'est un fait que nous reconnaissons tous; les limites de l'homme, comme être intelligent et moral, l'état social, font assez comprendre comment l'homme est pécheur. Or le rédempteur est bien plus nécessaire pour racheter les hommes de crimes nombreux dont ils sont les auteurs, qu'il ne l'aurait été pour les racheter d'un crime que le premier homme leur aurait commis, et auquel

Ils n'auraient eu aucune part volontaire. Ce ne sont pas des péchés imputés, ce sont des péchés commis qu'il s'agit de racheter.

Nous savons fort bien, Monsieur, et nous confessons avec sincérité, que nul homme ne peut s'avancer vers le tribunal suprême, appuyé sur sa propre justice, c'est pour ce la que nous exaltons la miséricorde du Christ et que nous déclarons avec l'Apôtre qu'il n'y a de salut par aucun autre, qu'il n'y a sous le ciel aucun autre nom qui ait été donné aux hommes par lequel ils puissent être sauvés.

J'aurais bien d'autres choses à vous dire sur la phrase répréhensible que le rédacteur a insérée sur les confessions de foi, mais je n'ai réellement pris la plume que pour ce qui me tenait le plus fortement au cœur, la rédemption; d'ailleurs on verra bientôt paraître un ouvrage sur les confessions de foi.

Le rédacteur termine son article par le vœu que Genève redeviennne ce qu'elle était jadis. Je vous dis, Monsieur, avec confiance, on attaque Genève parce qu'elle est en avant de la plupart des autres Eglises au xix^e siècle, comme elle l'était au xvi^e; le temps viendra où elle recevra autant d'éloges et de bénédictions pour sa conduite actuelle que depuis quelques années elle a reçu d'outrages.

J. J. CHENEVIÈRE,

Past^r. et Prof^r. en Théologie.
Genève, Décembre, 1821.

Sir, January 21, 1822.

I HEARD, many years ago, in conversation, a remark on those words in James v. 11, "Ye have seen the end of the Lord," which was quite new to me, and, till very lately, I never met with it in any version or commentary. One of the company, during an *unfashionable* conversation on the phraseology of the Scriptures, suggested that the Apostle, probably, did not refer to Job and to the reward of his patience by a restoration to worldly prosperity, but to Jesus Christ and the circumstances of our Lord's death, when he exhibited so lively a sense of the miseries coming upon his nation, and so much compassion even for his murderers.

Looking lately into *Le Nouveau Testament*, printed at Mons, in 1710,

by the *Jansenists*, I found the following note, which represents this as the most probable meaning of the expression:—"Selon le premier sens, *la fin du Seigneur*, veut dire la passion de J. C. Selon le second, la gloire dont le Seigneur a couronné la patience de Job." I find also in a French version, published at Paris in 1764, *avec approbation et privilège du roi*, a note, which adds, after stating the more common opinion, "Quelques-uns entendent cette *fin du Seigneur*, de la passion de Jésus-Christ, et du grand exemple de patience qu'il nous y a donné."

Should any of your readers have met with this sense of the words elsewhere, they will probably mention it.

Erasmus, as I see in his translated paraphrase, refers the words, "Ye have known what end the Lord made," to Job, for he thus comments: "You have marked him also getting the victory through the Lord's help: by whose goodness, for every thing that was taken from him by the malice of Satan, he received again twice as much." *Le Clerc* and *Doddridge* express the same opinion, taking no notice of the sense given by the *Jansenists*.

N. L. T.

Hamerton,

January 19, 1822.

Sir,

IN availing myself of your permission to offer a reply to the gentlemen who have honoured with their animadversions the book intitled "The Scripture Testimony to the Messiah," I conceive it to be not necessary, nor desirable, to resume the general argument of that work. Having in it endeavoured to deduce the true sense of scripture on the subject under consideration, it seems to me to be my duty to leave my arguments and conclusions, together with whatever may be advanced in contradiction to them, to the judgment of thinking and candid men. Replications and rejoinders have, to my apprehension, served, in most cases of controversy, rather to obscure the original question, than to facilitate the forming of a correct and decisive opinion upon it. I propose, therefore, to restrict myself, as much as I can, to the acknowledgment of any errors into which I may have fallen, and the setting right of

any misapprehensions which may appear to have risen in the minds of others.

To your correspondent BENEVOLOUS I feel myself deeply indebted, not only for the handsome manner in which he has been pleased to express himself towards me personally, but still more for the excellent and amiable spirit which his letter breathes. The matter of his censure is, that I have cast severe and inequitable reflections on Mr. Belsham, and have quoted with encomium an eminent deceased writer who has done the same. My reply will be comprized in two or three brief observations.

1. From the circumstance of this acute and gentlemanly censor's having adduced only one passage out of thirteen hundred pages, on which to ground his charge of an uncharitable and injurious spirit, I am induced to hope, that he regards that passage as an exception to the general tenor of the book; and that he admits its spirit and language, upon the whole, to be candid and respectful. May I trust, also, that it will not be deemed unbecoming in me to cite some sentences which expressed the disposition and desire of my mind; though I cannot flatter myself with having always acted up to that desire?

"The effusions of unchristian feeling will be viewed hereafter with grief and regret: but the words of truth and soberness, spoken or written in love, will abide the trial of time, and will furnish pleasing recollections in eternity. It is my sincere wish and endeavour to apply these sentiments, at all times and in all respects, to myself: and if, in any instance, I have violated them, I would be the first to condemn myself; and I hope I may say that such violation is not only contrary to my principles, but repugnant to my habitual feelings and practice."—*Script. Test.* II. 755.

"I abhor the availing myself of the *odium theologicum*, or in any other way practising upon the infirmities and evil passions of men. But I am conscious of my own frailties, and would not be very eager in the endeavour of self-justification. If, in any part of what I have written, there be any degree of unchristian asperity, any partial reasonings, any unjust representations, or any unhand-some language; I do sincerely disap-

prove and regret such passages, and will thankfully accept reproof for them."—P. 757.

2. Benevolus has marshalled a powerful array of passages from Lord Bacon, Bishops Hall and Hopkins, Charnock, Flavel, Claude, Saurin, and Watts, and Bishop Clayton; in which there is a deliberate and studied confusion of the properties belonging to the human nature of our Blessed Lord, with those of that Divine Nature which, I conceive, the Scriptures attribute to him. These are adduced for the purpose of shewing that I have acted very unjustly in charging Mr. Belsham with misrepresenting and stigmatizing the orthodox doctrine, when he says that it teaches "the incarceration of the Creator of the world in the body of a helpless, pining infant." Those citations are painful and offensive indeed, and some of them so to a very high degree: and it is true, as Benevolus intimates, that he might have swelled his collection to a much larger bulk. He has also, in the honourable and candid manner which distinguishes his letter, pointed out my explicit disclaiming of such language, when found in orthodox writers, and the strong protest which I had thought it my duty to make against it. I beg permission to add, that, in the page which he has quoted, I expressly lamented that "Dr. Watts has repeatedly fallen into this fault in his Hymns, some of which wound a thinking and pious mind by language which one could not copy without pain."

Why then is Mr. Belsham so severely reflected upon, and accused of misrepresentation; when he has only said that which eminent orthodox writers have said, and some of them in phrases not very dissimilar?

I answer; that, in those writers and in others from whom like passages might be selected, the expressions under consideration are instances of studied paradox, laboured antithesis, and extravagant hyperbole; but that, in the passage of the *Calm Inquiry*, the language is manifestly that of SCORN and CONTEMPT. Upon this great difference in the two cases I ground my defence; and I cannot but think that strong reprehension was

called for, with regard to the latter case. But was it equitably called a "misrepresentation"? I continue to think that it was; because, in a professedly calm and dispassionate investigation, it is not fair to take our representations of a sentiment from the extravagant amplifications and exaggerations of rhetorical authors, whose taste led them, in other instances as well as in this, to sacrifice the strict accuracy of truth in order to produce a striking effect. Yet I do not fully approve of the language which I used; and, if the passage could be written again, I would try to find some milder terms of disapprobation. I likewise think it to be hazardous no improbable assertion, to say that, if my venerated friend, Dr. Edward Williams, were now alive, he would readily have joined in this declaration.

If now, Sir, I may hope that the patience of your readers can indulge me so far, I will transcribe some paragraphs from a well-known, highly esteemed, and unquestionably orthodox divine; the one whose statements may be regarded, probably more than those of any other writer, as a fair representation of the sentiments held by the majority of Calvinistic divines, particularly the Nonconformists of England and the Presbyterians of Scotland and America, from the era of the Reformation (and indeed long before) to the present time;—Dr. JOHN OWEN. The quotation will shew in what manner the most judicious and approved writers of this class have thought it fit and scriptural to represent their doctrine, on the union of the human and the divine natures in the person of Christ.

"This union, the ancient church affirmed to be made, *αρετικῶς*, without any change in the person of the Son of God, which the Divine Nature is not subject to; *ἀδιασπρεῶς*, with a distinction of natures, but without any division of them by separate subsistences; *ἀσυνγυρῶς*, without mixture or confusion; *ἀχωριστῶς*, without separation or distance; and *εὐνωθεῖς*, substantially, because it was of two substances or essences in the same person, in opposition to all accidental union; as 'the fulness of the Godhead dwelt in him bodily.'—

"Each nature doth preserve its own natural, essential properties, entirely to and in itself; without mixture; without composition or confusion; without such a real communication of the one to the other, as that the one should become the subject of the properties of the other. The Deity, in the abstract, is not made the humanity; nor on the contrary. The Divine Nature is not by this union made temporary, finite, limited, subject to passion or alteration; nor is the human nature rendered immense, infinite, omnipotent. Unless this be granted, there will not be two natures in Christ, a divine and a human; nor indeed either of them; but somewhat else, composed of both."—*Owen's Christologia*, chap. xviii.

One of the Reviewers whom Benevolus quotes, represents me as having used "compliments" towards some of the writers whose opinions I have opposed. I really cannot acknowledge myself chargeable with this fault. *Compliments*, understanding by the term expressions of honour or respect bordering upon the adulatory or exaggerated style, I should think miserably out of place in a serious discussion of the most important religious subjects. Whatever language of respect I have used in relation to any of those whose doctrines or arguments I have disputed, has been no more than what I sincerely believe to be required by truth and uprightness. My situation is a little remarkable, but by no means unexampled. While your worthy correspondent has taken so much pains to convict me of an uncharitable spirit; another periodical work has made me the object of thundering rebukes, for undue "complacency,"—"excessive liberality,"—and even "abandonment of principle." But I shall say, with the poet, *ἀπαυὸν δ' αἰσίου πάρος* and comfort myself with the conscientious persuasion that both classes of my reprovers are mistaken.

This letter has run out to a much greater length than I expected. I must, therefore, defer till the next month my request for the admission of what I may have to reply to my learned friend Dr. Jones.

J. P. SMITH.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—PORZ.

ART. I.—*A Vindication of 1 John v. 7, from the Objections of M. Griesbach, in which is given a New View of the External Evidence, with Greek Authorities for the Authenticity of the Verses not hitherto adduced in its Defence.* By the Bishop of St. David's. Rivingtons. Pp. 70.

ACCUSTOMED as we have been to see the Bishop of St. David's venturing on the forlorn hope in defence of orthodoxy, we confess that we were not prepared for his present undertaking. The publication of Griesbach's New Testament, in which that great master of the art of sacred criticism, himself a Trinitarian, declared that there is no such thing as a rule of evidence for the text of the New Testament, if 1 John v. 7 be not spurious, with the works of Porson and Marsh in the Trinitarian controversy, seemed to have convinced the orthodox of that day, that it was a hopeless task to defend its authenticity, and no man, with the smallest pretensions to the character of a scholar ventured to quote it as Scripture. The cause of truth, it was said, needs no such support; the doctrine of the Trinity can be established to demonstration from a multitude of other passages; let the Unitarians make what they can of the concession that this is spurious; we have other arrows in abundance in our quiver for their discomfiture. Soon, however, they found that their glorying had not been good, and that the doctrine of the Trinity was so far from being supported by such an exuberance of proof, that if this text were taken away there would not remain in the New Testament a single passage in which it even seemed to be taught. The weapon which had been thrown by was again brought forth from the armoury, to damage, at least, if it could not wound. The text of the Heavenly Witnesses again made its appearance in the controversy with the Unitarians, timidly and cautiously indeed at first, more boldly afterwards when it appeared that the authors of its former disproof were no longer to be dreaded.

Griesbach and Marsh were gone to their reward, the arm that smote the wretched Travis into atoms was paralyzed by death; so the Nolans and the Hales' thought they might come forth in safety, and parade to the sound of their own acclamations over the deserted field. For the honour of criticism we are grieved to see Bishop Burgess lend to these empty boasts the sanction of a name, with which is associated the recollection of services rendered in former days to classical literature: we were indeed aware, from his former works, that his zeal against Unitarianism had overpowered not only his judgment but his learning: still we were not prepared to expect from him any thing quite so weak, superficial and *disingenuous* as this Vindication.

Our readers, we presume, are generally aware, that the text of the three Heavenly Witnesses, and the words $\alpha \cdot \tau \cdot \eta \cdot \omega$ in the eighth verse, are found in no Greek MS. except that of Dublin College; that they are cited by no Greek father in all those violent controversies about the Trinity and the person of Christ, when heaven and earth were moved to furnish arguments against the heretics; when the most strained and absurd allegorical interpretations of Scripture, and of the eighth verse in particular, were resorted to; when the words which precede and the words which follow the text in question were quoted; that they are found in the MSS. of no one ancient version but the Vulgate; that even of this, though the majority retain, the oldest and the best MSS. reject the seventh verse;* that of the Latin Fathers, many, to whose arguments it would have been invaluable, have not quoted it; and that Vigilius Tapacensis, at the close of the fifth century, is the first in whose works a

* "The few Latin MSS. that reject the verse are as much superior to the herd of incorrect and modern copies that retain it, as a small, well-trained band of soldiers to a numerous rabble destitute of discipline and unanimity."—PORZ. p. 154.

distinct citation of it appears. We should think that it needed no profound knowledge of the art of criticism, but only a little of that common sense which learning unfortunately cannot teach, to see that such a passage must be spurious, or that there is an end of all critical certainty. The Bishop of St. David's thinks he can set all this evidence aside, and these are his arguments: that the sense is imperfect and the construction solecistic, if the seventh verse be taken away; that our Greek MSS. of this Epistle are comparatively modern, and, therefore, cannot prove what was the reading of the early ages: that the Latin Fathers quote it as early as Tertullian; that Mr. Nolan, in his "profound and interesting Inquiry into the Integrity of the Greek Vulgate," has made it probable that Eusebius struck out the Heavenly Witnesses in the days of Constantine: lastly, that Mr. Porson declared his willingness to come over to Mr. Travis' opinion, if two Greek MSS., 500 years old, could be produced, containing the verse, and that Dr. Adam Clarke thinks that *one*, the Dublin MS., is more likely to have been written in the thirteenth century than in the fifteenth. Let us examine these arguments separately.

1. The harshness of construction and solecism, produced by the omission of the seventh verse, consists in this; that τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, in the eighth verse are all neuters; and yet the apostle says of them, *τρῆς εἰσιν οἱ μαρτυροῦντες*. Assuming it, therefore, to be a rule of Greek construction, (for his argument implies this, though he does not expressly state it,) that nouns in apposition must be of the same gender as those to which they are apposed, the Bishop argues that St. John could never have fallen into such a solecism, as to use the masculine in the eighth verse, but for the circumstance of his having the moment before used *οἱ μαρτυροῦντες* in the seventh, in connexion with *ἐκ τῆς, ἐκ λόγων, καὶ τὸ ἄγιον πνεῦμα*, where the masculine is grammatically correct. Now it is very obvious to reply to this, as Dr. J. P. Smith has done, (Scrip. Test. II. 545,) that the masculine is used because the words are personified. Bishop Burgess, indeed, objects that πνεῦμα cannot be

personified in the eighth verse, because in the sixth we read καὶ τὸ πνεῦμα ἐν τῷ μαρτυρῶν; but, in the first place, there is no reason that an author should always personify, because he sometimes does it; and, in the second place, the constructions have no analogy; τὸ μαρτυρῶν, in the sixth verse, is the predicate of the proposition; in which it would certainly have been a harsh, though by no means unauthorized, construction, to have departed from the gender of the subject; the neuters in the eighth verse, instead of being either the predicate or the subject, are apposed, exegetically, to *οἱ μαρτυροῦντες*, the subject. The logical order of the words is this; *οἱ μαρτυροῦντες (τὸ πνεῦμα. κ. τ. λ.) εἰσιν τρεῖς*. This distinction either Bishop Burgess and his oracles, Mr. Nolan and Dr. Hales, have overlooked, or they mean to maintain, that in all cases nouns in apposition must be in the same gender as those which they are introduced to explain. Let us hear the opinion of a much better grammarian than any of the three. "The apposed substantive should in strictness be of the same number and gender as the first; but they are often different, especially when the apposed word is an *abstractum pro concreto*." (Matthiæ, § 431 of the smaller grammar; for the passage is not contained in the larger, translated by E. V. Blomfield.) He quotes, as examples, Eur. Troad. 429, ἀντρέθυμα πάγκοινον βρετούς; οἱ περὶ τυράννας καὶ πόλεις ἀνηγεῖται. Hes. Scut. Herc. 296, 313, ἄρρεα, (τρῆσιν,) κλυτὰ ἔργα περιέρρους Ἡφαιστῷ. Will it be said that Matthiæ's examples are all from poets? In the book of Proverbs, xxx. 29, we read, Τρία ἔστιν ἃ ἐνδύει παρύνεται καὶ τίταρτον ὁ καλὸς διαβαίνει· σκύμνος λίωτος καὶ ἀλλέτωρ καὶ τρέφος καὶ βασιλεὺς. Here are four masculine nouns in the enumeration, but the relative and numerals are neuter; while, in the passage in John, the nouns in the enumeration are neuter, and the numeral and participle masculine. No doubt, had the author of the Proverb chosen, he might have said, *τρῆς εἰσιν οἱ*, and the author of the Epistle, *τρία ἔστιν ἃ*; but the former wished to make his predicate as indefinite as possible, and the latter to make his as definite and personal as he could; and we humbly maintain

that neither of them has written in "defiance of grammar."

But there is another reason why the seventh verse must be retained. Wolfius and the Bishop of Calcutta have observed, that without the *iv* of the seventh verse, the *iv* of the eighth is unaccountable. Let us see, then, what sense we get by making the *iv* of the eighth refer to the *iv* of the seventh: "There are three which bear witness in heaven, the Father and the Word and the Holy Spirit, and these three are one thing; and there are three which bear witness on earth, the Spirit, the water and the blood, and these three are *to that one thing*." What meaning can be attached to these words we cannot imagine. There is no need of any new theory of the Greek article, to explain the use of *iv* before *iv*; it marks more emphatically the absolute unity of purpose of the Three Witnesses. Unquestionably this might have been expressed by *iv*; *iv*, but less forcibly. So the Apostle, 1 Cor. xii. 11, might have contented himself with saying, *iv kai to auto pνεμα*, but he has chosen to say *iv iv*.

2. Bishop Burgess allows, that all the Greek MSS., save one, (the Codex Ravennas he abandons to its fate,) omit the seventh verse; but not at all dismayed by this circumstance, he sets himself to prove, by a most extraordinary process, that this is no reason for doubting its authenticity. He divides the whole time, from the composition of the Epistle to the invention of printing, into three periods, the first extending to the end of the third century, the second to the end of the ninth; and he observes, that during the first period there is *no external evidence against the verse*, because none of our present MSS. are as old as the third century. If this remark had proceeded from some one devoid of every tincture of critical knowledge, the confusion of ideas which it indicates, might be explained; if a Toland or a Collins had thrown it out as an insinuation against the evidence of the authenticity of Scripture, the motive would have been intelligible; but, surely, nothing except the blind zeal which leads a man to demolish the bulwarks of our common faith, if he thinks he can bury an adversary under the ruin, could have

induced the learned and pious Bishop of St. David's to have furnished the infidels with such an argument as this. No external evidence, it seems, as derived from MSS., can be of higher date than the MSS. themselves. Now, it is pretty generally admitted that our present copies of the Hebrew Scriptures are not older than the tenth century; consequently there is an interval, from the time of Moses, of 2500 years, *during which we have no external evidence of the existence of the Pentateuch*. It is vain to talk of the collateral evidence of translations, &c.; *nemo dat quod non habet*; they all exist in MSS. equally recent with those of the Hebrew Scriptures, and having no evidence themselves, they can lend none to others. But to add inconsistency to absurdity, the Bishop goes on to say, that the "oldest Greek MS. extant is of much later date than the *Latin Version* of the Western Church." Has, then, this version come down to us on some tablet of brass or marble, while the Greek original is only to be found in modern and perishable parchment? If not, then we have as little external evidence of the one as of the other, not only during the first period, but down to the time when our present MSS. of each were written. We may be thought, perhaps, to pay a poor compliment to the sagacity of our readers, even by observing, in passing, that as MSS. are not created, *iv ex utroque*, but copied from each other, the MS. of the fourth century, which is still preserved, is *external evidence*—not *demonstration*, but *evidence*—of the existence of its *TEXT* in the preceding centuries, the MSS. of which have perished, and that thus the chain is carried up to the autograph of the author. Allowances must be made for the human infirmities of transcribers, and as these are repeated with every act of copying, the oldest MSS. are reasonably considered as the most valuable: but if, according to Bishop Burgess's principle, there could be no external evidence of the existence of a text, before the time when the existing MSS. of it were written, the scepticism of Harduin was moderate and rational.

But, on what ground does our author so confidently, and without giving his reader the smallest hint that

the matter is doubtful, speak of the Latin Version as having contained this verse during his first period? Did he not know that this very point is most strenuously contested by the opponents of the verse? Did he not know that the greatest critic of the age had pronounced the Latin MSS. which omit the verse, to be infinitely superior to the herd in which it is found? (See the passage quoted from Porson before.) Is he prepared to deny this? He knows himself, we apprehend, better than to venture to oppose himself on such a point to such an authority. He has dealt most *disingenuously* by Porson, in representing him as allowing that the verse in dispute was in the Latin Version, even from the end of the second century. How could he, unless the clearest of heads had become all at once as confused as that of certain defenders of orthodoxy, admit that a text was in the Latin Version, at this early period, and yet condemn the copies which contain this text as a worthless rabble? Porson is arguing for the moment upon a supposition (Letters, p. 143) which, in the whole of his subsequent reasoning, he refutes, that this text *had been* in the Vulgate from the end of the second century, and maintains, that even in that case, its authenticity would not be certain: the very next paragraph (p. 144) begins with these words: "*Thus I should argue if all the MSS. consented in the received reading.*" We confess it to be a very difficult stretch of our charity to believe, that Bishop Burgess mistook so common a phrase as "allowing that it had been," for "I allow that it was;" at any rate, the man who can so misunderstand a plain sentence of his mother tongue, must excuse us if we do not attach much value to his judgment, when he talks of the internal evidence which arises from the connexion of an author's ideas and the coherence of his arguments.

Again, before we quit the subject of this first period, we must ask, is the Vulgate Latin Version the only one of this age which exists? A reader of Bishop Burgess might naturally suppose that it was; for we do not recollect that he enters into the slightest explanation, why 1 John v. 7, is wanting in the Syriac, the earli-

est, probably, of all the translations of the New Testament, and all the other oriental versions, which are not known to have been corrupted from the Latin in very recent times. Here is no discordancy of MSS., as in the case of the Latin Version; their testimony is clear and consistent, and the absence of the disputed text is to be accounted for in no other way than its absence in the Greek MSS. from which they were made. What are we to say of the dead silence of the Greek fathers, who never once, during this period, quote the verse in question? Bishop Burgess will not allow that a defender of the text is bound to explain this. It is an approved method of getting rid of a troublesome claimant, to deny the debt; but this silence of the fathers will remain an invincible argument of spuriousness till it is explained,* and that too in some better way than the *disciplina arcani*, or Mr. Nolan's dream of the erasure of the text by Eusebins. It is true, the Bishop does make a feeble effort to prove that the Greek original must have contained it in the two first centuries. The Alogi were a set of heretics, who rejected the writings of St. John, on account of their denial of his doctrine of the Logos. Now, it has been thought, that as the divinity of the Logos is taught in no part of the first Epistle, but in the text of the Heavenly Witnesses; they could have had no reason for quarrelling with it, had this text not been found in it from the earliest times. The reader will perceive, that this argument can have no force whatever, unless we are assured that the Alogi rejected the first Epistle, as well as the other works of the Apostle. But the proof of this completely fails. Epiphanius, who gives this account of the Alogi, only says, that they rejected the Gospel and the Apocalypse. "O, but," says the Bishop, "they *must* have rejected the Epistle, because the doctrine of Christ's divinity is much more clearly taught in it

* "Negativum argumentum in tali questione repudiari nequit; nil id valet de uno alterove scriptore, valet de per multis, dictum tam insigne, ad controversias decidendas singulariter opportunum præterentibus." Bengelius Gnom. ad 1 Joan. v. 7.

than in the Gospel or the Apocalypse." Taught where? In other passages of the Epistle, or in the text of the Heavenly Witnesses? If in other passages, then the Alogi, on the Bishop's own shewing, had their reasons for rejecting the Epistle, though the disputed text never made a part of it; if in this text itself, we shall have a beautiful specimen of the argument in a circle; the text is genuine, because the Alogi rejected the Epistle; and the Alogi must have rejected the Epistle because the text is genuine.* The bishop himself is not only *ἀλογος* but *ἀλογιστής*. On the whole, he has been as completely foiled as his predecessors have been in the attempt to produce even a tithe of evidence, that this verse existed in the earliest copies of the New Testament.

It is not without reason that he makes his second period to extend from A. D. 300 to 900, a division of which we did not at first discern the motive. In this period, the external evidence, even according to his own very original definition, begins to press hard upon his favourite text. The oldest MSS. of the Greek Testament fall within this period, perhaps not far from the commencement of it, and they with one consent omit the Heavenly Witnesses; no version except the Latin, and that only in the most modern and corrupted copies, exhibits them; no Greek father quotes them as a proof of the Trinity. What can be set against these proofs of spuriousness? The Bishop finds, that towards the end of what he makes his second period, after the Latin fathers had begun to use the words as Scripture, a Latin writer, (a forger of a prologue in the name of Jerome,) speaks of the verse as being exant in

the Greek. See, now, the advantage of the skilful construction of a period. Had he said that till the eighth century, to which this respectable testimony belongs, there was no proof of the existence of the text of the Heavenly Witnesses in the Greek, even his orthodox readers would have been startled; but by speaking of the whole 600 years as a period, he hoped that they would forget that his argument (such as it is) applied only to the latter part of it, and agree with him that, in this period, there is positive evidence of the existence of the text in the Greek. And of what kind is this testimony? The author of it comes before us with a lie in his mouth;* for he pretends that he is St. Jerome,^a a falsehood so glaring, that even the Bishop of St. David's gives him up; and he does not after all assert, but only insinuate, that the verse was found in Greek MSS. If, then, in spite of the *disciplina morum* and the Arian erasures of Eusebius, this occidental forger found the Heavenly Witnesses in the Greek text, in the eighth century, what is become of those orthodox MSS.? A false witness, not unfrequently, by some casual concession, ruins the cause which he is produced to support, and such is the case with the Pseudo-Jerome. When he reproaches the Latin copies with the omission of the Heavenly Witnesses, he plainly shews, that in his time that version did not generally contain them; and what, then, becomes of its testimony to their having been in the Greek, in the age succeeding that of the Apostles? As to Walafrid Strabus, in the ninth century, who, in a Latin commentary, glosses on this verse, there is no proof that he had compared the Latin and Greek texts together, nor does he himself profess to have done it. That he includes 1 John v. 7 in his commentary, only shews, that in the ninth century it had gained a footing in the Latin MSS. The reader of Bishop Burgess would, indeed, conclude, from the artful arrangement of his words, that Walafrid Strabus had asserted the

* The fact is, that Epiphanius says expressly (Her. li. 34), "that the Alogi rejected the Gospel of John and the Apocalypse, perhaps, also, (*ταχα δε και*) the Epistles, because they harmonize with the Gospels and the Apocalypse." It is evident that he had no other reason for believing that they did reject the Epistles, than this conjecture of his own; and of a multitude of authors who mention the Alogi as rejecting the Gospel and the Apocalypse, not one mentions the Epistles. See Michaëlis Introd. Ch. xxx. § 5.

* "Ut libere dicam quod sentio, testimonio illo (sc. prologi) auctoritatem textui conciliare velle nihil aliud esse puto quam, *ἀπὸ τοῦ ψεύδους τὴν ἀλήθειαν συστήσασθαι*." Millius ad loc.

superior authority of the Greek to the Latin in *this passage*. "He could not be ignorant either of the defects which the author of the Prologue attributes to the Latin copies of his day, or of the integrity of the Greek as asserted by him; and he directs his readers to correct the errors of the Latin by the Greek." Who would not suppose that Strabus had directed his readers to insert 1 John v. 7 from the Greek?—No such thing; this is only a general recommendation to his reader to apply to the Greek and Hebrew; having no reference to this passage; and it does not appear that he himself understood either, unless it be argued that an author has always tried himself every practice which he recommends to his reader. Epiphanius and the Alogi appear again upon the stage, but with as little benefit as before to the Bishop's cause, and very little credit to his fairness. "Epiphanius, who lived in the fourth century, says, that the Epistles 'agree with the Gospel and the Apocalypse' in the doctrine of the Logos, and assigns this agreement as the reason for thinking that the Alogi rejected the Epistles as well as the other writings of St. John." The reader, whom previous experience has put on his guard, will perhaps perceive, that the words "in the doctrine of the Logos," on which the whole force of the argument depends, are those of the Bishop, not of Epiphanius; but most persons, certainly, would understand them as if Epiphanius himself had stated this as the point of agreement. We have already seen that there is no proof whatever that the Alogi rejected the Epistles of John; but if they did, and on the ground of the term Logos being applied to Christ, they may have taken offence at the very first verse, "That which was in the beginning, &c., concerning the word of life." So far is it from being true, that the Gospel and Epistle correspond only in the controverted verse.

3. We are next to accompany the Bishop in his inquiry into the citations of the Latin Fathers, the only part of the argument which affords even the shadow of a reason for maintaining the authenticity of the common reading. He asserts that Tertullian, because (C. Praxeian, 25) he uses the

words *qui tres unum sunt* of the Father, Son, and Spirit, meant to quote 1 John v. 7, though there is not a word of allusion to St. John, and though Tertullian justifies his own expression by the words of Christ, *Ego et Pater unum sumus*. This point has been so amply discussed in the course of the controversy, that it is unnecessary to dwell upon it. Cyprian, it is acknowledged, says, "*De Patre et Filio et Spiritu Sancto scriptum est Et Tres Unum Sunt*." See Griesb. ad loc. 1 Jo. v. 7, p. 13. And we do not wonder that any one who considers this passage alone, and is accustomed to the more accurate way of speaking of modern times, should regard this as a proof, that Cyprian's copy of the Epistle contained the Three Heavenly Witnesses. But how was this passage of Cyprian understood by those who lived near his own time, and who must, therefore, have been the best judges of the meaning of his phrases? Facundus, in the sixth century, quoting this passage from Cyprian, says expressly, that Cyprian had understood the words of the Apostle respecting the Spirit, the water and the blood, of the Father, the Son, and the Holy Spirit. Now, the stronger the words of Cyprian are the more decisive is the proof, that the copy which Facundus used did not contain the seventh verse; for who would ever have referred Cyprian's words to an allegory of the eighth verse, if they expressed the literal sense contained in the seventh? It must, however, be admitted, that some MSS. of the Latin, even in this age, did contain the seventh verse; for Fulgentius, writing against the Arians, quotes it, and explains Cyprian's words as an allusion to it. But as Fulgentius lived after Vigilius Tapsensis, who clearly quotes the seventh verse, his evidence adds nothing to the antiquity of the reading; and Facundus is a sufficient proof, that the words of Cyprian do not necessarily imply that it was extant in Cyprian's time.

We pass over two or three authors who use the phrase *tres unum sunt*, which only expresses a doctrine unquestionably then prevalent in the church, but are no proof of a quotation to reach Eucherius, Bishop of Lyons, in the fifth century. The

Bishop of St. David's thinks he has detected Porson and Griesbach in an error respecting him, and we must, therefore, quote the whole passage to which his remarks apply. There are two works of Eucherius, the *Formula Intelligentia Spiritualis*, and the *Liber Quæstionum*. Now, in the first of these, one edition, that of Brassicanus, Basil, 1531, has the following passage: "En Joannis Epistola: Tres sunt qui testimonium dant in cœlo, Pater, Verbum, et Spiritus S., et tres sunt qui testimonium dant in terrâ, Spiritus, aqua et sanguis;" and this reading has been found in two MSS. Two other editions principes, however, exhibit the passage as follows: "In Joannis Epistola: Tria sunt quæ testimonium perhibent, aqua, sanguis et spiritus," and that is all. The question then is, which of these readings is genuine. If this were not a question of *theological* criticism, we believe no critic would hesitate to prefer the shorter reading; since it is very explicable how a transcriber should be led to alter the text of Eucherius to conformity with the Vulgate, but to correct it according to the Greek was a thing which would never enter into any one's mind in those ages. And here the matter might be left. But it has been argued by Lardner, Porson, and others, from a passage in the *Quæstiones*, that the shorter reading must be the true one, and it is here that the Bishop thinks he has found them all in error. The passage is this, "Interrog. Item in Epistola sua Joannes ponit: Tria sunt quæ testimonium perhibent, aqua, sanguis et spiritus. Quid in hoc indicatur? Resp. Simile huic loco etiam illud mihi videtur, quod ipse in Evangelio suo de passione Christi loquitur dicens; unus militum lanceâ latus ejus aperuit et continuo exivit sanguis et aqua; et qui vidit testimonium perhibuit. In eodem ipse de Jesu supra dixerat: Inclinato capite tradidit spiritum. Quidam ergo ex hoc loco ita disputant: Aqua baptismum sanguis videtur indicare martyrium, spiritus vero ipse est qui transit ad Dominum. Plures tamen hic ipsam interpretationem mystica intelligunt Trinitatem," &c., and he goes on, elaborately, to explain its application to the Trinity. Now, Porson and others have argued, that Euche-

rius himself meant to be reckoned with the *Plures*, who adopt the mystical interpretation, and that he would never have allegorized the eighth verse for an argument, if he had found a literal one in the seventh. We confess that we are not satisfied with their reasoning. Had Eucherius been arguing in favour of the Trinity, and had he passed over the seventh verse to allegorize the eighth, as many have done, the argument that he could not have had the seventh in his Bible would have been decisive: but we see no reason why the same man, in the abundance of his zeal to extract the Trinity, *per fas et nefas*, from every part of Scripture, might not allegorize the eighth verse as well as apply the seventh. Bishop Burgess, however, assails them on a different ground, and maintains that they have misunderstood Eucherius, who, as he says, enumerates three opinions: his own, "mihi videtur;" that of those who explained the water of baptism, &c., "quidam ergo ex hoc loco disputant;" and that of the majority, "Plures tamen." But would any man, writing in Latin, and intending to oppose his own opinion and that of certain others, have said, "mihi videtur," "quidam ergo disputant." Ergo is surely no adversative particle; had he meant what the Bishop supposes, he would have said *quidam tamen*—*plures vero*. The fact is, that the only opposition is between the second and the third opinions. He first explains the water, &c., correctly and historically of the death of Christ, and then goes on to mention two kinds of spiritual application deduced from it, and these he opposes to each other by *quidam* and *plures tamen*. Porson concluded from the labour which he has bestowed upon the second, which applies it to the Trinity, that it was to this he himself inclined, and there is certainly nothing in the words which implies that it was not.

But allowing that Eucherius did not apply the eighth verse mystically to the Trinity, (should the Bishop cast his eyes on these humble pages we hope he will not say, the Unitarian Reviewer *allows*,) this passage is most important to the opponents of the Heavenly Witnesses. The Bishop endeavours to shew, against

Marsh, that Augustine was not generally followed in applying the eighth verse to the Trinity, and actually produces this passage from Eucherius, with his new interpretation, as a proof that Marsh is wrong. And what does Eucherius say in the New Version? "I interpret the water and the blood of the crucifixion; certain persons of baptism; THE MAJORITY, HOWEVER, explain it mystically of the Trinity." Is not the Bishop "a truly pelfie and moderate arguer, when every third word is in favour of his antagonist?"

The opponents of the Heavenly Witnesses have observed, that as the Latin Fathers very seldom understood Greek, they can only be considered, even when they use the seventh verse, as evidences of the reading in the Latin Version. This, Bishop Burgess will by no means allow, and produces some reasons why they must have been good Greek scholars: "Justinian published his Laws in Greek as well as in Latin." This is a specimen of the *ignoratio elenchi* worthy to stand beside the reasoning in a circle which we quoted before: it is a very good proof that many Greeks understood no Latin; how it proves that most of the Latins understood Greek we are utterly at a loss to conceive. Again, "Greek was spoken and written at Carthage in its Pagan state," and, hence, it is inferred that it cannot have been neglected in the Christian church of that place. This is the argument *a fortiori*; let us try its validity by a parallel case. The youth of Britain, in its Pagan state, spoke Latin fluently, (Tac. Agr. 21, Juv. Sat. 15,) of course Alfred cannot have told the truth when he says, that at his accession there was not, to his knowledge, a priest south of the Thames who could translate a piece of Latin.

4. Although Bishop Burgess denies that he is bound to give any explanation of the disappearance of 1 John x. 7, from the Greek MSS., and its non-quotation by the Fathers, he appears to rely not a little on Mr. Nolan's "profound and interesting Inquiry" into the Greek Vulgate, and the reasons which he gives for believing that Eusebius cut this text out. We have no intention of entering into any minute examination of that confused and

prolix performance; but in connexion with our present topic we cannot help remarking, that the charge against Eusebius rests on a most stupendous blunder or a most disingenuous perversion of Mr. Nolan's. The copies of the Scriptures having been reduced in number by the persecutions of Dioclesian and Maximian, Constantine commissions Eusebius to cause fifty legible and portable MSS. to be prepared by calligraphi: τῶν δεινῶν δηλαδὴ γραφῶν, ὧν καλίστα τὴν τε ἐπισκευὴν καὶ τὴν χρῆσιν τῇ τῆς ἐκκλησίας λογῇ ἀναγκαίαν εἶναι γινώσκεις. See Nolan, p. 26. If he really believes that this passage confers on Eusebius "a power to select those Scriptures chiefly which he knew to be useful to the doctrine of the church," he construes Greek as no man, we believe, ever did before him, and as we hope no man, at least no man who writes a book on the Greek Testament, ever will again. Where the whole charge rests on the ignorance of the accuser, it is useless to argue its absurdity. The Bishop of St. David's and Mr. Nolan are worthy of each other's panegyric. *Qui Bavium non odit amet tua carmina Mævi.*

5. The Codex Dublinensis, the only Greek MS. which contains the Heavenly Witnesses, was thought at first to have been purposely forged to meet the natural demand for some testimony which might justify editors in inserting the text. Mr. Porson, who had seen copies of the hand-writing, pronounced it to be "certainly not earlier than the fifteenth, and possibly as late as the sixteenth century." Dr. Adam Clarke, it seems, thinks it more likely to have been written in the thirteenth than in the fifteenth. We have a great respect for Dr. A. Clarke, as a learned and an honest man; but we have yet to be informed of the reasons why we should prefer his judgment on the age of a MS. to that of Porson. That it was forged for the purpose of fraud we see no reason to maintain; but the same author has observed a circumstance which is quite as fatal to its authority; viz. that the controverted passage is translated in a bungling manner from the modern copies of the Vulgate. Letters, p. 117. Yet this is the MS. which Bishop Burgess vaunts as sufficient, with his collateral evidence already examined, to counter-

balance all the arguments against the authenticity of the verse. He deprecates, however, the supposition that because no other Greek MSS. have been produced, none ever will; and not dismayed by the delay of its accomplishment, renews the pious hope of Bengelius, that many such will hereafter come to light. It is contrary to the practice of all tribunals, we believe, to defer a decision, when both parties have had a reasonable time to produce their vouchers, because one of them makes affidavit that he believes the "bookshelves of Divine Providence" to contain documents which, could he only get at them, would be very important to his cause. On the evidence produced, 1 John v. 7 must be condemned as spurious. When another Greek MS. containing it comes to light, the cause can be reheard; by that time the Dublin MS. will be at least 500 years old, and consequently competent to fulfil the conditions of Mr. Porson's challenge.

We had intended to have concluded with some remarks on what Bishop Burgess says of Unitarians, but we trust that what we have already said will enable them to bear with equanimity his harsh words and his unfavourable opinion. The cross fire of our unskilful enemies is destructive only to themselves. While an Irish Bishop complains that we take as much or as little of Griesbach as we like, his Cambrian brother declares that our cry is "Griesbach, all or none." We are pretty well accustomed to the charge of pride of understanding and overweening confidence in our own judgments; but, according to Bishop Burgess, our crime is a Popish deference to authority. "They trust to their auxiliar, M. Griesbach. He is the rock of their infidelity and the pope of their system. His single authority is sufficient for mutilating the received text of the New Testament. On him they repose as their security, and content themselves with retailing his objections." Another charge is, that the Unitarians have done nothing themselves in this controversy, and only avail themselves of the labours of others. If by Unitarians the Bishop means those of the present day, the answer is ready, that there was nothing left to be done, in a case

where the truth has long been established to the satisfaction of all competent judges, except now and then to expose the feeble sophistry which endeavours to revive exploded errors. Whether the Unitarians are unable or unwilling to do this the Bishop himself may judge. If he means by Unitarians all impugnors of the doctrine of the Trinity, he has forgotten surely what Emlyn and Benson, and Newton and Porson, have done in this controversy. The Unitarians, it is true, prefer to appeal to Trinitarian authority; but are they answerable for those prejudices of the orthodox which make them attach more weight to a name than an argument? Ἀδελφοί ἡμεῖς ἐν τῷ ἀποδείκναι τὴν ἰσχυρίαν τοῦ θεοῦ καὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

K.

ART. II.—*The Country Minister, a Poem, in Four Cantos, with other Poems.* By the Rev. J. Brettell. 12mo. pp. 113. Whittakers. 1821.

WE rise from the perusal of "The Country Minister" with the delight we feel after having enjoyed the conversation of a man endued with good sense, benevolent sensibility and true piety: though pleased with the sweetness of the versification, the truth and tenderness impressed on every paragraph make us appear to listen to the voice of a companion rather than to the studied strains of a poet. The subject did not call forth the loftier diction of genius; but if the work afford not the highest gratification of taste, it gives ample enjoyment to the benevolent heart; for although there are little incongruities in the character of the hero, which convince us that the poem portrays only the circumstances belonging to the situation of the Country Minister, not the history of any individual, yet we feel impelled to believe that the purest feelings and noblest sentiments attributed to the subject of the work are a transcript of the mind of the author, and lament that we are acquainted with him only through the medium of his book.

There is so little inequality in this poem, that it is difficult to select particular passages for extracting. In pages 38 and 39 the union of ener-

getic feeling, with painful timidity, is described in an interesting manner :

“ Yet were there times, the timid, bash-
ful look,
And air retir'd his face and form for-
sook,
When no fear damp'd his young soul's
ardent flame,
And warm and fast the flowing lan-
guage came,
Came from his heart, whilst nature's
ecstasies
Spoke in his voice and darted from his
eyes—
Then beam'd his spirit forth without
disguise.
Oh ! there are moments in life's ear-
lier days,
Whilst yet the heart is cheer'd by
hope's bright rays,
When—breaking through the gloom
around it cast—
Th' enthusiast mind—all reckless of
the past,
Surrounded by the self-created light
Of its own visions, pure, ethereal, bright,
Will gaze intense, with soul-enraptur'd
sight,
Upon this world of woe, o'erlook its
ill,
And frame its scenes exactly to the
will,
Deceming the earth a paradise of bliss—
Visions too happy for a world like
this !”

The following paragraph, pp. 43, 44, is full of nature and tenderness :

“ Who has not felt a pang, or dropp'd a
tear,
On leaving scenes which time has ren-
der'd dear,
Where—day by day beheld for many
years—
Each well-known object like a friend
appears ?
The heart, when once familiar with
them, clings
With fond idolatry to lifeless things.
A walk, a prospect, mountain, stream,
or tree,
Which passing strangers undelighted
see,
To those who long have known them,
still appear
Above all other walks or prospects
dear,
And few, in latest age, have e'en forgot
Their youth's attachment to some fa-
vourite spot.”

The devotional feeling and bene-
volent duties of the Minister, in the
wild and dreary situation in which he

was fixed, are well described, pp. 58, 59, and 72, 73 :

“ He who, remov'd afar from noise and
strife,
Dwells in thy vales, retir'd from public
life—
Tho' friends are absent, and the desert
drear,
Holds in its cheerless bosom nothing
dear—
Is not alone, for in thy deepest shades,
Thy barren wilds and most deserted
glades,
Tho' there no mortal footstep ever
trod,
He marks the nobler impress of his
God.
Him, ever present 'midst his works,
he sees,
In mountains, deserts, rivers, fields
and trees,
In gathering tempests views his awful
pow'r,
His melting mercy in the falling show'r,
His cheering smile in morning's open-
ing ray,
And all the softer tints of closing day.
When the loud thunder shakes the
trembling spheres,
His fearful voice in every peal he hears,
Its gentler accents in the Western gale
That whispers peace o'er every hill and
vale.”

“ Unlike those pastors, who, themselves
to please,
Neglect their flocks, too fond of selfish
ease,
An idle bliss in lonely musings seek,
Confin'd to some warm study all the
week,
And think—the Sabbath o'er—their
duties done,
Till shines another Sabbath's tedious
sun,
He sought the hut obscure, and lonely
cot,
Where sorrow droops neglected and
forgot,
Where sickness pines in some secluded
cell,
And want and age—sad pain !—with
mis'ry dwell :
By these he pray'd—to these his arms
were giv'n,
Their minds he sooth'd with words in-
spir'd by heav'n,
And thus diffus'd thro' dark misfor-
tune's night,
Religion's pure, and kind, consoling
light.”

We hope the reception which the
public will give this poem, will induce
the author to fulfil the conditional

engagement made in his modest position, to continue the history of "The Country Minister."

ART. III.—*Recomend, a Sequel to Early Lessons.* By Maria Edgeworth. In Two Volumes. 18mo. pp. 260 and 272. Hunter. 1821.

TO those who are acquainted with Miss Edgeworth's writings, we need merely announce the publication of this little work: Miss Edgeworth is one of the few authors who win additional esteem and admiration every time they claim the attention of the public. Her books for children, whilst they afford the most delightful amusement to the juvenile reader, are a more improving study for the parent than the most gravely-written systems of education; for they shew the instructor how to trace each feeling of the pupil, and, with ever-vigilant and judicious benevolence, to rectify the errors and fix the virtues of the impressionable mind.

Recomend, whose character is drawn in so interesting a manner in the "Early Lessons," is brought before us in the "Sequel," at that period of life which is full of danger to the learner, and which requires to be guarded with the most painful solicitude by the teacher—when the playful simplicity of childhood is succeeded by an anxiety to please and to be admired.

"It is the object of this book," says the author, (and no author is, perhaps, so successful in promoting this object as Miss Edgeworth,) "to give young people, in addition to their moral and religious principles, some knowledge and controul of their own minds in seeming trifles, and in all those lesser observances on which the greater virtues often remotely, but necessarily depend."

ART. IV.—*The Life of Voltaire, with Interesting Particulars respecting his Death, and Anecdotes and Characters of his Contemporaries.* By Frank Hall Standish, Esq. 8vo. Andrews, New Bond Street. 1821.

WE know nothing of the author of this volume, and, therefore, cannot be suspected in this critique of personal feelings. We confess that

we were attracted by the specious title which it bears, desirous too of extended information concerning the writings and character of a man, so excessively lauded by his friends, and so vulgarly and indiscriminately derided by his enemies. So far we have not been disappointed. The author appears to have resorted to the proper sources, and in general to have expressed the result of his research, if not in very accurate English, yet in a lively and animated style, and, we have no reason to doubt, with corresponding fidelity.

As friends, however, to the public, and at the same the best friends to the author himself, we cannot refrain from expressing our decided and serious opinion of the spirit of inhumanity, levity, and even indecency, which shews itself in this *fashionable* volume. Our author, or any other man, is, we conceive, justified by right, if not by law, in defending his opinions, even if they happen to coincide with those of Voltaire. Truth can never be injured by fair reasoning and candid examination; and of truth we are the professed and devoted admirers. But neither he nor any other is justified in spreading a moral contagion throughout the sphere of his literary influence.

The only legitimate object in publication, is to do good to others; and honour and honesty, not to say religion, command a man, conscious of levity and indecency, to refrain from polluting the sacred fountains of the muses. We were prepared, by an early paragraph, to estimate rather lowly the value which the author attaches to the Reformation from Popery:

"Much blood was shed in a cause, the advantages of which, except in some political instances, connected with the advancement of learning, have scarcely recompensed for the horrors of its introduction."—P. 4.

A heart so apparently gifted with acute sensibility, one would scarcely expect to dictate the following sentence, at the conclusion of a paragraph concerning the Heathen persecutions:

"In Lipsius he [the reader] will find (chapter vi.) a *droll picture of a man impaled*. The stake introduced through the rectum, and coming out of the mouth, while the legs are in the grotesque attitudes of dancing!"—Note, p. 14.

Perhaps it was not inconsistent in a writer who could affirm, (p. 7,) that *chance* appears to be invariably and inconceivably connected with the most important occurrences, and (p. 109) while we bend to the rod of fate, we must hesitate to what *divinity* to ascribe the attributes of our existence,—to appear as the eulogist of Heathenism, in Cato's self-murder, and to advance the extraordinary, paradoxical and unchristian sentiment—

"The confiscation of a proscribed man's property is absurd; for there are few who wish to live after being deprived both of their honour and their fortune: if he be a philosopher and a man of courage he will deprive himself of life: and if a theologian, and not deficient in resolution, he will do the same."—P. 369.

We have noticed instances of the most shameful indecency in this volume, which render it totally unfit for the perusal of a virtuous person, and unbecoming the eye of modesty to behold; with the references to which we shall not defile our pages.

The author appears as ignorant of *theological literature*, as of the disposition and mind of a *theologian*. The confounding of Wollaston with Woolston, and Tyndal with Tindal, (p. 131,) is disgraceful in an English author. We see not how an Unbeliever or an Atheist can with this author consistently describe Voltaire as "unparalleled," nor can we conceive, with Duvernet, (p. 379,) why Freethinkers should be delighted at the last words

of this celebrated genius:—"When the Clergyman said, Do you acknowledge the divinity of Jesus Christ?" a question which we should have used of the divinity of *the Gospel*, Voltaire replied, 'For the love of God do not mention that man's name;' the accuracy of which our author, with his prejudices in favour of the dying poet, admits; and which, if we truly understand its import, indicates a temper most dreadful at that hour, upon every hypothesis of futurity. Would that it indicated some feelings of compunction, for the unsatisfactory and superficial manner, to give it no harsher title, with which he had treated the Christian religion. We refuse not to Voltaire the credit of much benevolence of disposition, and we are grateful for his efforts in regard to *Toleration*; but we lament his unbelief, which arose from vanity and want of examination; and think we perceive in him just those follies and vices which the spirit of Jesus would have tended to correct.

We cannot dismiss this volume without acknowledging that the author, in one or two passages of his work, appears to write like a *Christian*. We wish that the sentiments contained in these may become the *real* sentiments of his heart; for if his work should reach a second edition, he has much to change and revise before he can contemplate his undertaking with virtuous satisfaction.

M.

CRITICAL NOTICES OF NEW BOOKS.

Memoirs from 1754 to 1758. By James Earl Waldegrave, K. G., one of his Majesty's Privy Council in the Reign of George II. and Governor to the Prince of Wales, afterwards George III. London. Murray. 1821. pp. 200. 4to. Portrait.

THE price of this book confines it to a few readers; which is much to be regretted, as it gives an amusing and, we believe, faithful account of the interior of the Court of Geo. II. at the close of his reign. The editor, who is said to be Lord Holland, would

confer a favour upon the public by printing a second edition in a form more accessible to the bulk of political readers.

The character of Earl Waldegrave is thus described by the pen of conjugal affection:

"He died of the small-pox, aged 48. These were his years in number; what they were in wisdom, hardly belongs to time. The universal respect paid to him while he lived, and the universal lamentation at his death, are ample testimonies of a character not easily to be paralleled. He was for many years the

chosen friend and counsellor of a king, who was a judge of men, yet never that king's minister, though a man of business, knowledge and learning, beyond most of his contemporaries; but ambition visited him not, and contentment filled his hours. Appealed to for his arbitration by various contending parties in the State upon the highest differences, his judgment always tempered their dissensions, while his own principles, which were the freedom of the people and the maintenance of the laws, remained steadfast and unshaken, and his influence unimpaired, though exercised through a long series of struggles, that served as foils to his disinterested virtue. The constancy and firmness of his mind were proof against every trial but the distresses of mankind; and therein he was a rock with many springs, and his generosity was as the waters that flow from it, nourishing the plains beneath. He was wise in the first degree of wisdom, master of a powerful and delicate wit, had a ready conception, and as quick parts as any man that ever lived, and never lost his wisdom in his wit, nor his coolness by provocations. He smiled at things that drive other men to anger, he was a stranger to resentment, not to injuries; those feared him most that loved him, yet he was revered by all; for he was as true a friend as ever bore that name, and as generous an enemy as ever bad man tried. He was in all things undisturbed, modest, placid and humane. To him broad day-light and the commerce of the world were as easy as the night and solitude. To him the return of night and solitude must have been a season of ever blest reflection. To him this now deep night must, through the merits of his Redeemer, Jesus Christ, be everlasting peace and joy.

"O death, thy sting is to the living!
O grave, thy victory is over the unburied!
the wife—the child—the friend—that is left behind.

"Thus with the widow of this incomparable man, his once most happy wife, now the faithful remembrancer of all his virtues, Maria Countess Dowager of Waldegrave, who inscribes this tablet to his beloved memory."—Pref. pp. xx. xxi.

The following portrait of Geo. II., possesses such great verisimilitude that it will probably be allowed by every reader to be taken, as it possesses, from the life.

"The King is in his 75th year; but temperance and an excellent constitution have hitherto preserved him from many of the infirmities of old age.

"He has a good understanding, though not of the first class; and has a clear insight into men and things, within a certain compass. He is accused by his ministers of being hasty and passionate when any measure is proposed which he does not approve of; though within the compass of my own observation, I have known few persons of high rank who could bear contradiction better, provided the intention was apparently good, and the manner decent.

"When any thing disagreeable passes in the closet, when any of his ministers happen to displease him, it cannot long remain a secret; for his countenance can never dissemble; but to those servants who attend his person, and do not disturb him with frequent solicitations, he is ever gracious and affable.

"Even in the early part of life he was fond of business; at present, it is become almost his only amusement. He has more knowledge of foreign affairs than most of his ministers, and has good general notions of the constitution, strength and interest of this country; but being past thirty when the Hanover succession took place, and having since experienced the violence of party, the injustice of popular clamour, the corruption of parliaments and the selfish motives of pretended patriots, it is not surprising that he should have contracted some prejudices in favour of those governments where the royal authority is under less restraint.

"Yet prudence has so far prevailed over these prejudices, that they have never influenced his conduct. On the contrary, many laws have been enacted in favour of public liberty; and in the course of a long reign, there has not been a single attempt to extend the prerogative of the crown beyond its proper limits.

"He has as much personal bravery as any man, though his political courage seems somewhat problematical: however it is a fault on the right side; for had he always been as firm and undaunted in the closet as he showed himself at Oudenarde and Dettingen, he might not have proved quite so good a king in this limited monarchy.

"In the drawing-room, he is gracious and polite to the ladies, and remarkably cheerful and familiar with those who are handsome, or with the few of his old acquaintance who were beauties in his younger days.

"His conversation is very proper for a tête-à-tête: he then talks freely on most subjects, and very much to the purpose; but he cannot discourse with the same ease, nor has he the faculty of laying

solds the king in a larger company; not even in those parties of pleasure which are composed of his most intimate acquaintance.

"His servants are never disturbed with any unnecessary waiting; for he is regular in all his motions to the greatest exactness, except on particular occasions, when he outruns his own orders and expects those who are to attend him before the time of his appointment. This may easily be accounted for: he has a restless mind which requires constant exercise; his affairs are not sufficient to fill up the day; his amusements are without variety, and have lost their relish; he becomes fretful and uneasy, merely for want of employment; and presses forward to meet the succeeding hour before it arrives.

"Too great attention to money seems to be his capital failing; however, he is always just, and sometimes charitable, though seldom generous; but when we consider how rarely the liberality of princes is directed to the proper object, being usually bestowed on a rapacious mistress or an unworthy favourite, want of generosity, though it still continues a blot, ceases at least to be a vice of the first magnitude.

"Upon the whole, he has some qualities of a great prince, many of a good one, none which are essentially bad; and I am thoroughly convinced that, hereafter, when time shall have worn away those specks and blemishes which sully the brightest characters, and from which no man is totally exempt, he will be numbered amongst those patriot kings, under whose government the people have enjoyed the greatest happiness." Pp. 4—7.

While the late King, George III., was living, it would not have been decorous to lay before the world the picture of his early character by his Governor; for this reason the manuscript was kept within the family of the writer until Death had consigned that monarch to the care of History. What he was as a man, all the world knows; it appears from Earl Waldegrave's sketch of his youth, that his character soon disclosed itself, and underwent little or no change from time. Princes little think, while they are surrounded only by smiling faces, that the eyes of their courtiers are watching their actions, words and even looks, to give evidence for or against them before the solemn tribunal of posterity.

"The Prince of Wales is entering into

his twenty-first year, and it would be unfair to decide upon his character in the early stages of life, when there is so much time for improvement. His parts, though not excellent, will be found very tolerable, if ever they are properly exercised. He is strictly honest, but wants that frank and open behaviour which makes honesty appear amiable. When he had a very scanty allowance, it was one of his favourite maxims that men should be just before they are generous: his income is now very considerably augmented, but his generosity has not increased in equal proportion. His religion is free from all hypocrisy, but is not of the most charitable sort; he has rather too much attention to the sins of his neighbour. He has spirit, but not of the active kind, and does not want resolution, but it is mixed with too much obstinacy. He has a great command of his passions, and will seldom do wrong, except when he mistakes wrong for right, but as often as this shall happen it will be difficult to undeceive him, because he is uncommonly indolent, and has strong prejudices. His want of application and aversion to business would be far less dangerous, was he eager in the pursuit of pleasure; for the transition from pleasure to business, is both shorter and easier than from a state of total inaction. He has a kind of unhappiness in his temper which, if not conquered before it has taken too deep a root, will be a source of frequent anxiety. Whenever he is displeased, his anger does not break out with heat and violence; but he becomes sullen and silent, and retires to his closet; not to compose his mind by study or contemplation, but merely to indulge the melancholy enjoyment of his own ill-humour. Even when the fit is ended, unfavourable symptoms return which indicate that on certain occasions his Royal Highness has too correct a memory.

"Though I have mentioned his good and bad qualities, without flattery, and without aggravation, allowances should still be made, on account of his youth, and his bad education: for though the Bishop of Peterborough, now Bishop of Salisbury, the preceptor, Mr. Stone, the sub-governor, and Mr. Scott, the sub-preceptor, were men of sense, men of learning, and worthy, good men, they had but little weight and influence. The mother and the nursery always prevailed.

"During the course of the last year there has, indeed, been some alteration; the authority of the nursery has gradually declined, and the Earl of Bute by the assistance of the mother, has now the entire confidence. But whether this

change will be greatly to his Royal Highness's advantage, is a nice question, which cannot hitherto be determined with any certainty."—Pp. 8—10.

The author concludes with a confession which may well repress envy of the Great, if it ought not to excite our pity for courtiers who are too often both deceivers and deceived :

"I have now finished my relation of all the material transactions wherein I was immediately concerned ; and though I can never forget my obligations to the kindest of masters, I have been too long behind the scenes ; I have had too near a view of the machinery of a court, to envy

any man either the power of a minister, or the favour of princes. The constant anxiety and frequent mortifications which accompany ministerial employments are tolerably well understood ; but the world is totally unacquainted with the situation of those whom fortune has selected to be the constant attendants and companions of royalty, who partake of its domestic amusements and social happiness.

"But I must not lift up the veil, and must only add, that no man can have a clear conception how great personages pass their leisure hours, who has not been a prince's governor or a king's favourite."—Pp. 141, 142.

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OBTUARY.

Memoir of the Rev. Caleb Evans.

[See Mon. Repos. XVI. 735—737.]

THE amiable and excellent youth who forms the subject of the present Memoir, was the third son of the Rev. Dr. Evans, of Islington. He was born at Islington, April 29th, 1801. Until upwards of 16 years of age he seldom left the paternal roof, but was educated by his father, whose labours to imbue his mind with solid and useful knowledge, and to implant in his heart the principles of piety and virtue, were abundantly repaid by the avidity with which he received the former, and by the evidence he gave that his conduct was influenced by the latter.

In the winter of 1817, he went to Edinburgh, where he spent two winters at college. Both sessions he obtained the leading Mathematical Prize; and by the ability and earnestness with which he availed himself of the opportunities afforded him to correct and extend his

knowledge, he gained the esteem and confidence of those who had the best opportunities of observing him. He was now for the first time the master of his own time and conduct, and was at a distance from every one who could exert any control over either. In this untried situation, which is never without danger, he gave the first decisive proof of that steadiness of mind and character which every successive year confirmed; for he studied with the diligence of those who love knowledge for itself, and acted with the discretion of those whom experience has taught the value of virtue.*

* See an article intitled, "A Ramble into the Western Highlands of Scotland," continued through several successive numbers of the *Pocket Magazine*, in which the deceased describes in a lively manner a tour which he made in the Spring of 1818, when only in the 17th year of his age. E.

Soon after leaving college, at Middum-mer, 1819, he took a principal part in the management of the school which his father has conducted upwards of twenty years; and for the beneficial arrangements he introduced and the fidelity with which he devoted a large portion of his time to the improvement of those committed to his care, he deserves more than common praise, because his love of knowledge excited in him a desire to be wholly engaged in very different pursuits. This sacrifice of inclination to duty he made with so much readiness as to prove that to him duty was a law, and with so much cheerfulness as to shew that he knew how to extract pleasure from it.

For a considerable period his attention had been fixed on the Christian ministry as the profession in which he might be most happily and usefully employed, and in the autumn of 1820 he finally determined to devote himself to it. This determination was the result of much serious reflection, and formed in the sincere hope that it would be conducive to his own mental, moral and religious improvement, and to the improvement, in some humble measure, of others. And no mind could be better constituted and no character better formed for this important office.

Having made his election, he immediately applied himself with an extraordinary ardour to those studies which he deemed necessary to enable him to discharge the duties of the Christian minister with honour and usefulness. Not having it in his power to pursue that systematic study of theology and of biblical criticism, under the direction of able and enlightened tutors, which he earnestly wished, he formed a plan of study for himself, to which he adhered with great steadiness, for which he husbanded every hour, and from which even the pleasures of social intercourse could seldom seduce him. Often when friends whose society he highly valued were under the same roof with him, he confined himself to his closet, unwilling to lose any of those precious moments which could not be recalled, and of which, with all his efforts, he felt that he could obtain but too few. The time spent in these pursuits was his season of enjoyment: to other engagements he attended because his duty required it; to these, because they afforded him the highest gratification.

He commenced his studies with an attentive and thorough examination of Clarke's *Demonstration of the Being and Attributes of God*; and of the *Treatise of the same author on Natural and Revealed Religion*, together with several other works, which treat of the exist-

ence and perfections of the Deity, in the most able and profound manner. In these investigations he was encouraged and assisted by his elder brother, with whom he could converse without reserve, and from whom he was proud to acknowledge that he received no unimportant aid in the solution of his difficulties and the confirmation of many of his own opinions.

He next applied himself with the same diligence to the study of the Evidences of the Christian Religion. The historical evidence and the philosophical argument founded upon it made a deep impression on his mind, and produced a firm and unwavering conviction, that the writers of the gospel history must have been the men they purport to have been; must have seen and heard the things which they declare they saw and heard, and must have done and suffered what they are reported to have done and suffered: consequently, that their story must be true, and therefore, that the divinity of the Christian religion is established. He could never sufficiently admire the clear and masterly statement of this argument in Mr. Belsham's *Summary of the Evidences of Christianity*, a work which the inquiring and upright Deist is bound to study, and with which the Christian parent ought to render the mind of his child familiar.

The next subjects which engaged his attention were the Books of the New Testament. He entered into a careful examination of their genuineness and authenticity, and in this investigation read with extreme pleasure the writings of Herbert Marsh. In like manner he had begun to examine the epistles, the obscurities of which he was anxious to explain to the satisfaction of his own mind: and by the aid of Locke and Taylor, whom he diligently studied, he had already in part succeeded: and, probably, as much for his own improvement as with a view to afford improvement to others, he had condensed and arranged the result of his investigation in a discourse on this subject which he never delivered. Already he had made himself well acquainted with the writings of Dr. Cogan, which he greatly admired.

His first sermon was delivered at Worship Street, Dec. 17, 1820, on the *Parable of the Sower*, and the satisfaction which he gave on that and subsequent occasions may be best estimated from the fact, that within the year which comprised the whole of his ministerial labours, he repeatedly officiated at most of the principal Dissenting places of worship in the metropolis and its neighbourhood, and in that short period preached forty times. On *Whituesday*, June 10, 1821,

he preached (by invitation) the annual sermon at Horeham, from Acts ii. 47: "Praising God and having favour with all the people:" a discourse which he likewise delivered at the Gravel-Pit Meeting-house, the last Sunday that he entered the pulpit. At Maidstone he had engaged to deliver two charity sermons on the Sunday immediately following his decease. On these two sermons were employed the last efforts of his mind. One of them, from Psalm cxix. 144, "Give me understanding and I shall live," he had completed; it contains the following passage:

"If a man direct his thoughts to his own wonderful formation—to the extent and the diversity of the scene which this earth presents—and to the vast, the intricate, yet the unerring process of the seasons and of vegetation; and if from these objects of his more immediate contemplation, he raise his thoughts, baffled in their investigations of the smallest portion of this globe, to the kindred planets which with this world revolve round the sun;—if, too, he forget the grandeur of this our solar system as he extends his vision to the fixed stars, whose immense masses by their incalculable distances are reduced in his sight to twinkling specks;—and if here he gather up the whole energy of his amazed and bewildered thoughts to grasp the idea that these wavering particles of light are each a system, each—worlds revolving round their sun;—if thus far he carry forth his thoughts, must he not, when he recalls them to his own nothingness, feel the most awful anxiety to shape his conduct in strict subservience to the will of that Being, the effects of whose power he has been contemplating throughout the boundless extent of space?"

The other charity sermon, from Proverbs xi. 24, "There is that scattereth and yet increaseth," was left unfinished; it terminated abruptly with the following sentence:

"Throughout the works of God man cannot point to a single portion that has not been formed to produce some good."

The following description of a bigot is extracted from a sermon, (the last ever preached by the deceased,) from 2 Thess. iii. 14 and 15: "And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." After pointing out the general inculcation of humility and love through all the epistles, he proceeds:

"From the glance which we have now taken at the epistolary portion of the New Testament, we cannot hesitate to allow its direct tendency to promote kindly feelings among mankind. Let us, how-

ever, be only convinced of this fact;—where then do we behold the bigot, who disturbs the happiness of his fellow-man?"

"We see him advance with the writings of the apostles in his hand; with the doctrines of the apostles in his mouth; but not with the spirit of the apostles in his heart."

"He lays before us the doctrines of Paul.—'These,' he exclaims, 'formed the faith and hope of an inspired apostle: they must therefore become your faith and your hope.' And he makes this exclamation, and maintains it too, without deigning to give a thought to that love, which the Apostle declares to be greater than the purest faith and the brightest hope; 'Now abideth faith, hope and love, these three, but the greatest of these is love.'"

"We behold the bigot ferociously exacting the belief of mankind to the doctrines of James, Peter and John; but we see him heeding neither the declaration of James, that 'the wisdom from above is first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits;' nor the exhortation of Peter, 'have fervent love above all things;' nor the reasoning of John, 'he that loveth not, knoweth not God, for God is love.'"

"Do we then behold the genuine disciple of Paul, James, Peter and John, in this bigot, who, because his fellow-christian assigns to the writings of those apostles a sense different from himself, counts that fellow-christian as an enemy and admonishes him not as a brother? Before we can regard him as the genuine disciple of those apostles, he must destroy the purity and benignity of that spirit which pervades all their writings; he must sacrilegiously tear many a passage from out those very epistles for every tittle of which he avows the most pious reverence. He enforces his doctrines by the severest threats, and sends us to the epistles as the sources of his doctrines. We read the epistles, and whether we discern or fail to discern his doctrines, we peruse the clear condemnation of his malevolence. All the evil that he is willing to heap upon his differing brother, is seen to recoil upon himself. 'He sinks down in the pit that he made; in the net which he hid is his own foot taken.'"

It was a favourite plan with him to unite, at some future period, with the profession of the ministry, the occupation of a public lecturer on natural philosophy. And he had already spent no inconsiderable time in gaining the necessary information, and had nearly completed a Lecture on Air, which seems to have been intended as an introduction to a course of lectures on that and similar subjects.

Such were his wishes and hopes, and such his efforts to realise them. What the fruit would have been of so much ability united to so much diligence, had it been permitted to become mature, it is impossible to say; but it must have been considerable and excellent. That period of maturity, however, was not to arrive. By one of those mysterious dispensations which fill the mind with astonishment and awe, his hopes and his labours have been prematurely closed. He has been snatched from friends who loved him with tender affection, and from a circle in which his worth was appreciated, and which he would have enlightened and improved, and now the memory of his excellence is all that is left. In nothing do the purposes of the Moral Governor of the world appear more inexplicable. That the corporeal frame, just as it has attained the activity and beauty of adolescence, just as all its organs are fully developed, and all the functions of those organs are so vigorously performed, and so exquisitely balanced, that there is not a single movement of the machine which is not perfect, which does not seem to exult in its strength, and which does not produce pleasure: that the mind, just as its faculties are unfolded, just as it is beginning to put forth its power, just as, after immense labour, it has opened to itself the treasures of knowledge, and is beginning to diffuse them with an eager and delighted liberality,—that then the mind itself should suddenly and, as to the eye of sense it seems, utterly perish, and nothing remain of the beautiful fabric in which it resided, but a heap of dust—how irreconcilable does this appear to the wisdom and goodness of the Creator; to that very wisdom and goodness which are exerted in the formation of those very powers and attributes thus prematurely destroyed! To this great difficulty the Christian knows the answer. That death is a good both to the individual and to the system; that unless the natures of each were wholly changed, its existence is indispensable, and that it could not secure the moral advantages it is intended to answer, unless it were constituted exactly as it is; unless its approach were sometimes sudden, always uncertain, and it were able to select its victims alike from persons of every character and every station and every age: of these truths the Christian is well assured, and being so, he can see in some measure the wisdom and goodness of this most awful and afflictive appointment. But nothing can sustain his mind under it, excepting such an enlightened and comprehensive view of its object and end.

In the autumn of 1821, the active mind of this sincere and diligent inquirer after

truth, was deeply engaged in the study of the question of Baptism. In this investigation he read Wall, Gale, Belsham, Taylor, Robinson, &c., and examined for himself the authorities from the Fathers to which these writers refer. After a laborious search he conceived that the evidence in favour of adult baptism by immersion preponderated, and in conformity to this conviction, he thought it his duty to submit to the ordinance. Yet he did not do so until he had again reviewed the grounds of his opinion. Having made an excellent syllabus, arranging in different columns the historical evidence, the facts admitted on all sides, and the deductions fairly to be drawn from both, he was more satisfied than before, that baptism by immersion, on the part of a believer, "coincides with all the data, viz., the evidence of the New Testament, of the Fathers, of the Jewish customs, and with that arising from the nature of the Christian dispensation, while it is really at variance with none." Accordingly he submitted to the rite, and was baptized by Mr. David Eaton at Worship Street, on Sunday, October 28, 1821. But the caution and modesty with which he judged and acted on this occasion, afford a striking illustration of the general character of his mind and conduct. At the conclusion of the memorandum referred to he says, "I frankly confess that if I had *now* the means of studying theology *thoroughly*, I might feel inclined to defer my baptism until after I had made full use of those means; but having, I sincerely believe, employed every means which I at present possess, I am inclined to submit to it now. However, I shall consider that I leave a duty undischarged if I do not give the subject a more extensive examination when my opportunities become enlarged. This memorandum will be a bond upon my conscience."

In the like conscientious manner he carefully abstained in his public discourses from entering on any controverted subject which he had not himself thoroughly studied. His mind was not of that constitution which would permit him to take any opinion upon trust, and he had too much probity to speak in the language of conviction on subjects of which he was conscious that he had not made himself acquainted with the evidence. There could be no better proof that he would have become a firm, fearless and zealous advocate of whatever he might ultimately believe to be the truth.

There was one subject of which he was convinced, of which the evidence appeared to him to be most abundant and glorious, and which formed the constant theme of his discourse both in the

social circle and in the pulpit. The evidence of it he felt in himself, and saw in every human being on which his eye rested. Of the abounding goodness of the Creator, and of the general and great preponderance of happiness over misery, he was as fully assured as he was that his senses did not mislead him, when he perceived that all men live as long as they can, and love and value life. He thought it a proof neither of an understanding mind nor of a generous and grateful heart, to fix upon the exception to the rule as the rule itself, and because there are storms, to argue that the sun rarely shines, and because there are sorrows, to contend that there is little or no enjoyment. The earnest and indignant manner in which he opposed every oberration and complaint implying the general preponderance of misery, was an abundant proof of his own cheerful and happy disposition, and of that freshness and ardour which form the great charm of youth, and which few of the aged can contemplate without a sigh that it has passed from them for ever. The following passage, taken from one of his discourses, illustrates the manner in which it was his delight to think and speak :

"The doubts of the rational and pious man, in proportion as he contemplates the works of nature and of Providence, subside ; and his best feelings are cheered by perceiving how totally unfounded are the melancholy inferences of some respecting the nature of the Deity. By a candid and careful examination of the world around him, even without regarding the inestimable gift of the Christian Revelation, he will be convinced that gloomy notions of the Deity must arise from exaggerations of the misery and from partial views of the happiness that really exist. The inevitable result of his contemplation will be, that the creation teaches, nay commands us to cherish the delightful and animating sentiment of the Apostle John, that GOD IS LOVE!"

It was on the evening of Saturday, Dec. 1, 1821, that he first complained of indisposition. The progress of his disorder was extremely rapid, and was attended with some anomalous symptoms which led his medical attendants to suspect that the cause of it was not common. Early on the morning of the 6th he expired, and the examination after death proved that the melancholy event had been produced by a circumstance of peculiarly rare occurrence. A *scarlet fever*, which had probably been inadvertently swallowed, had insinuated itself into the vermiform process of the intestine, where, by mechanical irritation, it had produced the most intense inflammation, which had spread over nearly the

whole alimentary canal. In the few similar cases on record, precisely the same appearances presented themselves as in the present instance, and like this also, in all of them death followed with extreme rapidity.

On Wednesday the 12th, his remains were consigned to the tomb by Mr. Gilchrist, who delivered an appropriate address on the occasion. The following Sunday, the 16th, a funeral sermon was preached at Worship Street, by Mr. David Eaton, to a most numerous and respectable audience, from Psalm xxxix. 5 : "Behold, thou hast made my days as an hand-breadth, and mine age is as nothing before thee;" the conclusion of which appeared in the last Number of this Repository. [XVI. 735—737.] Several ministers both in the country and in the metropolis testified their respect to the memory of the deceased, by a notice from their pulpits of the awful dispensation which had removed a minister so young and so promising from his sphere of usefulness.

In contemplating the excellencies of the character of the friend we have thus lost, it is impossible not to dwell with satisfaction on the gentleness and purity of his manners. No expressions ever escaped him unbecoming the modesty of youth, or inconsistent with that government of the thoughts and that chastity of conversation which Christianity requires. His performance of the social duties was exemplary ; and the remembrance of those virtues which in him appeared to be mixed with almost as few faults as is consistent with the infirmity of human nature, is at once the sorrow and the consolation of his parents, his brothers and his friends. His death was in perfect accordance with his life. That was as peaceful as this was pure. A few hours before he expired, he called his elder brother to his side, and thanked him and another friend who was standing by, in the most affectionate manner for their kindness : he mentioned by name several friends to whom he was attached, and desired that they might be told, that even in that hour he did not forget them, but continued to love them with tender affection. He then said, "I die happy. I could have wished to have lived longer. I am conscious I was enjoying more than I deserved. I could have wished to have done more for Christianity ; but I am content. It is a satisfaction to me that the last hours of my life were spent in doing good." He then alluded to another and a glorious meeting with those friends from whom he was now called to separate, and intimated that even in the passage to that brighter and better world, gloomy as it is gene-

rally thought, there is little to apprehend. "I do not fear to die," he said, and "there is no pain in dying." The latter expression he repeated more than once, and it made a deep impression on the mind of the writer of this memoir who was present, and who was observing with great attention and interest all that passed. It was a voluntary and striking testimony to the truth of an opinion which has been forced on the attention of the writer, by what he has himself witnessed at the bed of death, namely, that in the act of dying there is no suffering. Violent pain does sometimes precede death, but, compared with the number of cases in which it is otherwise, even this must be considered as very infrequent, and when a fatal disease is also a painful one, there is a remission of the pain before the fatal event. When the wonderful functions of life cease, the body is in a state either of ease or of insensibility. If there be any exceptions to this rule, they must be peculiarly rare.

The death of this exemplary and youthful Christian affords another proof of the ignorance and prejudice of those who suppose it is impossible to die happily out of their own faith. The calmness and self-possession of the mind in that awful season, depend on many circumstances, and nothing perhaps can be a less certain criterion of the moral excellence of a character, than the feeling with which the last hour is met. And yet it is delightful to see the troubled day of life close in brightness and in peace; the imagination dwells fondly on such a termination; the heart is soothed by it: this beam of brightness is the lovelier and the sweeter because it is the last that smiles on humanity. In contemplating the death of this our lamented friend, we have then all the consolation it is possible to possess. A bright ray of hope rests on his early tomb: it gives us the cheering assurance that he does but sleep there, and that though we too must descend to the same dark bed and sink into the same deep sleep, yet that a period will arrive when we shall awake; when we shall start into life and consciousness, and recognise each other and rejoice together through everlasting ages. "For the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed: for this corruptible shall put on incorruption, and this mortal shall put on immortality. O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ."

T. S. S.

1831, Nov. 2, at *Penmarch, Monmouthshire*, the residence of his friend Richard Perkins, Esq., Mr. SAMUEL REID, of Liverpool, in the 46th year of his age. This excellent man was a native of Bristol, and received his education under the late Dr. Estlin, by whom his talents were early distinguished and carefully cultivated. He was designed for the ministry, and when he had finished his preparatory studies, removed to Hackney College. Unfortunately, doubts arose in his mind respecting the truth of Christianity, which made it impossible for him, influenced as he ever was by the strictest integrity, and incapable of dissimulation, to engage in the profession to which he was destined. It was not the contagion of a fashionable scepticism, or the youthful vanity of calling in question established opinions, by which his mind was affected; his doubts were conscientious and deeply painful to himself; subsequent inquiry convinced him that they were unreasonable, and he became again a firm believer in the truths of the gospel, which had never ceased to be the rule of his practice. This change, however, was not immediate; he felt himself bound to relinquish the ministerial profession, and by doing so, involved himself in a variety of uncongenial employments, in which for several years his talents and virtues produced comparatively little benefit either to himself or others. In the pursuit of commercial objects he visited, successively, America and the Levant, and on his return from the Mediterranean in 1803, he renounced these occupations and superintended Dr. Estlin's school for about two years. The removal of Dr. Carpenter from Liverpool to Exeter, on the death of Mr. Kenrick, made an opening for some one to succeed him at Liverpool, as a private instructor, and Mr. Reid came thither to reside in 1806, and continued there till a few months before his decease, when the complaint which ultimately proved fatal, compelled him to suspend his labours and to seek a milder climate. It was with difficulty that he could reconcile himself to that intermission of active usefulness which his health demanded, and his disregard of all personal considerations where he saw an opportunity of doing good, had long been undermining his constitution and exhausting the strength which might otherwise have struggled successfully with disease.

His literary attainments were various and extensive; his intellectual powers strong and ever fertile of ideas, which he poured out in conversation with a rapidity which it was sometimes difficult to follow. But his intellectual qualities, however excellent, will be the least part of the remembrances which hallow the

name of Samuel Reld to all who even casually and slightly knew him.

Few men, it may be safely said, without fear of incurring the charge of that unmeaning flattery which exalts the subject of biographical panegyric at the expense of others, ever exhibited so much of the strength and purity of Christian benevolence, guided and animated by Christian piety. The great object of that self-discipline which he appears to have systematically pursued, was the annihilation of self. His benevolence was not only a feeling, but a principle, founded on the conviction that life and all its powers were given to him to be devoted to the good of his fellow-creatures. No self-denial or sacrifice seemed too great to him, when this end could be attained by it. Although he was most affectionate and dutiful in the nearer social relations, he would cheerfully have renounced his home and native land, if the prospect of more extensive usefulness had presented itself in a distant region. He not only embraced every opportunity of doing good which came in his way, but sought out occasions and objects of benevolence with an ardour and earnestness which might sometimes expose him to the derision of those who could not sympathize with the enthusiasm of his character. Perhaps even those who loved and honoured him most sincerely, may sometimes have wished that his exalted and disinterested virtues had been mingled with qualities of a lower order indeed, but necessary to the greatest practical efficacy of his generous dispositions. Yet even while expressing the wish that the romantic ardour of his benevolence had been tempered by more consideration for himself, had it been only to preserve him longer for the service of his fellow-creatures, it is impossible not to feel how pure and excellent that character must have been, which needed only to have been alloyed by a small mixture of ordinary qualities.

The last moments of his life were passed in calm resignation to the Divine will, and joyful hope of the approach of a change to a nobler and more spiritual state of being. We shall take the liberty of borrowing the description of his last hours from a sermon delivered at Paradise-Street Chapel, by Mr. Houghton, feeling that nothing could be added to the delicacy and beauty with which this subject has been touched by him :

"It is not always that the purest spirits leave, in their ascent, such a track of glory and brightness behind them as our departed friend ; and if, in the contemplation of his bed of death, we mingle our tears with those of many other dear friends and relatives, our regrets will

be, like theirs, not for him, but for ourselves.

"He was widely known and highly appreciated by the world ; but he was best known and most tenderly loved and looked up to at home. 'In the domestic circle his presence animated all.' I am using the words of a beloved brother, who was intimately acquainted with his habits and virtues, and who had the happiness to attend him to the last. 'He cheered and elevated the minds of those about him, and with a singular modesty, but with a force and decision of feeling peculiar to himself, marked out the path of duty ; following up on all occasions the clearest perception of truth, with the most undeviating rectitude of action. His last moments were peculiarly happy ; the result of such mental energies as no bodily sufferings could overpower. About two hours before he died, he had fallen into a gentle slumber, from which he awoke with apparently the most delightful sensations, uttering, in the sweetest tones imaginable, broken expressions of some religious speculations and reasonings passing in his mind ; which he afterwards explained with much earnestness and pathos ; then fell into a second slumber, and on again awaking, after a burst of natural tenderness to a brother hanging over his dying bed, his mind became fervently engaged in prayer ; and, finally, noticing with gratitude and affection those about him, on the morning of Friday the 2d of November, 1821, he breathed most tranquilly his last. Such was the beautiful close of the good man's life : as if already listening to the welcome of angels and congenial spirits, he passes from blessing to be blessed ; and, with a parting smile, forbidding his friends to sorrow, beckons them to follow after and share with him 'a glorious change' in their 'Father's house.' Death is not always so lovely, so persuasive. Not all the truly good depart in such heavenly peace !"

December 4, at his house, the *W.H. house*, near *Preston, Lancashire*, JOHN PILKINGTON, Esq., aged 75, most deeply and deservedly lamented by a large circle of relatives and friends. He was bred to the profession of the law, and had a well-founded expectation of succeeding to a considerable property, in which, however, owing to some unforeseen events, he was disappointed. Yet he eventually secured, by his own steady and persevering industry, that independence in his circumstances which fortune had denied him in early life.

The profession of the law is said to offer greater temptations to the man of principle, and to afford more opportuni-

ties for the amassing of riches, than any other; yet in the practice of this profession he was distinguished by his probity and moderation, and always acted in strict obedience to the letter and spirit of that excellent precept of our holy religion, "Let no man go beyond, or defraud his brother in any matter." He has often been the disinterested adviser and mediator when circumstances had put it into his power to be the retained professional advocate. He chose rather to persuade men to forgive their brethren their trespasses, and to live peaceably with each other, than to enrich himself with the spoils which contention would have held out to him, or to rear the fabric of his own fortune upon the wreck of that of his fellow-man. But the character thus honourable, as to professional duties, is worthy of our imitation in other points of view. He was a kind friend and benefactor to the poor; he freely gave his advice to those who were in difficulties and distress. He was an affectionate husband, a tender father, and in every social or relative connexion he endeavoured to walk worthy of the vocation wherewith he was called. He was the firm and consistent friend of civil and religious liberty. He was no time-server, nor courtly sycophant, changing with the policy and fashion of the times, and seeking applause and reward by the sacrifice of principle; nor did he court popularity by flattering the prejudices of the multitude, and falling in with all the extravagant political theories of the day; but he advocated the cause of rational reform and real liberty, and dared to be the steady and honest supporter of the true interests of his country in the most difficult times. Nor was his religious character less admirable. Bred up among the Dissenters, the mode of worship which education and habit had contributed to attach him to, was still more endeared to him when, in maturer years, examination and reflection had convinced him of its beneficial tendency. He noticed how corrupt and oppressive religion had often become when allied to temporal power; and he considered the conduct of those highly inconsistent who, while they professed to be the followers of Jesus, connected themselves with the kingdoms of this world. He therefore acknowledged no head or master upon earth in spiritual matters; and, while he rendered unto Cæsar the things which are Cæsar's, he rendered unto God the things which are God's. It was his practice while reading the sacred volume, to make such notes and extracts as would assist him in his further researches, and enable him "to prove what is that good, and acceptable, and perfect will of God." By

this study of the Scriptures he became more and more confirmed in the belief of that fundamental article of the Jewish and Christian systems, the Unity of God; and with that independence of mind for which he was remarkable, he worshiped the God of his fathers after the way which the world deem heresy. He chose to abstain from joining the popular sects of the day, although from his connexions and circumstances in life he had many temptations to do so; and he bore with firmness and Christian indifference his share of the misrepresentations and obloquy and suspicion which the sect every where spoken against so constantly meets with. Yet, while he differed from his brethren in matters of faith, he had that charity for all men, without which, religious professions and services are utterly vain. He neither limited the mercies of the Holy One of Israel to a few favourites, nor rested the salvation of his fellow-men upon the weak foundation of a religious creed; but he delighted to call upon the Lord his God, as the Father and friend of all his widely-extended family, ever ready to receive the repentant sinner.

Such were the religious principles which shed their beneficial influence over his mind, and which produced the character here portrayed. They enabled him to resist the temptations of the world, and to bear the severe pains of body to which he was often subject, and the various distresses of life, with that resignation to the will of God which becomes a disciple of Jesus; and in his last hour he reaped the full benefit of so wise and pious a line of conduct. His health had been declining for some months before his decease; but as no immediate danger was apprehended, his family flattered themselves that he would be spared to them yet many years. Nor did this hope leave them until within a few days of his death. On the evening of his decease, feeling his end approaching, and while surrounded by his sorrowing family, he said, "Will you all join me in prayer?" and immediately prayed aloud in the most collected and pious manner.

He expressed his firm belief of his acceptance with God; not from any merit of his own, for he acknowledged himself a sinner who had often dared the Divine displeasure, and who had not been sufficiently grateful for the bounties of Providence, and that at the best he had been an unprofitable servant. But he trusted to the eternal and unchangeable goodness of his Almighty Father, who knew the sincerity of his heart, and to the promises he has vouchsafed to us through the one Mediator between God and men, the man Christ Jesus. He said that he had prayed, if it were the will of God, he might

recover, adding, "He is a God of mercy and of truth, and when I think of his power and wisdom and goodness, I am enabled to say, 'Not my will, but thine be done.'" He blessed God for the consolation and hope afforded by the Scriptures; he said he had founded his faith and hope upon them alone, and that if he had erred in his belief, he felt assured he should be forgiven. He declared his belief in the unity of God; in the divine mission of Jesus; and in the final salvation of all mankind. He said that God was a Being of mercy and forgiveness, and would not that any of his creatures should perish everlastingly; but that sinners would be purified and rendered fit for happiness by sufferings proportioned to their guilt. He endeavoured to console his sorrowing family by saying, he was only falling asleep for a little period, that their separation from him would not be final, that he felt assured they should all meet again in a better world, and finally resigned his spirit into the hands of Him who gave it, without a struggle or a sigh.

R. C.

1822. Jan. 18th, at *Hackney*, ANNE, the wife of G. T. GOODBEHERE, Esq., nephew of the late Alderman Goodbehere. Her death occurred in the following

manner: On the preceding afternoon being alone in the parlour, and engaged in stirring the fire, a current of air attracted a light shawl, which she wore on her shoulders, through the bars of the grate, and the flames rapidly communicating with her muslin dress, she was so dreadfully burned before she could alarm the servants of the family, that she survived the accident only about ten hours. Mrs. Goodbehere was in her 39th year; she was an exemplary wife, a tender mother, a sincere and affectionate friend. She has left six young children, (the eldest under nine years of age,) who are, consequently, spared the calamity of estimating their irreparable loss. Her less fortunate relations and friends who *feel* and deeply deplore it, can only derive consolation from the conviction that the "ways of God to man," though mysterious, are ever merciful, and they, therefore, with humble resignation, "bow in silence and adore" the inscrutable designs of his "eternal providence." The remains of this amiable lady, whose fate is much lamented in her neighbourhood, were interred on Monday the 28th inst., in a family vault in the Burial Ground belonging to the Unitarian Church, Hackney.

INTELLIGENCE.

Secession of Rev. S. C. Fripp from the Established Church.

We are informed, that on Sunday evening, January the 6th, the Rev. S. C. FRIPP, of Bristol, late a Clergyman of the Established Church, delivered, in Lewin's Mead, to a very crowded congregation, a Discourse on the leading doctrines of Unitarianism, explicitly avowing his adoption of them and consequent secession from the Church. It is well known to several of our readers, that Mr. Fripp has long been engaged in religious inquiry; and that, during the greater part of the time, he has avoided officiating as a clergyman. Above two years ago, he declined making application for a living which is in the gift of the Bristol Corporation, (and which, it is understood, he had good reason to expect, through the influence of a near relative who is a respectable member of it,) lest he should thus be biassed in his search after truth; and then assigned to that gentleman the state of his mind in reference to the doctrines of the Church of England, as the reason of his declining to make the proposed application.

On the 13th of January, after the morning service, a Meeting of the Lewin's Mead Congregation was held, at which the Rev. John Rowe was called to the chair; and the Rev. Dr. Carpenter proposed the following resolution, which was seconded by Richard Bright, Esq. and carried unanimously:

"That this Meeting have great satisfaction in the result of the Rev. S. C. Fripp's examination into the important points at issue between the Unitarian and the Trinitarian; and cordially congratulate him on his open, firm and temperate avowal of those sentiments to which he has been led by a deliberate and (they doubt not) serious and earnest inquiry after Religious Truth: That they respect the conscientious motives which have induced him, as a consequence of his relinquishing the Trinitarian Doctrines of the Church of England, to secede from its Communion and Worship, and to give up his prospect of preferment in it; and they trust that Providence will open a door of usefulness and comfort for him in the Ministry among the Unitarian Dissenters: And, that they beg him to accept their

respectful thanks for his able and excellent Discourse delivered in this place last Lord's-day evening; and, believing that the extensive diffusion of it through the press would promote the great cause of Christian Truth and Charity, they earnestly solicit him to publish it, as speedily as his convenience will allow."

On the motion of William Towgood, Esq., seconded by Arthur Palmer, Esq., it was then resolved unanimously, that the Chairman be requested to address a letter to Mr. Fripp, in the name of the Meeting, expressive of the sentiments of the foregoing Resolution.

We have given these details, because they will be interesting to many of our readers, and they will enable them to know correctly what they would probably learn inaccurately from common rumour.

It is understood that Mr. Fripp had, previously to the Meeting, come to the determination to publish the Discourse, with a Letter to a Friend, entering more particularly into his own train of inquiry, and the grounds of his present opinions; and we expect that our readers will find an Advertisement of the publication on the cover of this Number.

Unitarian Chaplain to American Congress.

THE following article, which has been copied from the American into the English papers, has excited great attention. A silly writer in the Public Ledger has exclaimed against the Americans, as if by this act they had renounced Christianity. Bigotry may be expected to kick and fling before it retires from the stage.

Baltimore, Dec. 11.

THE Rev. JARED SPARKS, Unitarian Minister, of Baltimore, was yesterday elected a Chaplain to Congress on the part of the House of Representatives. We are happy to learn, that a gentleman of tried and tested talents, of unquestionable learning and ability, and a pure and irreproachable character and life, has thus received a testimonial of the estimation in which he is held by the immediate Representatives of the people, in the most important elective body emanating from them.—*Mercantile Advertiser*.

THE Quarterly Meeting of the Presbyterian Associated Ministers of Manchester and its vicinity took place in the Cross-Street Chapel, Manchester, on Thursday, 27th of December. The Rev. J. J. Tayler, of Manchester, introduced the service; the Rev. B. R. Davis, of Chowbent, preached from 1 Tim. i. 11. After service the ministers and a few lay

gentlemen dined together, and passed the afternoon in an agreeable and friendly manner.

Manchester, Dec. 28, 1821.

THE Committee of the Manchester Cross-Street Fellowship Fund, since its separate establishment, as noticed in the Repository for April last, have distributed the following sums:

To Lincoln	-	£10	0	0
To Merthyr Tydfil	-	5	0	0
To Gelli-Onnen	-	5	0	0
To the Christian Tract Society	3	0	0	

It is expected that their funds for the present year will be more ample. Applications may be made to either of the ministers.

J. G.

THE Quarterly Meeting of Unitarian Ministers in South Wales, was held at Llan-dy-fan, Carmarthenshire, on the 27th of December last. The introductory service was conducted by J. James, of Gelli-Onnen; and Mr. D. John, of St. Clears, preached from 1 John ii. 1, 2. After service, an open conference took place in the meeting-house, Mr. J. Griffiths, the minister of the place, in the chair; when J. James, of Gelli-Onnen, proposed the subject for discussion, *How far is reason to be used in matters of religion?* And all that spoke agreed, that religion and reason begin and end together. The same subject is to be resumed, together with the nature and effects of zeal, at the next meeting, which is to be held at Blaen-y-gwrach, Glamorganshire, on the 11th of April next, whereat J. James of Gelli-Onnen, was requested to preach. There were present about 16 preachers, and the audience was numerous and attentive. There was also service as usual in the evening preceding, when Mr. E. Lewis, a student in his last year at the Carmarthen College, introduced, and Mr. John Jones, of Bridgend, and Mr. Wm. Williams, of Blaen-y-gwrach, preached; the former from Isaiah xxxv. 8, and the latter from Acts xi. 18.

J. JAMES.

January 16, 1822.

THE Rev. THOMAS FINCH, of Harlow, has in the press, *Elements of Self Knowledge*; or, a *Familiar Introduction to Moral Philosophy*, in one volume, 12mo. principally adapted to Young Persons entering into active life.

Shortly will be published, in 2 vols. 8vo. a Selection from the Sermons of the late Rev. W. HAWKES, of Manchester.

THE
Monthly Repository.

No. CXCIV.]

FEBRUARY, 1822.

[Vol. XVII.]

Mr. Cogan's Examination of Mr. Hume's Objection to the Argument for the Being of God.

SIR,
ONE of the most plausible objections to the arguments for the being of a God is that which is suggested by Mr. Hume, namely, that we have no experience in the origin of worlds, and therefore cannot safely conclude, because ships, cities, &c. are made by human art, that the universe must have had an intelligent Author. This objection I propose to consider.

The universe exhibits in innumerable instances an adaptation of means to ends, or what, for the sake of brevity, I shall sometimes call contrivance, not meaning thereby to assume the matter in dispute. And this adaptation of means to ends seems to be as truly prospective as any thing which we call contrivance in the works of art. The eye appears to have been as manifestly formed for seeing, as the telescope for assisting the vision of the eye. The universe, then, is justly comprehended in the general description of works which indicate a fitness of means to ends; and if I may not, in the case of the universe, call this fitness intentional, I must maintain that it is strictly *analogous* to the effects of intention in the works of art. As far as relates to the *appearance* of design, the works of art have no advantage over the works of nature. The question, then, is, why I should not apply to the latter the reasoning which I apply without hesitation, and, as it seems, without error to the former. Is it not reasonable to maintain, as a universal truth, that such an adaptation of means to ends as was never known to be fortuitous must be referred to an intelligent Author? But I have had no experience in the origin of worlds. This is true; nor is this experience needed. I have seen, in cases innumerable, the connexion between intellect in a designing cause, and the marks of contrivance in the works which intellect has effected; and unless the human mind must be denied the privilege of reasoning from the

clearest analogies, I may safely infer that this connexion must be universal. Contrivance is contrivance, wherever it be found; and the connexion between cause and effect is not more certain than the connexion between an effect which indicates contrivance, and an intelligent or designing cause. We gain our knowledge of both these connexions in precisely the same manner, or rather they are virtually the same, the latter being only a specific modification of the former. But Mr. Hume says, that all that we can pretend to know concerning the connexion of cause and effect is constant *conjunction*. That conjunction is all that we *perceive* is true; and a more harmless truth was never made known to the world. For until some disciple of Mr. Hume shall assign a better reason for constant *conjunction* than that the things thus *conjoined* are necessarily *connected*, the human mind will go on to reason from effect to cause, as it did before Mr. Hume's discovery saw the light. Could Mr. Hume's observation *disjoin* what we see to be *conjoined*, it would do something; but the fact remains exactly as it was, and where we see that an effect is, there we cannot help concluding that a cause has been. And this is sufficient for all purposes of reasoning. And if any one shall choose to believe that cause and effect are always conjoined but never connected; for example, that, though a ball, when struck by a cricket-bat, is invariably put in motion, yet, for any necessity that operates, it might invariably remain at rest; he may, indeed, enjoy the satisfaction of not thinking with the vulgar, but assuredly he will not have the credit of thinking with the wise. But Mr. Hume farther observes, that "all reasoning from the relation of causes and effects is founded on a certain instinct of our nature, and may be fallacious and deceitful." If this proposition is intended merely to intimate a *possibility* that the reasoning in question may be fal-

lacious, it amounts to no more than this, that this reasoning does not rise to absolute or mathematical demonstration. But if it is intended to imply that all reasoning from the relation of causes and effects probably is fallacious, it may be satisfactorily replied, that it does not follow because a thing possibly *may be*, that, therefore, it probably *is*. Moreover, if the observation were to be thus interpreted, it would imply, that the contrary conclusions to those which mankind have hitherto drawn from the relation of cause and effect would be more likely to be just; an extravagance to which no sober-minded man can assent for a moment. In innumerable instances we rest with as much confidence upon reasonings drawn from this source as upon the evidence of the senses or upon mathematical proof. And this, however it comes to pass, we cannot help doing. But to spend another moment upon Mr. Hume's proposition: were the reasoning from the relation of causes and effects founded upon instinct, this, I conceive, would be a presumption that it would *not* be fallacious. It is, however, founded on no such thing. It is founded on experience, on which Mr. Hume can place sufficient dependence when it suits his purpose. And the same experience which has taught us to believe that every effect must have a cause, has also taught us to look for a designing cause where there is an indication of contrivance in the effect. And hence we infer thus much with sufficient certainty, that if the universe is an effect at all, it must be referred to an intelligent cause. But, it seems, our experience does not reach far enough to justify the conclusion, that the universe, because it exhibits an adaptation of means to ends, must have had an intelligent Author. We want the only experience which the case demands, an experience in the origin of worlds. Were this principle carried to its full extent, it would follow, that when I see a work of art, which is altogether new to me, I must not confidently conclude that it had a maker. I know, indeed, that men exist, and though *all reasoning from the relation of causes and effects may be fallacious*, I think I know that the human intellect is adequate to the production of those effects which we call the works of art. But as my experi-

ence cannot reach to a novel case, unless I may venture to call in the axiom, that similar effects must be referred to similar causes, I must draw my conclusion with diffidence and hesitation. But, as Mr. Hume observes, I have no experience of the origin of worlds. And if I had, what would be its precise value? "All reasoning from the relation of causes and effects may be fallacious and deceitful." But the argument from experience, which Mr. Hume says is wanting, would rest upon the presumption, that similar effects proceed from similar causes, in which presumption Mr. Hume ought to have maintained that *in all cases* there may be no force. Indeed, if all reasoning from the relation of causes and effects may be fallacious and deceitful, were a world constructed before my eyes, the possibility of doubt, as to its origin, would not be precluded! In opposition, however, to these extravagancies of scepticism, I maintain that experience affords a *sufficiently* certain ground of reasoning, and I farther maintain, that the experience which we have had of the connexion between contrivance and a contriver, abundantly justifies the conclusion, that the universe must have had a designing cause. To reject this conclusion is to set aside, without necessity,* one of the strong-

* I said *without necessity*, because no difficulty attending the hypothesis of Theism can possibly be greater than the difficulty of conceiving that such an adaptation of means to ends, as is *equivalent to contrivance*, should exist without the operation of intelligence. Indeed, no ideas are more closely associated in the human mind than those of *contrivance* and a *contriver*. In contemplating the works of art, as connected with intelligence, we not only recognize the general relation of cause and effect, but are, moreover, led to acknowledge that the work effected corresponds to an archetype in the mind of the artist. And hence we seem satisfactorily to infer, that every thing which indicates contrivance answers to a certain model which previously existed in the mind of some intelligent agent. And shall the works of nature, with all their various and exquisite adaptation of means to ends, be regarded as answering to no model, as corresponding to no archetype? There is one point of difference, it is true, between the works of nature and the works of art, which is,

ent associations of the human mind, and to reason upon a principle, if a principle it can be called, which would subvert the foundation of all reasoning. If similar effects are not to be referred to similar causes, all ratiocination is at an end. It is in vain to urge that there is a difference between the works of nature and the works of art. As far as respects the adaptation of means to ends, and on this alone the argument rests, there is no difference, except that this adaptation, in the former, is far more curious and exquisite than in the latter. Were any one still to say that the experience of which I have been speaking is no certain guide in a case to which it does not itself extend, I should think it sufficient to reply, that it is the only guide which we have, and that it is absurd to relinquish this guide in order to wander in a field of vain conjecture, without a ray of probability to direct us. One thing we know, which is, that intellect can adjust means to ends, and produce effects which indicate contrivance; but that any thing else can produce these effects, we not only do not know, but have not even the slightest reason to believe. But men sometimes argue as if it were the perfection of human wisdom to follow the weaker probability instead of the stronger, or to set probability altogether at defiance, because it falls short of strict and mathematical demonstration.*

that the latter are put together by the application of mechanical powers, whereas the former are many of them evidently produced by the action of certain laws, which are called the laws of nature. But this circumstance of difference by no means counterbalances the circumstances of resemblance, and, therefore, does not avail to set aside the analogy. And what are the laws of nature but a certain mode of operation? Does the law in any case design and anticipate the effect? It may not be altogether foreign to the argument to observe farther, that the laws of nature, together with all real existences, must be, in themselves considered, the objects of knowledge. And yet from the hypothesis of the Atheist, it will follow that no being exists by whom these laws are understood.

* If any one should say that probability is not a reasonable ground of confidence, I should only desire him to carry this

From the view which has been now taken of Mr. Hume's objection to the being of a God, it appears that the reasoning which ascribes the universe to an intelligent Author, rests upon precisely the same foundation as that which attributes what is denominated an effect to that which is denominated a cause. Contrivance is the thing to be accounted for, and that reasoning, founded on experience, which has led us to conceive that every effect must have a cause, has led us to demand an intelligent cause for every effect which indicates such an adaptation of means to ends, as could not, in our apprehension, be the result of chance or accident. And against this reasoning I do not see what can be urged, except that it does not amount to such a demonstration as would exclude all possibility of doubt. If the argument does not amount to the highest probability, I do not know what probability is. And Mr. Hume's reasonings only shew that this probability is not absolute and incontrovertible proof. That this may appear more clearly, I will deduce from Mr. Hume's observations the only conclusions which would be formidable to the hypothesis of Theism, and leave the reader to judge whether these conclusions are legitimate. Between cause and effect we perceive only *conjunction*; therefore the probability is, that cause and effect are not *connected*! All our reasonings from the relation of causes and effects may be fallacious; therefore the probability is, that they *are* fallacious! We have no experience in the origin of worlds; therefore it is *probable* that the universe, which shews throughout an adaptation of means to ends, is *not* the work of an intelligent Author!

principle as far as it will go, and to act upon it. I need not point out what consequences would follow. But shall that evidence, upon which mankind do not scruple to act in ordinary concerns, be considered as unsatisfactory only in concerns of the highest importance? The practice of demanding absolute demonstration where it is not to be had, and where it is not needed, has done much mischief. It has given rise to an unreasonable scepticism on the one hand, and to an absurd appeal to common sense on the other.

If these are just conclusions, Mr. Hume's reasonings carry with them more weight than has been hitherto attributed to them. But, in spite of Mr. Hume's subtleties, mankind will continue to reason with confidence from the relation of cause and effect. They will also assume to themselves the privilege of generalizing their ideas, and from similarity in different effects will infer similarity in their causes. And unless it shall be shewn by some solid argument, that an organized universe is *not* an effect, they will think that they cannot err in ascribing it to an intelligent though invisible Cause.

But it may, perhaps, be said, that we may as well rest in a self-existent universe as ascend beyond it to a self-existent God. Were the universe a mass of matter, without any indication of design, it might, for any thing that I am able to allege, be self-existent. But the marks of design, which it every where exhibits, stamps upon it the character of an effect which could be produced only by a designing cause. Between a harmonized universe and the idea of self-existence there is a repugnance, a repugnance founded on the experience which we have had of the connexion between contrivance and a contriver, between effects which indicate an adaptation of means to ends, and an intelligent agent by whom this adaptation was devised. But between the notion of intelligence and self-existence there is no repugnance, and, for any thing that either experience or reason suggests to the contrary, intellect may exist uncreated. Something uncreated there must be; but as analogy forbids us to suppose that this something is an organized system, which seems to testify the operation of an intelligent contriver; it consequently leads us to conclude that this something is that incomprehensible Being whom we call God. I will conclude with the sentiment of the poet, in which even an Atheist will not refuse to join,

And if a God there is, that God how great!

E. COGAN.

Exeter,

January 8, 1822.

SIR,
THERE is no text more commonly appealed to as a declaration of

the strict unity of God than our Lord's answer to the Scribe, respecting the first commandment of all, Mark xii. 29, *Κυριος ὁ Θεος ἑμὸν Κυριος ἐστίν*, yet the opinions of learned men by no means agree as to the just translation of these important words, and I must confess myself not quite satisfied with any comments I have been able to consult. I am, therefore, induced to offer, with diffidence, to your readers the observations which have occurred to me upon it. The rendering of our authorized Version is, "The Lord our God is one Lord." The Improved Version, after Vitringa, Dr. Campbell and others, translates thus: "The Lord is our God: the Lord is one." A difference, the discussion of which has chiefly occupied commentators on the passage, yet it may, perhaps, be a question of still greater interest, and which involves in it the other, what is the most suitable translation of the word *ἐστιν* in this connexion. Our Lord answers the Scribe in a quotation from Deut. vi. 4, and in relating the discourse, the Evangelist Mark, according to the general custom of the New-Testament writers, employs the exact words of the Alexandrian Greek Version, which may be considered as having been, from its universal use, in a manner, an authorized version of their Scriptures, among all the Jews who spoke the Greek language at that period. The precise words spoken by Jesus himself, we cannot know: it is not unlikely they were taken from a Targum, somewhat resembling the later Chaldee one, which we now possess; but however this may be, Mark has done what is commonly done amongst us in translating religious books, he has copied the texts of Scripture in the translation generally known and valued by his readers.

As our best chance for obtaining satisfaction respecting the real meaning of the words under our consideration, we will revert to the original Hebrew of Deuteronomy, of which they are the translation—יהוה אלהינו יהוה אחד; where the substantive verb being omitted, it must be determined by the sense, whether the words make one clause or two, which seems to me to depend entirely on the question, whether אחד, *one*, is immediately connected with יהוה or אלהים: as

both the Common Translation and that of the Improved Version equally connect it with *Jehovah*, of which name the Greek *Kypios*, is the representative, they are both almost equally objectionable. *Jehovah*, the proper and peculiar name of the God of Israel, being an appellative, and from its nature denoting *one* object, would not have the attribute of singleness ascribed to it, which supposes the possibility of its including more than one. It would be just as rational to say, "George our king is one George," as if any one could need to be informed of his unity. The only supposition on which the language of the Common Translation or Improved Version could be justified is, that it was intended directly to contradict the doctrine of the Trinity, which will be embraced neither by its advocates nor by those who believe it to have been first devised in a later age. There is no other passage of Scripture in which unity is predicated of the name *Jehovah*, except Zech. xiv. 9, in which I conceive the translation to be incorrect.

Dr. Geddes has, I think, translated the words of Moses more successfully than his predecessors—"The Lord; the Lord only is our God;" where, though for the sake of clearness and conciseness, the *one* is changed into the adverb *only*, the quality of *unity* belongs to the word God, which is equally applicable to false as to the true God. The meaning is, "*Jehovah is our God, Jehovah is the only God.*" The Hebrew Lexicons, to which I have access, do not indeed give to the word *יהוה*, the sense of *only* or *alone*; but there can be little doubt of its allowableness, as it is but a different application of the same idea, which is often expressed by the same word, not only in the kindred languages but in many others, besides which there occur to me some instances in justification of it. Job xxiii. 13: *יהוה בלתי*, "*But he is the only one.*" i. e. the Supreme God (vide Dathe in loc.); or, perhaps, "*though he be alone, who can hinder him?*" Song of Solomon vi. 9: "*This my dove, my most excellent is alone,*" *נריה*, unrivalled in beauty—above all the queen's concubines and virgins spoken of in the preceding verse. "She is the *only one* (*נריה*) of her mother, the most beloved of her parent." (Dathe in loc.) Ezech. vii. 5: "There

is an evil, an *only* evil," *נחמ*. In Zech. xiv. 9, our Common Version is;

The Lord shall be king over all the earth,

In that day there shall be *one* Lord, and his name *one*.

But as the intention plainly is to prophesy of the authority of *Jehovah* being acknowledged, and his name adored, to the exclusion of other gods, it will certainly be a great improvement to render *נחמ* as in the above examples:

And *Jehovah* shall be king over all the earth;

In that day shall *Jehovah* be *alone*:
i. e. as king or God.

And his name shall be the *only one*:
sc. which shall be revered and honoured.

If it be allowed, as I think it must, that the translation I have adopted is justifiable from the original words, we shall not, I apprehend, find much difficulty with the ancient versions. I believe they all meant to convey the same sense. The Targum of Onkelos and the Samaritan Version are liable to exactly the same remarks as the original. The other translations insert the substantive verb at the end, from which it has been inferred, that they took the whole to be one clause. The Latin *unus*, the Greek *εις*, (vide Schleusner in verb.) and the Syr. *ܐܝܢ*, may all signify "only" or "one alone." "The Lord our God, the Lord is the one, or the only," sc. God, is a just translation of the Greek words, and that this was our Lord's meaning may appear, probable, from the echoing reply of the Scribe, "Well, Master, thou hast said the truth; for there is one God; and there is no other but he." The argument also drawn from the words, for the exclusive love of *Jehovah*, is plainly directed against the worship of many gods.

On the whole, there is a material difference between the propositions, "There is one God," and "God is one." The former is opposed to the opinions and practices of Pagans, and is a simple and important truth—the latter must appear a mere truism, unless in reference to the doctrine of the Trinity, which all who disbelieve it hold to have arisen much too late to be directly contradicted in Scripture; but, as in the text under our consider-

ration, "the Lord" is the representative of the proper name *Jehovah*, which was never used but of the true God, and which is as much an appellation as Moses, Isaiah or Jesus; the unity of the Lord is still more obviously a self-evident proposition, and the design must have been to assert that he is the *only God*, in opposition to the claims of all other pretended deities, and is, therefore, entitled to the whole of the religious affections of all his creatures—to express which sense we must render the words, "The Lord our God, the Lord is the only God;" or, if we please, in two clauses: "The Lord is our God; the Lord is the only God."

W. HINCKS.

Clapton,

Jan. 19, 1822.

SIR,
I OBSERVED, very lately, that Mr. Lindsey, in one of his valuable publications, had adopted, from a modern historian, what appears to me to have been an erroneous, though common opinion, respecting William III. Under this impression he represents that prince as favourable to *religious* liberty, more justly described as the *civil* right of all, publicly to profess their religious opinions, however differing from the conclusions of the learned and the inquiring, or from the creeds taught by the "priest and the nurse" to that unreflecting multitude, the great and small vulgar.

I refer to Mr. Lindsey's "Historical View of the State of the Unitarian Doctrine," published in 1783. At p. 303, my eminently candid friend, "still pleased to praise" whenever he could praise conscientiously, repeats Mr. Emlyn's sentiment, that "King William was not willing to be made a persecutor," though "this great prince suffered himself to be prevailed upon to pass an act" against Unitarians. This was the Act of 1698, professing "the effectual suppression of blasphemy and profaneness," but really designing to forbid the publication of their opinions, to all who should impugn, however seriously, the Divine authority of the Scriptures, or deny that they contained the doctrine of a Trinity. Mr. Lindsey sustains his opinion "that the king yielded to pass this Act with reluctance, and through the necessity of the times, from the

following fact," for which he thus quotes "Smollett's History of England, Vol. XIII. p. 319:"

"The Scottish Commissioners who came up to make a tender of their crown (anno 1689) to King William, (and who were, the Earl of Argyle for the Lords, Sir James Montgomery for the Knights, and Sir Johu Dalrymple for the Boroughs,) being introduced to their Majesties at Whitehall, presented first a preparatory Letter from the Estates, then the Instrument of Government, with a paper containing a recital of the grievances of the nation, and an Address desiring his Majesty to convert the Convention into a Parliament. The King having graciously promised to concur with them in all just measures for the interest of the kingdom, the coronation-oath was tendered to their Majesties by the Earl Argyle. As it contained a clause, importing, that *they should root out heresy*, the King declared, that he did not mean by these words, that he should be under an obligation to *act as a persecutor*. The Commissioners replying, that such was not the meaning or import of the oath, he desired *them*, and others present, to *bear witness to the exception he had made*."

Mr. Lindsey is confirmed in the opinion of King William's liberality by Burnet's remark, (O. T. 1689, *Fol.* II. 24,) that "when the King and Queen took the oaths, the King explained one word in the oath, by which he was bound to *repress heresies*, that he did not by this bind himself to persecute any for their conscience." There remains, however, a higher authority on this subject, published in 1697, eight years before Burnet wrote, and in a work compiled expressly in honour of the king.

The small volume to which I refer, is called in the head lines, "The Royal Almanack," and thus entitled, "Fasti Gulielmi Tertii; or, an Account of the most memorable Actions transacted during his Majesty's Life, both before and since his Accession to the Crown: with the Days, Months and Years wherein the same hapned." Under the date of May 11, 1689, there is an account of the introduction of the Commissioners from the Scottish Convention to the King and Queen, at the Banqueting-house, Whitehall. The King informs the Commissioners, that when he projected the expedition into England, he "had a particular regard and consideration for Scotland."

Probably, according to a recent instance of royal abundance, he had a *Dutch*, an *English*, a *Scottish*, if not an *Irish* heart. Then, after detailing the ceremony of tendering the coronation oath, as described by Smollett, the *Almanack* thus proceeds :

" But when the Earl came to this part of the said oath, ' And we shall be careful to root out all heretics and enemies of the true worship of God, that shall be convicted by the true Kirk of God, of the aforesaid crimes, out of our lands and empire of Scotland,' the King declared that he did not mean by these words that he was under any obligation to become a persecutor. To which the Commissioners, being authorized by the States of Scotland, made answer, that neither the meaning of the oath, or the law of Scotland, did import it, since by the said law no man was to be persecuted for his private opinion, and that even obstinate and convicted heretics were only to be denounced rebels or out-lawed, whereby their moveable estates were confiscated. Whereupon the King declared again, that he took the oath in that sense, and called for witnesses, the Commissioners and others present."

In a "Preface to the third edition" of his *Pastoral Care*, written (1713) in his 70th year, *Burnet* remarks that "the breaches on a man's liberty or goods, are as really persecution, as that which strikes at his person. They may be, in some instances, more uneasy ; as a single death is not so formidable, as to be forced to live under great necessities, perhaps with a numerous family." He adds, that, "if we judge of this matter by our Saviour's rule, of doing to others what we would have others do to us, our consciences would soon decide the question ; if we will but honestly ask ourselves how we would have those of another religion deal with us, if we were living in countries where we must depart from the legal establishment, if we do truly follow the dictates of our conscience."

I beg leave to recommend these *last thoughts* of one who had witnessed so much pretended liberality and real injustice, to any of your readers, if one can yet be found among them, who would leave to the magistrate a *curse of souls*, or who can contemplate such wrongs as those *legally and judicially* inflicted on the *Carlike* family, without blushing for the ignorance or the

hypocrisy, the *heads or the hearts*, of our *State-Christians*. Yet, according to King William's definition of persecution, which forms a fine illustration, by contrast, of an Apostle's "royal law, according to the Scripture," though he engaged, by the solemnity of an oath, to denounce, as rebels, all whom the *Kirk* should declare to be heretics ; to expatriate them by an outlawry, and to beggar them, with their families, by a confiscation ; yet, after inflicting these sufferings, he was not to "become a persecutor" unless he had persecuted a man "for his private opinion." Such a folly, whatever a *crowned head* might expect to accomplish, an *Inquisitor*, I am persuaded, never attempted ; convinced, however reluctantly, that the wary possessor of a *private* opinion might fearlessly defy him to "take vengeance on the mind."

Beheld on the homely page of the mere annalist, and not as adorned by an historian's flattering pencil, William III. was little more than a soldier of fortune, till he received, from a grateful nation, the crown of England, a munificent reward for having driven away his justly despised and deserted father-in-law. A passage of an earlier date in "the *Royal Almanack*," discovers, that, like other soldiers, he could employ the argument of force in other places besides the field of battle, and that he had landed in England sufficiently prepared to "become a persecutor." At the same time it is mortifying to see, in the author of the *Pastoral Care*, a *political* priest, or rather an *avant-courier* of military outrage ; while the extraordinary scene, as I had occasion to remark in another place, exhibits the distressing dilemma of an established clergy placed between a *royal authority*, to which they had vowed obedience, and the *law of the sword* which answered their just plea of conscience with the old conclusive argument *væ victis*. "The *Royal Almanack*," after relating, "Nov. 8, 1688," that "the Prince of Orange made a very splendid entry into Exeter with his army," thus displays (p. 254) the "little triumph" which immediately succeeded :

"Nov. 9, 1688, Dr. Burnet was sent to the Cathedral of *Exeter* to order the priest and vicars not to pray for the pretended Prince of *Wales* ; and the same day his Highness went to the said Cathed-

dral, and was present at the singing *To Deum*, after which his declaration was publicly read to the people; but I must observe that the ministers rushed out of the Church by a very surprising piece of policy."

Thus "the hero William" opened the campaign of 1688, by routing "the priest and vicars" of the cathedral of Exeter, "white, black and grey, with all their trumpery," the Bishop and the Dean having fled, as "the hireling fleeth," the day before. Yet whatever might be the judgment of a priest, a prince and a soldier, here was surely a gross instance of persecution, according to the common opinions and feelings of mankind, and such a man as *Burnet* appears poorly employed on such a mission. He well knew that James, though now trembling on a precarious throne, was still as legally king as any of his predecessors; and that all "priests and vicars," including himself, yet owed him, according to their most solemn engagements, an unreserved obedience, as Supreme Head of the Church of England; and were bound "to pray, according to the Liturgy, that God would be the defender and keeper of King *James*, and give him victory over all his enemies." He knew too, that these "priests and vicars" were under peremptory orders to pray for the Prince of Wales, without being allowed to interpose a question as to his legitimacy.

The legitimacy of *James III.* has, indeed, long ceased to be a question with any impartial inquirer; yet it should be allowed to *Burnet*, that he implicitly believed the *revolution* tales which he has collected in his *History*. I observe, also, in a "Memorial to the Princess Sophia," printed in 1815, from his MS. in 1703, that he expresses the same confidence in the now exploded political fable. Thus having related the imprisonment of the seven Bishops, he adds, (p. 57,) "The Queen in the mean time was, as was pretended, delivered of a son at St. James's, the Princess Ann being sent industriously out of the way, to bathe. We had, I remember, a song upon it at the time, that

The Bishops were sent to the Tow'r,

The Princess went down to the bath,
And the Queen she cried out in an hour."

Such then was my excellent friend's "great prince," and Dr. Watts's "man of wondrous soul;" or, rather, the grateful Nonconformist poet's auspicious *numen*; or, at least, "the Monarch" that could "be shewn

Under no shape but angels' or his own,
Gabriel, or William, on the British throne;"

a *bathos*, which reminds me of

—— "Dalhousie, the great God of War,
Lieutenant-Colonel to the Earl of Marr."

It might almost be suspected, that our *orthodox* Protestant grandsires were disposed to restore the *hero-worship* of Paganism, in honour of any king who would persecute only *Papists* and *heretical* Nonconformists. Thus they appear to have been "lost in wonder, love and praise," whenever they contemplated the condescension of a *Dutch Stadtholder*, in accepting a *British* crown. Their descendants, under the tuition of passing events, and the advantages of a more liberal *political* education, have learned to distinguish between the real merits of the man, and the national advantages acquired, though by no means cheaply, from the successful enterprise of the petty prince and valiant soldier, in whom the ambition would be easily excited, to possess the splendid regalities and to wield the military energies of a powerful kingdom. And, indeed, whatever *constitutional* policy may dictate towards the living, it is no part of *historical* justice to the dead, to incur the charge of folly, brought even by a courtly poet, against those who

—— "drop the man in their account,
And vote the mantle into Majesty."

Mr. Lindsey, in the passage which produced these observations, has referred to Mr. Emlyn's *Works* (II. 374). There, in *Remarks* on "The four London Ministers," authors of "The Doctrine of the blessed Trinity stated and defended," they are reminded that "King William was not willing to be made a persecutor, though the Dissenters lay hard at him, in their address by Dr. Bates, to stop the press, *anno* 1697." It is probably to this attempt, which *Calamy*, I perceive, in his additions to

Baxter, has not ventured to notice, that Mr. Elwall refers in his "Declaration against all the Kings and temporal Powers under Heaven." I quote his third edition, 1734, pp. 16, 17. He is there addressing Geo. II., whom he had challenged "out into James's Park," to settle the question of Christian freedom from civil controul, not bringing his "ugly carnal sword" but "pure spiritual weapons." To his "royal friend," his "Lord and King in all temporal things," Elwall says:

"Thy great predecessor King *William*, the glorious *William*, when the priests here, joined by some Dissenters too, solicited him to persecute the Socinians, a people that began to see a few of those monstrous doctrines of trinity, transubstantiation, absolute election and reprobation, infinite satisfaction, imputed righteousness, making the Most High God, the holy One of *Israel*, to be a plurality of persons, and making God to have a couple of equals (and some more such jargon as above); but his generous soul, that had breathed in a freer air, gave them this truly Christian and courageous answer, *That he would not do the priests' drudgery.*"

Unfortunately for these fine speeches, attributed to King William with "simplicity and godly sincerity," by a trimvirate of exemplary Christian confessors, before whom too many "names of awe and distance here" will, at least, hereafter "rank with common men;" a plain tale is sufficient to put them down. We read, "Feb. 17, 1698," of "an address of the Commons" to the King "for suppressing all pernicious books and pamphlets containing doctrines against the Holy Trinity, and other fundamental articles of faith, and for punishing the authors and publishers." We next learn the conduct of this prince who "was not willing to be made a persecutor," or to "do the priests' drudgery." After a week's consideration, "Feb. 24, a proclamation was issued accordingly;" then follows, "An Act for the more effectually suppressing Blasphemy and Profaneness," inflicting on all *Unitarians*, as well as Unbelievers, who were not content to enjoy their "private opinion," the penalties of imprisonment and confiscation. (*Chron. Hist.* I. 291, 292.)

That *William III.* had not always "suffered himself to be prevailed

upon," but could, on other occasions, freely exercise his prerogative, by objecting to comply with addresses, or to pass bills presented by the Parliament, sufficiently appears from various transactions of his reign. In 1692, he refused the *royal assent* to a "Bill for frequent Parliaments;" in 1693, to "a Place-Bill;" and in 1694, to "a Bill for free and impartial Proceedings in Parliament;" facts which justify Mrs. Macaulay's remark, in her *Letters*, on "the History of England," (1779, p. 144,) "that the enlarging civil liberty was not the errand for which William undertook so hazardous and expensive an enterprise as the invasion of England."

Nor, among the royal refusals, can it be easily forgotten that King William, "not willing to be made a persecutor," determined to suppress the inquiries urged by the justly indignant Scottish Parliament, respecting the barbarous massacre of Glencoe. *Burnet* acknowledges, (*O. T. II.* 156,) that "the King seemed too remiss in inquiring into it;" and, (*ibid.* 162,) that "the libellers" (as the expositors of "wickedness in high places" are generally described by courtiers of various moral temperament, from *Burnet* down to *Londonderry*) were "furnished with some colours in aspersing the King, as if he must have been willing to suffer it to be executed, since he seemed so unwilling to let it be punished."

Some of your readers can look back, not without pensively-pleasing recollections, to a period, when "the glorious and immortal memory of King William" was annually celebrated by the most enlightened friends of liberty and of human kind. Should those readers, or any others be prepared and inclined to shew that I have ill-appreciated the King's character, and especially that he deserved the commendation of such men as *Emlyn*, *Elwall* and *Lindsey*, I shall thank them for an opportunity of correcting my judgment, on a question of some importance in the British-History.

J. T. RUTT.

February 2.

P. S. Since I concluded this letter I have observed, in "The History of King William III.," 1702, (p. 240,) the following confirmation of *Burnet's*

outrage on the consciences of his clerical brethren at Exeter: "1688, Nov. 9. The first thing his Highness did, was to go and pay his grateful acknowledgment to Almighty God, and to cause *Te Deum* to be sung in the Cathedral Church for his safe arrival. After the Collects were ended, Dr. Burnet began to read his Highness's declaration, at which the ministers of the church, there present, were so surprised that they immediately left their seats and went out; however, the Doctor continued reading, and the declaration being ended, he said, *God save the Prince of Orange*, to which the major part of the congregation answered, Amen."

P. 1. "The Nonconformist" has well chosen, in the *Italian Reformation*, a subject unaccountably overlooked, so far as I have observed, by our ecclesiastical historians. I had occasion to make this remark in Vol. X. of Priestley's Works, where, at p. 290, some of your readers may find a note on the subject.

I there quoted the complaint of Cornaro, "on a sober life," in 1549, that *Popinion Lutheranus* was one of *tre mali costumi* which then prevailed in Italy. The other two were *F adulatione, et la cerimonia, and la crapula* (intemperance). This, Cornaro attacked, in his *Discorsi della Vita Sobria*, the English translation of which is a very common book. As to the other two, the noble Venetian fondly predicted, (for he says, *son certo*,) that some great genius, *qualche geniale spirito*, would soon appear, to oppose and drive them from society, *levarle dal mondo*.

Alas, for the credit of *Italian* prophecy, a third century is wearing away while we wait the advent of *qualche geniale spirito*. Still *Popinion Lutheranus* proceeds; nor (judging from the *Styles* very lately displayed at Brighton, according to the Morning Chronicle,) does *F adulationis* retrograde.

In the note to which I have referred, I also mentioned an Italian Testament, printed in 1551, at Lyons, as translated from the *Greek*; a mode then, I apprehend, peculiar to the *Reformers*, for whose use, in Italy, it was no doubt designed. I also referred to Clarke's *Persecutions*, 1651, (pp. 281—241,) for an account of martyrs in Italy, from 1545 to 1560. A *Papist*,

whom he quotes, says their executions "resembled the slaughter of calves and sheep."

P. 3, col. 2. "John Valdesius or Valdesse," of whom, I think, there is some account in one of your early volumes. Walton, in his "Life of Herbert," on the authority of Mr. Farrer, who translated the "One Hundred and Ten Considerations," describes "John Valdesse" as "a Spaniard," who "had followed Charles V., as a cavalier, all the time of his long and dangerous wars." At length he resigned his appointments to the Emperor, saying, "there ought to be a vacancy of time between fighting and dying." If this account, which I have also seen in some writer quite as early as Walton, be correct, he was not merely "a civilian" and "private secretary" to the Emperor. Yet Sandius, I observe, who claims Valdesse as an Anti-trinitarian, gives no hint of his military character. Young, I see, in his *Centaur*, (Letter II., on Pleasure,) refers to the story, with some variations, thus addressing a gay assembly: "'Ye fine men of rank and parts, a common soldier, (your contempt no doubt,) shall reproach you.' One of them, requesting dismission from Charles V., gave this reason for it: *Inter vitæ negotia, extremumque diem oportet aliquod temporis intercedere*. Much more *inter vitæ voluptates*, and our last hour;" as if fighting, were much more rational and praiseworthy than "dancing, into death."

P. 6. Dr. Morell's valuable remarks on a highly important subject, remind me of an anonymous publication, so early as 1648, which has been long known as the production of Sir William Petty. It is a pamphlet of four sheets in small quarto, entitled, "The Advice of *N. P.* to Mr. Samuel Hartlib, for the advancement of some particular Parts of Learning." I had once the curiosity to examine it at the British Museum.

After proposing "that proper persons be employed to collect from books all real and experimental learning contained in them, in order to facilitate the way to farther improvements," the author recommends "that there be instituted *Ergastula Literaria*, (literary workhouses,) where children may be taught as well to do some-

thing towards their living, as to read and write," and "that all children of above seven years old may be presented to this kind of education, none being to be excluded by reason of the poverty and inability of their parents, for hereby it hath come to pass, that many are now holding the plough, which might have been made fit to steer the state."

The author proceeds to recommend that "such poor children be employed in works, whereby they may earn their living, equal to their strength and understanding. And if they cannot get their whole living, and their parents can contribute nothing at all to make it up," that they "stay somewhat the longer in the work-house." He further recommends, "that they use such exercises, whether in work or for recreation, as tend to the health, agility and strength of their bodies;—that they be taught to read by much more compendious means than are in common use, which is a thing certainly very easy and feasible;"—and "that the elements of arithmetic and geometry be by all studied, being not only of great and frequent use in all human affairs, but also sure guides and helps to reason, and especial remedies for a volatile and unsteady mind."—*Advice*, pp. 3—5.

Such, at the age of 25, without the benefit of an example, and with scarcely a condjutor, was the anticipation of improvements, reserved for a distant generation, but now contemplated by this almost universal genius. In Ward's *Graham Professors*, p. 223, the *Advice* is mentioned as the earliest of the author's publications. I cannot help remarking how highly honoured was Mr. Hartlib, by the confidence of such a triumvirate, as *Boyle*, *Milton* and *Petty*!

P. 20. I thank Mr. H. Taylor for his information. Since I mentioned Dr. John Taylor's pamphlet, I have found "A Letter to the Society of Protestant Dissenters at the Octagon in Liverpool. London, 1766." This pamphlet contains an introductory letter inviting to an examination of the subject of baptism. This is followed by a letter from "A Pædobaptist," with a reply, both which had appeared, October, 1765, in the *General Evening Post*, the first letter being occasioned, by an advertisement in that

paper, from Dr. Gill, in which he asserts that "the Pædobaptists are ever restless and uneasy, endeavouring to maintain and support, if possible, their *unscriptural practice* of infant-baptism; though it is no other than a pillar of Popery."

Then follows (p. 26) the "Copy of a Letter published in the *Whitehall Evening Post*, Sept. 17, 1747, with Notes by the Author." This is a severe charge of inconsistency against the *Dissenting gentleman* (Mr. Towgood) for his zealous defence of *Infant-Baptism*, compared with his assertion of Christ's sole authority, in reply to Mr. White. The Dissenting gentleman is loudly called upon to explain himself. One of your correspondents can, perhaps, say who was the anonymous Letter-writer, and whether Mr. Towgood ever replied.

P. 50, col. 1. "The confounding of Wollaston with Woolston" was once very common. Mr. Clarke, in his Preface to "The Religion of Nature," 1750, attributes the mistake not only to "the similitude of names," but to the circumstance of both those writers having been members of the same college in Cambridge.

Ibid. col. 2. *Voltaire's* last moments were not so described nearest the time of his death in 1778. *Condorcet*, in his Life, annexed to Vol. C. of his Works, (1792, p. 464,) says, not indeed much to the credit of *Voltaire's* sincerity, "L'Abbé Guethier confessa *Voltaire*, et regret de lui une profession de foi par laquelle il déclarait qu'il mourait dans la religion Catholique où était né." An earlier account, probably the earliest in English, (*An. Reg.* 1778, XXI. 4.) makes *Voltaire* reply to the question on the divinity of Christ: "Ah! M. le Curé, if I pass that article to you, you will demand if I do not also believe in the Holy Ghost, and so go off, until you finish by the Bull *Unigenitus*."

P. 59, col. 2. The late King's "bad education." In Lord Melcombe's *Diary*, (ed. 3, 1785, p. 171,) the Princess Dowager, in October 1752, says of her son Prince George, "that he was very honest, but she wished that he was a little more forward and less childish, at his age," (just past 14,) and "that she hoped his preceptors would improve him," adding, in answer to

the courtier's further inquiries, that "she really did not well know what they taught him; but, to speak freely, she was afraid not much; that they were in the country, and followed their diversions, and not much else that she could discover."

P. 52, col. 2. "The Bishop of Peterborough, Mr. Stone and Mr. Scott." The Princess (*Diary*, 172) says, "that Stone was a sensible man, and capable of instructing in things, as well as in books—that Scott, in her opinion, was a very proper preceptor; but that for the good Bishop, he might be, and she supposed he was, a mighty learned man, but he did not seem to her very proper to convey knowledge to children; he had not that clearness which she thought necessary; she did not well comprehend him herself, his thoughts seemed to be too many for his words."

This Bishop of Peterborough was Dr. John Thomas, who had first so-journed at Lincoln, and was, in 1761, translated to Salisbury:

"Another and another still succeeds,
And the last See more welcome than
the former."

This Prelate has been exalted, apparently with great justice, to "a bad eminence," by *Wakefield*, in his *Memoirs*, I. 15, 16. He is there represented (from his treatment of my friend's father) as an "episcopal tantalizer," who made a "common practice of exercising the credulity and insulting the feelings of his inferior clergy."

Remarks on our Lord's Question to Peter, "Simon, Son of Jonas, lovest thou me more than these?" John xxi. 15.

SIR, January 2, 1822.

THESE words are capable of three interpretations. (1.) Lovest thou me more than thou lovest *these things*,—thy nets, thy boats and thy fishing employment? (2.) Lovest thou me more than thou lovest *thy fellow-disciples*? (3.) Lovest thou me more than *these* love me? Is thy affection for me stronger and more ardent than that of Thomas and Nathanael, John and James, and those two other disciples (ver. 2) who have accompanied thee in this fishing expedition?

The first of these interpretations,—
"lovest thou *me* more than thou lovest thy nets, thy boats and thy fishing employment?"—has been adopted by Whitby and Pearce, and certainly has the claim of ingenuity to recommend it. Peter was by occupation a fisherman; and, judging from many little circumstances which are incidentally mentioned in the Gospels, was fond of his employment, and took a pleasure in it unconnected with any prospect of emolument. It was, therefore, reasonable, as well as natural, that Christ should endeavour to obtain from his own lips a confession that he was not less attached to the cause of the gospel than to his worldly occupation. Hence it has been thought, that, in the question, "Lovest thou me more than these?" our Lord had a reference to the instruments of Peter's trade; which are supposed to have been upon the spot where Jesus and his disciples were assembled at the time when this interesting dialogue commenced. But there is a delicacy and reserve in the Apostle's answer, which was altogether unnecessary on the supposition that the question related merely to his worldly occupation: for, though he promptly and unhesitatingly replies, "Yea, Lord!" the answer is afterwards so qualified as to exclude all idea of comparison between his love to *Christ* and *other objects*. It is also worthy of remark, that, in his subsequent answers, he repeats, without any material variation, what he had said in his first reply; cautiously avoiding that comparison, whatever it might be, which it was the design of our Lord's question to draw from him: "Lord, thou knowest all things; thou knowest that I love thee:" As if he had said, "I am unwilling, after the severe trial which my fidelity and attachment have lately undergone, and the imperfect manner in which my love towards thee has been displayed, to make any further professions; but, notwithstanding my three-fold denial of thee, at which thou hast manifestly hinted by thrice repeating this embarrassing question, I can affirm, with sincerity and confidence, that my love towards thee still remains unshaken." Now, had Peter attributed to our Lord's question the meaning assigned to it by the advocates of the above interpretation, it appears

to me that he could have had no difficulty whatever in returning a positive and distinct answer, and in expressly declaring that he loved his Lord more than his employment as a fisherman, or any other worldly occupation. On this account I feel a considerable degree of reluctance in adopting this interpretation; and this reluctance is greatly increased by the circumstance of Peter and his companions having quitted their vessel some time before our Lord began the conversation, and likewise of their having probably left their fishing tackle behind them when they came on shore.

The second interpretation—"Lovest thou *me* more than thou lovest thy fellow-disciples?"—is not liable to these difficulties. Jesus had just finished his repast with his disciples, and had begun a short but interesting conversation, by turning to Peter, and putting to him, in an abrupt and unexpected manner, the question which has given rise to these remarks. The Apostle instantly perceived the drift of this question, and was aware of the embarrassing situation in which it placed him. His reply, therefore, was more guarded and deliberate than usual. Jesus had said, on a former occasion, when he called his Apostles together and commissioned them to preach in his name, "He that loveth father or mother *more than me*, is not worthy of me; and he that loveth son or daughter *more than me*, is not worthy of me." (Matt x. 37.) The time had now arrived, when the necessity of acting up to the spirit of this injunction was more imperative and binding than ever. But, instead of devoting himself exclusively to the support of his Master's cause, Peter was discovered among his old associates, pursuing his employment as a fisherman, and apparently forgetful of his duty as an apostle of Jesus Christ. With a view, therefore, as it would seem, to ascertain his comparative attachment to Jesus and his fishing companions, our Lord puts to him the question, "Lovest thou *me* more than *these*?" "Yes, Lord," replies Peter, "thou knowest that I love thee." Then says Jesus, "Feed my lambs." "Let not thy love for *others* exclude *me* from a place in thy affections; but love *me* through *my disciples*, and be assured, that when *their* interests are most

effectually promoted, *mine* will be in least danger of being forgotten." Such appears to be the true interpretation of this confessedly difficult passage; and the grammatical construction of the clause, as it stands in the original, seems to me to require this interpretation: *Αγαπᾷς με πλεον τῶν*; The personal pronoun *su* is only implied in the termination of the verb: the emphasis, therefore, rests correctly and properly upon the word *me*. "Lovest thou *me* more than *these*?"

On this account I feel strongly inclined to suspect that Doddridge and others are not justified in adopting the third interpretation,—"*Lovest thou me more than these love me?*" "The nominative of the personal pronoun," says Matthiæ, (§ 466,) "is usually omitted with the personal termination of verbs, except where there is an emphasis, e. g. in an opposition, that is expressed or understood." It follows, therefore, that, where such opposition exists, the insertion of the pronoun is essential; as in the following instance: "*All these* have of their abundance cast in unto the offerings of God; but *she* (*αὐτὴ*) of her penury hath cast in all the living that she had." (Luke xxi. 4.) In this and other similar cases the opposition is marked by the insertion of the pronoun; and its absence in our Lord's question to Peter affords strong presumptive evidence against the correctness of Doddridge's interpretation.

Others have objected to this interpretation on different grounds, alleging that it was impossible for Peter to say whether his own love to Christ or that of his fellow-disciples was the stronger. He could have had no difficulty, it may be said, in affirming, that he was more attached to the cause of Jesus than to his employment as a fisherman, if he had understood the question proposed to him, as Whithy and Pearce have understood it: and he could easily have ascertained the comparative extent of his affection for Christ and his fellow-disciples, though he might be unwilling, on many accounts, to declare it in express terms in their presence. But he could not possibly have determined by any test but that of experience, whether his love to Jesus was stronger than that of Thomas or Nathanael, James or John. There appears to me, however,

I confess, no particular force in this objection. Peter, it should be recollected, had made a boast on a former occasion, that, whatever others might do, nothing should induce *him* to deny or betray his Master. "Although *all* should be offended," says he, (Mark xiv. 29,) "yet will not *I*," thus placing his own attachment to Christ on higher grounds than that of his fellow-disciples. In this view our Lord's question to Peter might have had some allusion to his former professions of attachment, and might thus have been intended to convey an indirect rebuke grounded on his late fickleness and miscarriage.

Of the above interpretations, the first and third have been most generally adopted. The second appears to me to be the only one which suits both the context and the grammatical construction of the passage. Different minds, however, will of course be differently affected by them; and it is possible that many arguments in favour of the first and third interpretations may have been overlooked by me in the course of the preceding remarks. If any of your learned readers, Sir, are in possession of such arguments, by stating them in some future Number of the Monthly Repository they will oblige your occasional correspondent,

O. P. Q.

SIR,

AT the conclusion of the Book of Psalms in the Septuagint is the following: "This Psalm was written by David, when he fought with Goliath, and is out of the number: 'I was the least among my brethren, the youngest in the house of my father. I fed my father's sheep. My hand made the pipe, and my fingers formed the viol. And who told it to my Lord? He is the Lord, he heareth. He sent his messenger, and took me from my father's sheep, and anointed me with the oil of his anointing. My brethren were fair and great, yet the Lord did not take pleasure in them. I went out to meet the Philistine, and he cursed me by his idols. But I, having seized his sword from him, cut off his head, and took away reproach from the sons of Israel.'" How is it that this has not been put in the Apocrypha? Does the following account of the additions in the Apocrypha to

the Books of Daniel and Esther seem probable? In the Hebrew copies of those books we find, that under the Persian monarchy, the king could not revoke a decree which he had once signed. This seemed very strange to the inhabitants of Alexandria, living under a very different government, and very ignorant of the ancient Persian customs. Some of them, therefore, boldly wrote another account of the circumstances of Daniel's being thrown into the lion's den, in order to evade the difficulty. This appears to me to furnish a very strong internal proof, that the Books of Daniel and Esther were written during the continuance of the Persian monarchy, as otherwise this very remarkable custom would probably not have been mentioned in them. It strengthens this argument to observe, that Josephus in his history of Esther, and Racine in his play, have both committed the error of making the king revoke his decree, which shows the high probability that an historian who has given a correct history of these transactions, must have lived while the custom was still in existence, that is, before the destruction of the Persian empire. This is of importance, because, as the Book of Daniel certainly contains prophecies of events long after the destruction of the Persian empire; if it were written before that time, the divine authority of its prophecies, from which the truth of the Jewish and Christian revelations may very easily be deduced, is an undeniable consequence in the opinion of

T. C. H.

SIR,

January 12, 1822.

AS you have inserted an account of a conference of the Emperor Alexander with three Quakers, Vol. XVI. p. 701, I send you what I take to be an equally authentic narrative of a less formal conference between Peter the Great, the founder of the Russian Empire, and two respectable members of that Society, in the words of one of them. If you think fit to accept it, your readers will see that this ancestor of Alexander was so far from affecting to adopt the peaceable principles of the Friends, that he inquired of what use they could be in any kingdom, seeing they would not bear arms and fight? Yet this conference seems

to have induced the Czar to attend the Friends' Meeting, at Gracechurch Street, with his suite and interpreter, the next Sunday morning. And while he was at Deptford, afterwards, acquiring a practical knowledge of ship-building, he occasionally attended their meeting at that place, and behaved not only with great propriety, but with the condescension of a truly great man, by changing seats, or standing up to accommodate others. His conduct also towards the Quakers in so promptly ordering his soldiers out of their Meeting-house at Frederickstadt, going himself to their meeting, and acting as an interpreter to his attendants, who did not understand the language of the preacher, was to give an impressive, practical lesson of toleration, and almost of religious liberty, which many monarchs have yet to learn, or want the virtue or the wisdom to act upon. There seems, indeed, to have been in his intercourse with the Friends, an entire comensance between his actions and his professions, which is more than I can say of Alexander's.

His I confess rather remind me of the saying of Napoleon, who was personally acquainted with him, and a shrewd discernor of the real character of others, (whatever might be the defects of his own,) when he described Alexander, as "*delightful in conversation, but us false and treacherous as a Greek*," alluding, I suppose, not to the modern Greeks, but to the well-known line in Virgil—

— "*timce Danaos et dona forentes.*"

F.

"At this time," (1697,) says Thomas Story, (Journal of his Life, fol. Vol. I. p. 123,) "Peter the Great, Czar of Muscovy, being in London incog., and Gilbert Mollison (Robert Barclay's wife's brother) having heard that a kinsman of his was in the Czar's service, and being desirous to increase the knowledge of the truth, requested me to go with him in quest of his kinsman to the Czar's residence, a large house at the bottom of York Buildings, in order to present him with some of Robert Barclay's Apologies in Latin, hoping they might fall under the Czar's notice. When we came to the place, Gilbert inquired of the porter after his cousin.

"Being invited up stairs, we observed two tall men walking in a large room, and being directed to the Czar's interpreter, he told us, that such a person had been in the Czar's service, but was dead.

"In the mean time, the Czar and Prince Mensicoff, his general, came to us, and upon the Czar saying something to his interpreter which we did not understand; he asked us, as we had our hats on, 'Why do you not pay respect to great persons when you are in their presence?' I answered, (says Thomas Story,) 'So we do when we are fully sensible of it, especially to kings and princes; for, though we decline all vain and empty shows of respect and duty, and flattering titles, whereby they are generally deceived by insincere and designing men; yet we yield all due and sincere respect to such, and all in authority under them, by ready obedience to all their lawful commands. But when, at any time, any of them, either through tyranny or ignorance, or ill counsel, happen to command any thing contrary to our duty to the Almighty, or his Son, Christ our Lord, then we offer our prayers to God, and humble addresses unto such rulers, that their understandings may be opened, and their minds changed towards us.'

"The Czar made no reply to this, but talked with his interpreter again, who then asked, 'Of what use can you be in any kingdom or government, seeing you will not bear arms and fight?'

"To this I replied, 'That many of us had borne arms in times past; but when it pleased God to reveal in our hearts the life and power of Jesus Christ, his Son, our Lord, whose commandment is love, we were then reconciled unto God, one unto another, unto our enemies, and unto all men. Yet we are of use in any kingdom or government. For the principle of our religion forbids idleness and incites to industry; as it is written, 'They shall beat their swords into ploughshares, and their spears into pruning-hooks.' And we being concerned in all manner of husbandry, as likewise in manufactories and merchandizing, with the blessing of heaven upon our labours, do not want, but rather abound.

"And though we are prohibited

arms, and fighting in person, as inconsistent (we think) with the rules of the gospel of Christ, yet we can, and do by his example, readily and cheerfully pay unto every government where we happen to be subject, such sums and assessments as are required of us, by the respective laws under which we live. For when a general tax was laid by the Roman Czar upon his extensive empire, and the time of payment came, the Lord Jesus Christ, whose kingdom is not of this world, demanded of Peter,—‘Of whom do the kings of the earth take custom or tribute? Of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them (the tribute-gatherers) for me and thee.’ thus working a miracle to pay a tax, where it was not strictly due. We, by so great an example, do freely pay our taxes to Cæsar, who, of right, hath the direction and application of them, to the various ends of government, to peace or to war, as it pleaseth him, or as need may be, according to the constitution or laws of his kingdom; and in which we, as subjects, *have no direction or share*. For it is Cæsar’s part to rule in justice and in truth; but ours to be subject, and mind our own business, and not to meddle with his.’

“After this I said to the interpreter, that we understood there was a person of great dignity and distinction in that place, a stranger very inspecious into the state of affairs and things in general; and might be also inquisitive into the state of religion; and we, lest that great prince should be misinformed concerning us and our religion, had brought him some books dedicated to the sovereign of our own country; by which he might please to see a full account of our principles. We then produced two of the Apologies in Latin.

“The Czar then talked again with the interpreter, who asked us, ‘Were not these books writ by a Jesuit? It is said there are Jesuits among you.’ To which Gilbert Mollyson replied,

‘That is a calumny, and proves the necessity of our endeavours in that respect at this time. We have no Jesuits among us. Our religion and theirs differ very widely.

“‘This book was writ by a near relation of mine who was not a Jesuit, but sincerely of those principles asserted and maintained in the book, as our whole community is.’

“Then the Czar and interpreter talked together again; after which, the latter offered us some gold for the books; but I told them, they were a present to that great prince; all we desired was, that they might be acceptable; and that in case any of our Friends should come into his country and preach those principles, and meet with opposition, and be persecuted by any officers or persons in power under him for the same, he would please to afford them protection and relief. Then they talked together again, the interpreter kept the books, and the Czar and Prince Menzicoff retired into the room from whence they came.

“The interpreter afterwards told us, the Czar did not understand the Latin tongue, but only his own language and high Dutch. This was about the beginning of the week, and the next first day (Sunday) the Czar, the prince, and a great company of his other attendants, came in the morning to our meeting in Grace-church Street, all in English habits, like English gentlemen, and the same interpreter with him. I happened to be there in the [preachers’] gallery, and the first I knew was Prince Menzicoff. Robert Haddock had begun to preach a little before they came in, upon the subject of Naaman, the captain-general of the host of the Assyrians, going to the prophet for cure of his leprosy; who directing him to dip himself seven times in the river Jordan, the general, despising the means, was about to return without a cure, till being persuaded, by his own servant, to make a trial of the means prescribed, he found the end accomplished by happy experience.

“‘The nations of this world,’ said the preacher, ‘being defiled and distempered, as with a leprosy of sin and uncleanness, no cure or help could be found until the Almighty, in his infinite goodness, sent his Son Jesus

Christ into the world to die for man, as a propitiation for sin; through whom also he hath sent forth his divine light, spirit and grace upon all mankind, in order for the completing of that cure; which nothing less can do, and to which all mankind are directed by the servants of Christ; and as many as have believed, and made trial of this excellent means, have found the blessed effects thereof; they have been healed, cured and cleansed."

"Now," said he, "if thou wert the greatest king, emperor or potentate upon earth, thou art not too great to make use of the means offered by the Almighty for thy healing and restoration, if ever thou expect to enter his kingdom, into which no unclean thing can come."

"The Czar and his interpreter were often whispering together, though Robert Haddock knew nothing of his being in the meeting; and thus he staid very sociably, till observing the people crowd up before him to gaze, (which he could not endure,) he retired on a sudden, along with his company, before the meeting was quite over. Some people in the streets had seen him as he came, and, discovering who he was, crowded after him to see him more perfectly.

"After this he went incognito to Deptford, to improve himself in the art of ship-building, and there wrought at it with his own hands. Gilbert Mollyson and I acquainting some Friends how we happened to see him, and had given him some books, and that he understood High Dutch, William Penn, George Whitehead and some other Friends went to Deptford, and waited on him privately, and presented him with more of the same books in that language, which he accepted; and, afterwards, was sometimes at our meeting there, behaving as a private person, and very social; changing seats, standing or sitting as occasion might be, to accommodate others as well as himself.

"When this great prince had, in a good degree, furnished himself with useful knowledge in natural things, necessary for the civilizing and improving the barbarous people of his kingdom and nation, he returned thither, accomplished with experience in

many particulars, to the great advancement thereof in general.

"In the year 1712, the Czar of Muscovy, being in the city of Frederickstadt, with 6000 soldiers to assist the Danes against the Swedes, after he had quartered his men, inquired of one of the Burgomasters, whether there were any of the people called Quakers there. The officer told him there were a few. The Czar asked him if they had a meeting in the place. The officer told him they had. Then the Czar bid the officer let the Friends know that if they would appoint their meeting that forenoon, being first day, he would be at it. The officer replied, that there were thirty of his soldiers in the meeting place, so that there could not be any meeting in it.

"When the Czar heard this, he was angry that they had put soldiers there, and sent an order by one of his own captains, that they should all be put out forthwith, and that notice should be given to the Friends by the captain, that if they would appoint the meeting, he would come to it; and accordingly the officer gave notice to Jacob Hagen, then at Frederickstadt, and Philip Defair, a public Friend [or minister] who lived there; and not only ordered the soldiers out of the room, but made them take away all that they had brought thither. And the place being made ready, they had their meeting at the second hour afternoon; to which the Czar came, and brought with him Prince Menzicoff, of Muscovy, the General Dolgoruchez, and several others of his dukes, generals, and secretaries of state, and other great men. A great crowd following, he ordered the door to be shut, as soon as a competent number were in to sit comfortably, and many more came to the windows and all about.

"After some time of silence, Philip Defair preached the doctrine of truth among them, and all sat very quiet, but especially the Czar; who sat very gravely all the time of silence, and all the others, being awed by his example and presence, did so likewise. But the Muscovite lords and generals not understanding the language, and the Czar himself understanding it pretty well, interpreted to them what was declared, with much gravity and seri-

queness; commending what he heard, saying, that whoever could live according to that doctrine would be happy. A Friend, after this, presenting him with Robert Barclay's Catechism and Apology in High Dutch, he said he would have them translated and printed in his own language."

SIR,

IF I have, as your correspondent John Bunce asserts, (XVI. 713,) been guilty of an "uncharitable imputation of want of charity," in the case of Dr. Marsh and Co., I am sincerely sorry for it: and gladly should I acknowledge my error could I find, on an attentive re-consideration of the subject, any reasons for so doing. In John Bunce's letter I see, indeed, a very brisk retort on the Evangelical party, which, as I provoked it, I suppose it behoves me to bear patiently. At the same time, as I am neither Evangelical nor High Church, but a lover of conscientious honesty wherever I can meet with it, I hope not to be considered a friend to orthodox faith or practice any farther than as *this* appears in connexion with ingenuousness, and *that* with charity. Nor do I presume to attack the High Church party upon other ground than that of *disingenuousness*, in retaining and upholding a system of faith, by which it yet refuses to abide: and of *illiberality* in hunting out of the Church men whose greater conformity of belief gives them a superior claim to be considered as its real members.

But it is to the expression of "Protestant spirit," as applied to them, that John Bunce chiefly objects. I do not know what ideas the word "Protestant" may suggest to his mind. Sure I am that though to me it brings many cheering and delightful images, I cannot connect the past history of those who have borne it with any extended views of religious toleration. I regard its chief and peculiar gift to have been the Holy Scriptures; and its great boon to man, the substitution of the words of our Lord and his followers, for the traditions of a church. Now it does seem to me very clear, that if in the English Church there be any agency at work to counteract this blessed effect of Protestantism, it is that of the High Church party.

They dare not call in our Bibles and substitute the Prayer-Book for them; but they take infinite and unwearied pains to prove that it is dangerous to trust the Bible alone. "A Bible," says one of these worthies, "given away by a Papist will be productive of Popery; the Socinian will make his Bible speak Socinianism; while the Calvinist, the Baptist and the Quaker, will teach the opinions peculiar to their sects. Supply these men with Bibles, (*I speak as a true Churchman,*) and you will supply them with arms against yourself." * "What God has joined together," says Dr. Wordsworth, speaking of the circulation of Church tracts with the Bible, "let not man put asunder." "For though," says Dr. Marsh, "without the Bible, the Liturgy has no support, yet, without the Liturgy, men are left in *doubt*, whether the principles of our faith should be embraced by them or not. Without the Liturgy, they want a guide, to lead them to the Established Church. Without the Liturgy, the Bible may be made to lead them into doctrine and discipline most discordant with our own." †

In a better and, with leave from John Bunce, in a more "Protestant spirit," exclaims Dealtry, (an Evangelical Churchman,) "And this is common sense and reason and charity and sound Churchmanship! Eternal God! hast thou provided thy blessed Word 'to be a lamp unto our feet, and a light unto our path'? Hast thou indeed enjoined it upon us all, as a sacred duty, to search the Scriptures; to read them by day; to meditate upon them by night; to teach them diligently to our children; to talk of them when we sit in the house, when we lie down and when we rise up; to receive them with all reverence, as the record of truth, as the guide to everlasting life? And shall creatures like us attempt to impede the free course of thy mercy, and to defeat thy providential designs? Shall we interpose

* Country Clergyman's Address to Lord Teignmouth.

† National Religion the Foundation of National Education, a Sermon preached in St. Paul's, June 13, 1811. By Herbert Marsh, D. D. F. R. S.

to arrest the pure stream of heavenly light, till they can be rendered more fit for their purpose by the miserable contrivances of human ingenuity? 'Keep back thy servants from presumptuous sins; let them not have dominion over us, then shall we be upright and innocent from the great transgression.' Cordially as I love the Church of England, and in this country I am persuaded that the existence of true religion is involved in her existence, I cannot admit that any system should be supported by the suppression of the Scriptures." Again he says, "I know of no commentary on the Scriptures, or on any other book, of which it can truly be said that it is given 'by inspiration of God.' Away, then, with these profane and vain babblings, which would elevate the traditions and comments of men to the rank of heaven's blessed and lively oracles! Other writings are valuable, but these are above all value: others may be wise, but these flow from the Fountain of Wisdom: others may be useful, but these are given for the conversion of the world."*

This is not the language and sentiments of one individual in a party. If John Bunce has made any inquiries at all on the subject, he must be aware that in the passages I have quoted I have given the sentiments of both sides fairly; and I leave it to your readers to decide whether my expression, explained as I have explained it, is not justified. I am sorry to say, instances have come to my own knowledge, in which poor curates have been restrained by the high hand of ecclesiastical power, and that in the most tyrannical manner, from attending Bible-meetings; and have read most awakening sermons, addressed to country congregations, by affrighted High Church ministers, on the appearance of a little cloud "no bigger than a man's hand," indicative of the approach of that fearful thing a Bible Society. Yet, now, it proves that all this affection for the Church is not an affection for her doctrines, but for that spirit of non-inquiry in which Priests and Popery have flourished.

If Dr. Marsh has really departed from the faith of the Church of England, as expressed in her Articles; if he has adopted larger and more liberal views, we cannot but lament that he should thus uphold her with all her sins upon her head, and discourage the free circulation of that volume, to which we must hope he himself owes his revulsion from Calvinism. But really it is too much to believe in the existence of liberal views of toleration, where we see a mode of proceeding so very opposite to the gospel spirit.

I wish I were convinced that the High Church party are satisfied with themselves about their past concessions to Unitarian Dissenters. Joining the Evangelical in *nothing else*, it is not very likely they will unite with them against a sect to which, in a few points of doctrine, they approach a degree nearer than their Calvinistic brethren; but that they have a warm and hearty desire to extend the right hand of fellowship to Unitarians, I do not believe.

If the continual insinuations of their organ, "The Quarterly Review," mean any thing, they seem to say that Unitarians have not been sufficiently grateful for the kind condescension already shewn them; and that there is no danger of their receiving more favours speedily. I do not, however, wish to add to the list of suspicions which, I fear, your correspondent will already deem "uncharitable" enough. With regard to politics, my own experience is decidedly of an opposite nature to his. The Evangelical clergy have, with *very few exceptions*, appeared to me to be strikingly devoid of interest, even in politics; and to leave the battle to be fought by High Church Tories and the Whigs and Reformers. *Submissive* they undoubtedly are; but this is from a feeling of reverence (which John Bunce, no doubt, will agree with me in thinking superstitious in this case) for the words of St. Paul, which they admit very literally. But I will not take up your time with discussions which are not as profitable as could be wished.

Q.

Sir,

I AM a Unitarian, but not without doubt and difficulty; consequently, very desirous of seeing all the agree-

* Deakry's Vindication of the Bible Society, pp. 31, 133.

ble views of Unitarianism settled on a solid base. I cannot but wish that Mr. Belsham's *Optimism* were as sound as it is pleasing; and Dr. Southwood Smith's speculations as true as they are amiable. But when great men kill themselves, (in a very vulgar manner too,) and the former gentleman will moralize from the pulpit on the occasion, and virtually tell us, it is all for the best, just as it should be, and just as Providence designed it to be; however profound such observations, I cannot but suspect there is unsoundness about them somewhere; and though philosophy cannot answer him, I am perverse enough to think such views and sentiments not quite *scriptural*, and therefore no better than they should be. There is, I am aware, no gordian knot in the moral world which Mr. B. cannot, with great ease, untie in the cool speculations of his Necessarian philosophy: and whether a man dies by his own hand, by that of the executioner, or quietly in the domestic bed, he does, I suppose, through the glass of that philosophy, look on with the same moral complacency and satisfaction. For my own part, Mr. Editor, (and many others, I believe, share my weakness here,) I cannot avoid, in regard to certain moral phenomena in the world, thinking and feeling with the vulgar; and I fear I shall never be sufficiently enlightened to imagine that, on the subject of moral agency and moral evil, a subtle metaphysical argument is to be set against common sense, moral consciousness, general consent of mankind, and plain and powerful assertions of Holy Writ. These four voices seem to be in opposition to a good deal advanced by Dr. S. Smith in his "Illustrations of the Divine Government:" a book of so amiable a spirit and delightful sentiments, that I regret there should seem to lie any objection to its grateful argument and consolatory conclusion. My attention was drawn to his book a second time by the circumstance of meeting with a Review of it in the Tenth Vol. (New Series) of the Eclectic Review; and I beg permission, Mr. Editor, to ask Dr. Smith (by the pages of your Repository) if he has seen that article? To my own judgment it is, Sir, a very powerful and impressive piece of writing, containing strong objections to

the propositions and reasonings advanced by Dr. S.; calculated to make every thinking mind serious, and to induce the ingenuous Unitarian to pause on his creed, and feel diffident of its strength and correctness. I believe the Eclectic has made but an indifferent figure in former Numbers of your excellent Miscellany, and has given itself a notorious celebrity for deficiency of candour and liberality towards us: I have still the same confidence in your own superior temper, to admit the observations I send you on a very important subject; and it would be a great relief to myself to see a satisfactory reply to them from some one or other of your intelligent readers. Dr. Smith observes: "The misery produced by sin is designed to answer the same benevolent purpose in the moral world, which the pain occasioned by hunger accomplishes in the animal." The Reviewer observes upon this: "The reader will remark the evasion of the subject in this sentence. Let it be granted that the misery consequent upon sin is a purely beneficent infliction upon the subject of it; the question is not what good the *misery* does him, but what good the *sin* does him. He is made miserable, it seems, that he may become good; but, is he made wicked that he may be made miserable, that he may become good?" On the following definition of punishment by Dr. Smith;—"Punishment is the infliction of pain, in consequence of the neglect or violation of duty, with a view to correct the evil;" the Reviewer remarks,— "Granting both the justness and the appositeness of this definition, the hypothesis proposed to us as alone worthy of a reasonable credence, is this (as we have before expressed it): *Men are made wicked, that they may be punished, that they may become good.* Now, let the reader observe, that that evil which terminates in its own ultimate correction or destruction, adds nothing to the well-being of the universe; but, to the whole extent of it, is *simple evil*. Nor does it make any difference if we choose to call the former portion of this evil, *cause*, and the latter, *consequence*; the former, *sin*; and the latter, *punishment*. Dr. Smith asserts, that he who chooses simple evil for its own sake, and rests in it

as an end, is a malevolent being. But evil that only cures itself, is simple evil. Here, then, again we perceive, that to support the doctrine of a *beneficent causation of evil*, it must be believed that sin will produce, to the subject of it, a positive additional advantage beyond what could result from an uninterrupted course of virtue. A little reflection will convince any one, that if evil does not produce a *higher* good, it is *pure evil*; and to choose pure evil, we are told, is the property of a malevolent being. But if it be said that evil produces a higher good, it must do so either to the subject of it, (that is, the sinner will be the better for his sin,) or it must procure this higher good to other creatures; but this is a supposition which, we imagine, the favourers of this final restitution could by no means allow, for there would then inevitably follow the ideas of *partiality*, of the subordination of individual interests and of the Divine sovereignty. Indeed, it would be impossible, after such an admission, to resist even Calvinism itself." In pages 553 and 554 of the Review, there is some reasoning (on the acknowledged principles of human nature) that might seem almost unanswerable. I hope you will authorize me to present it to the serious consideration of your readers. Towards the close of the article the Reviewer observes:—"We must briefly remark upon that part of Dr. Smith's volume, in which he adduces and discusses the evidence of Scripture upon the subject in hand. He employs many pages to very little purpose, as we think, in a critical examination of the terms *aion*, *aionios*, *apollumi*, *olethros*, *thanatos*, and *kolasis*. No peculiar obscurity appears to attach to any one of these words. The power of language is by no means solely or chiefly derived from the individual signification of words. The intention of a writer or speaker is primarily ascertained on the ground of the CONVENTIONAL sense of words taken in combination. The *conventional* sense of certain phrases and modes of expression, is, of course, more determinate than that of individual words: if it were not so, as all words have more or less extent of meaning, thought could never be communicated. If we must ever be retrograding from the obvious *conven-*

tional intention of a sentence, to the power of the words of which it consists, language will be deprived of its faculty to convey any determinate proposition; it is resolved into an enigmatical mass, in which all meanings may float, indifferently and at large. Now, this is the very treatment to which the language of the Bible is every day subjected by theorists."—"God, in speaking to men by man, as his instrument, must unquestionably be understood as submitting his message to the established usages of human communication. On this principle it is affirmed, that the Divine veracity and our correlative responsibility, are involved in the rule, that the opinion or intention which we should not fail to attribute to a profane writer, using such or such expressions, are, without reference to the nature of the doctrine therein implied, to be received as the opinion or intention of the inspired writer who does employ them. In proportion to the infinite moment of revealed truth, is the importance of adhering to the principle, that inspired persons spoke and wrote under the presumption that they should be heard and read as other men are heard and read; so that when they employ those uncompounded forms of speech, which are ordinarily understood to convey an absolute sense, they also shall be allowed to intend an absolute sense," &c. &c.

I fear trespassing on your pages, Mr. Editor, and, therefore, cannot do justice to the Reviewer's reasoning. I should be happy to have your permission to present to your readers more of what appears to myself a very formidable argument on the interpretation of Scripture phraseology.

Bearing in mind the almost unquestionable *conventional* meaning of the terms used by our Lord, and his knowledge of the circumstances of his hearers, can we make the supposition that Jesus would use the language he did use in speaking of the future destinies of men, knowing the truth of the doctrine of Universal Restoration? The Reviewer justly remarks, p. 558, "The passages of the gospel, whose apparent sense it is attempted to invalidate, should be perused under the supposition that our Lord, who is surely free from the imputation of a sinister design, ut-

tered the threatnings recorded by the Evangelists, with the intention to suggest or to favour the doctrine of Universal Restoration; at least, if that doctrine be true, it could never be his design to generate in the minds of his hearers an idea, not only absolutely false, but, as is pretended, highly injurious to the Divine character, and quite destructive of all the sanctions of morality," &c.

Dr. Smith and others speak in unqualified terms of the *impartiality* of God's providence to the children of men: permit me, Mr. Editor, in concluding this paper, to ask Dr. S., how the frightful disparity of men in the most important point, *moral character* and the means of its improvement, is reconciled with any definite sense of the term *impartial*? Dr. Smith has also, in his delightful views of Providence, and his illustrations of its wisdom and benevolence, boldly asserted, that, with respect to the moral world, every man is placed in circumstances, adjusted with infinite nicety to his natural powers and propensities. Where is the proof of this in fact? And if true, in fact, why does the moral world exhibit its present motley aspect; why all its discordancy, its folly, its madness, its vices, its crimes? Whence all the unfortunate results of birth, parentage and education? Why thousands and tens of thousands unhappy consequences of concomitant circumstances, if the Deity has always good in view, and his providence with unerring wisdom has adapted every circumstance in the moral world to produce good? This may be true in the final issue of things, and our present ignorance and limited views prevent us knowing it; but I submit to Dr. S., do present facts and appearances bear out a proposition so perfectly satisfactory? Much would many minds, besides my own, be relieved, Sir, by a clear proof of it. It appears to myself, Sir, that when we travel an inch out of the record, that is, when we stir a step from Scripture tuition and guidance in our reasoning on the ways of God, we are at once in a labyrinth, with endless error and perplexity before us: and it might seem a beautiful character of the wisdom and excellence of Scripture, that it comprises precisely what human nature appears to want in the present

state; namely, objects of faith and hope; motives to vigilance and exertion; clear precepts and positive commands; promises, for present comfort, of future rest and recompence.

QUERO.

ITALIAN REFORMATION.

The Nonconformist.

No. XXIII.

(Continued from p. 6.)

Although some progress was made in the work of Reformation in the South of Italy, yet the success of the cause, if it be measured by the number and celebrity of the converts, was much greater in the northern states. The territories of Venice, in particular, became, at an early period, honourably distinguished by the attention that was excited in them to the religious inquiries and controversies of the age. It appears, from a letter written to Luther by Frobenius, a printer at Basle, which is dated in February, 1519, that, even previously to this period, the writings of that Reformer had been conveyed in considerable numbers to Italy, where they had been extensively dispersed, and read with avidity and approbation.* In the following year was issued the first Bull of Leo the Tenth against Luther and his writings, which was sent to the Senate of Venice, with instructions to have it proclaimed in that city. The Senate were, however, in no haste to render themselves a party in the quarrel. They thought it prudent, nevertheless, to make a show of compliance, and immediately a strict search was instituted by the ecclesiastical authorities, after the publications of Luther in the houses of the booksellers: but, with the exception of a single imperfect copy of one of his works, which was seized, they found that all that had been imported had

* Gerdes, Specimen Italice Reformatæ, pp. 4, 5. Calvus bibliopola Papiensis, vir eruditissimus, et musis sacer, bonam libellorum partem in Italiam deportavit, per omnes civitates sparsurus. Neque enim tam sectatur lucrum, quam cupit renascenti pietati suppetias ferre, et quatenus potest, prodere. Is promisit ab omnibus eruditiss in Italia viris Epigrammata se missurum in tui laudem scripta, usque adeo tibi favet, Christique negotio, quod tanta constantia, tam viriliter tamque dextrè geris.

been disposed of.* This proceeding did not, however, suppress the spirit of inquiry which had been excited,

* The circumstance is thus related by Bernardus Shenkius, a German monk, residing at the time at Venice, in a letter to George Spalatinus, the Secretary of Frederick, Elector of Saxony, dated the 19th September, 1520: *Legi quæ de domino Martino Luther pœtistâ, et certâ bona fama viri diù apud nos fuit; dicunt autem: Caveat sibi d Pontifex. Ante duos menses decem libri de suis apportati, et statim venditi fuerant, antequam novissem. In principio verò hujus mensis supervenit mandatum Papæ, et domini Patriarchæ Veneti, inhibens libros, quos dominus Patriarcha apud librarîos investigando unicum imperfectum invenit, et abetult. Ego habere desideravi, sed præ timore librarîus non vult adducere.—Gerdes, ubi supra, p. 7.*

Notwithstanding this show of vigour, the publication of the Bull was postponed; and, indeed, it seems doubtful whether the first Bull was ever published at Venice. In the year following (1521) the publication of a Bull took place, but this was probably the second Bull, which was issued on the 6th January, in that year. The reluctance of the Senate to give their sanction to this instrument, which excommunicated Luther, and all who possessed his books, or favoured his opinions, is evident from the manner in which they caused it to be made public in their city; for they would not suffer it to be read until after the people had been confessed, and nearly the whole of the congregation had quitted the church. The circumstance is thus related by Shenkius, in a letter to Spalatinus, dated the 5th April, 1521: *Unum dolens dico, quoniam Patriarcha Venetiarum secunda feria Paschæ, jussu Papæ, ab omnibus prædicatoribus, fecit excommunicari Magistrum Martinum Luther, et omnes habentes libros suos, quoscunque et fautores ipsius cujuscunque gradus et status, cum magna totius Germaniæ divisione, tanquam consentientis. In hoc tamen Domini Veneti prudenter egerunt, quod noluerunt hoc publicari, nisi postquam populus fuerat confessus, dimisso nempe cœtu, aut maxima ejus parte.—Gerdes, ubi supra, p. 7; Seckendorf, Hist. Luther, Lib. I. pp. 115, 116. A copy of the second Bull against Luther, printed by the authority of the Papal Government at Rome, in 1546, is now before me. There is a singular error of the press in the date of this instrument, *vigesimo TERTIO* being inserted for *vigesimo PRIMO*. Leo the Tenth was succeeded by Adrian,*

but apparently served rather to extend and strengthen it. In 1524, Cardinal Campejus, who attended the Diet of Nuremburg that year as the Pope's Nuncio, bitterly complained, not only in respect to Germany, that it had embraced the doctrine of Luther, but also of Italy, because, even at that period, the writings of Luther were generally read at Venice. And he seems to have considered the case of the Italians as even more hopeless than that of the Germans: for such, he remarks, was the genius of the Germans, that whilst they readily received novel opinions, they as readily abandoned them; but that what the Italians had once embraced they steadily retained.* That the Cardinal's lamentations were not without good grounds, may be collected from some documents relating to this period, from which it appears that numerous converts had been gained over to the cause of the Reformation in the Venetian States. Luther was apprised so early as the year 1528 of the existence of these Italian Reformers; and, in 1542, he received a communication from them, in a letter which was written by Balthasar Alterius, at that time Secretary to the English legation at Venice, "in the name of the brethren," as they are styled, "of Venice, Vincenza and Trevigio."† Melancthon,

in 1522. The date of the Pontificate is right, being the eighth year, "*anno octavo*." Leo was made Pope in 1513.

* Bock, Hist. Antitryn. II. p. 396; Gerdes, ubi supra, p. 8. *Germanos esse esse ingenio, ut nova cupide accipiant, sed et facile deponant; Italos pertinaciter inherere semel acceptis.*

† Seckendorf, L. iii. § xvii. pp. 401, et seqq.; Gerdes, pp. 61, et seqq. From this letter it appears that the friends of the Reformation in the Venetian States were at this time very narrowly watched, and that some of them had already been driven into exile.—Proscribuntur, the writer states, multi, quorum aliqui in Cenobates (forte Genabates) secensales dicuntur, quidam Basileam, et in Helvetias, alii in finitimas regiones, plurimi capiuntur, ut perpetuo tandem carcere contabescant: nullus tamen est qui eripiat innocentem, qui judicium faciat pauperi et orphano, qui patrocinetur gloriæ Christi. Omnes in unum conspirant, ut opprimant Dominum et Unctum ejus, nullibi autem magis sævit aut prævalet

in 1538, addressed a letter to the Senate of Venice, from which it has been inferred, though probably without suf-

hæc calamitas, quam hic, ubi totus viget Antichristus.

In consequence of the danger and the sufferings to which they were thus exposed, these Reformers supplicate Luther to intercede for them with the German Protestant princes, in order to induce them to take up their cause and prevail on the Senate to allow them the free exercise of their religion, while they abstained from political offences :

Nam, cum tanta passi fueritis, ob eam duntaxat causam, ut nomen Christi ad nos usque perveniret, non est credendum, quod cum agnoverimus illum, et sequamur, in medio pene cursu deseramus à vobis, quorum voce ad id vehementer incitati sumus, et ad hunc usque diem mirifice impellimur. Id autem est, quantum huc usque à Spiritu Christi colligere potuimus, et fortasse vobis quoque non displicebit, ut, quamprimum fieri poterit at Serenissimos Germaniæ Principes, qui ex nostra sunt parte, et eorum bonus est numerus, auspice Christo, sicut à multis accepimus, hanc rem totam deferatis, eosque per Christum rogetis, ut litteras commendatitias ad Senatum Venetiarum pro nobis conscribant, rogando monendoque ut sese temperent ab ea decernendi licentia, atque judicandi libidine, quam ministris Papæ tam inconsulto concessere ac quotidie savios impertuntur in puillos Christi sub pretextu fidei et religionis impiè cruciant, sed, permittant quolibet ritu suo vivere, dum tamen seditio, et publicæ quietis perturbatio caveatur, eamque rem ad generale concilium, quod ajunt, in promptu esse, licet nunquam futurum esse arbitremur, omnino referant, interim neminem cogi aut trahi ad fidem sinant.

In the course of this letter, the learned and pious writer took occasion, in the spirit of charity, to lament the disunion and the angry disputes which had been excited among the Protestant Reformers in Germany and other places on the subject of the Lord's Supper, and to recommend to his correspondent to put an end to such dissensions. He learnt, however, from Luther's answer, that his benevolent wish, on this head, was not likely to be soon accomplished. The notice of the subject seems to have roused all the angry feelings of the Saxon Reformer against his opponents in this controversy ; for he particularly cautions the Italians against the "pestilent errors" of Bullenger, Bucer and others, whom he stigmatizes as false prophets, who, at the instigation of

sufficient reason, that the members of that venerable body were not unfriendly to the cause of the Reformation. In this epistle, the writer gives a brief exposition of the principal doctrines which were professed by himself, and the other German Reformers : but he subjoins to this statement an admonition to the Senators against the tenets of Servetus, warning them not to permit such heresies to be promulgated in their territories.*

There is extant a curious document which, if it be, as it purports, the genuine production of a sincere Catholic, may serve to shew, on the authority of its adversaries, the extent and strength of the feeling which existed in the North of Italy in favour of the Reformation. This professes to be a letter addressed by Gerardus Busdragius, a suffragan Bishop in the diocese of Padua, to Cardinal Pisano. The writer expresses his serious apprehensions that the whole of Italy would be shortly infested with what he calls "the plague of Lutheranism;" the inquisitors finding themselves, it seems, unequal to the task of staying the ravages of the malignant disease which was threatening the very existence of the Papal authority. This let-

Satan, were knowingly fighting against the truth. This language was afterwards severely censured by Melancthon. Besides the references above noted, see De Porta, *Hist. Reform. Eccles. Ræticarum*, Tom. I. Pt. ii. p. 10.

* It has been doubted whether Melancthon did actually address such a letter to the Venetian Senate, it appearing unlikely that he should write in such terms and upon such a subject to a body known to be attached to the interests of the See of Rome ; and it has been conjectured that the report might have arisen from his having addressed a letter "to some Venetians devoted to the study of the gospel." *Ad Venetos quosdam Evangelii studiosos.* But Bock saw the original edition of the letter referred to in the library of the University of Königsberg. It was printed at Nuremberg, in 1539, by Jerom Formschneider, and is intitled *Epistola Philippi Melancthonis ad Senatum Venetum. Oratio publice habita Wittenbergæ in promotione Doctoris Juris. Descripto Jure et Dignitate Veterum Interpretum Juris.* Bock, ut supra, II. pp. 397, 398. De Porta, *Hist. Reform. Eccles. Ræticarum*, Tom. I. Lib. ii. p. 63.

ter is dated the 15th December, 1558, and the writer asserts, upon information which he had been at considerable pains to collect, that, antecedently to that time, nearly eight hundred persons, tainted with this contagious malady, had fled from Italy on account of their religious opinions; "among whom," he writes, "are to be reckoned some men of distinguished learning and sagacity."

He next complains that those who yet remained in the country pursued the same measures as their predecessors, in promulgating their sentiments, by their discourses and the distribution of books. "These men," he observes, "sadly harass our inquisitors: for they clandestinely penetrate the whole of Italy, sometimes in person, and sometimes by their emissaries, who disperse their books and sermons, and infect more in one day than we are able, with all our inquisitions and pains, to cure in a year." The zealous bishop, if such he were, then recommends that, on account of their proved inefficacy, they should thenceforth abstain from the cruel proceedings of the Inquisition, by which, he states, that within a period of forty years, or since the beginning of the Reformation, more than one hundred thousand persons had been put to death, without effecting any thing towards healing the disorder which they were designed to extirpate. He advises that a new expedient should be tried, in order, if possible, to prevent the whole country from being contaminated. He proposes that the Pope should interdict all intercourse whatever between Italy and Germany, so that no person from one country should be allowed to visit the other; "in order," he writes, "that our Catholics may not know what our enemies say, or, if they should be made acquainted with it, that they should not at once adopt their opinions." As, however, obvious obstacles suggested themselves, which would render the execution of this plan impracticable, he expresses himself obliged to conclude that it was extremely difficult, if not wholly impossible, to preserve Italy. He reproves the Venetians for crippling the powers of the Inquisition in their states; complains of Poland because it favoured Lutheranism; blames the Pope because he would not acknowledge Per-

dinand Emperor, and expresses his wish that his Holiness would not further persecute the Lutherans with his thunders, but would extend to them the same toleration as he granted to the Greeks, and by this means promote the peace and augment the treasures of the Church. Bock, who has given the preceding account of this singular epistle, justly observes, that it wears more of the appearance of a piece of satire, than of grave advice. It is, indeed, by some, and not without probability, attributed to Vergerius, who was one of the earliest of the agents sent by the Pope into Germany to oppose the proceedings of Luther, but who afterwards gave up his bishopric, and joined the Reformers.*

Although the states of Venice contained so great a number of persons who had become converts to the doctrines of the Reformation, it does not appear that here, any more than in Naples, separate societies had been formed for religious worship.† The vigilance of the agents of the Inquisition, notwithstanding the restraints which were imposed upon their proceedings by the Venetian Senate, rendered it, no doubt, impossible for the Reformers to take so decisive and public a step. The society which is stated to have met at Vincenza, and to which the origin of Socinianism is commonly ascribed, is probably not to be considered an exception to this remark. Mosheim, indeed, and with him some other writers, doubt whether this much-famed society had any real existence; but the reasons they assign for their scepticism are in the extreme weak and inconclusive.‡ Very little is known of the constitution of this association. From the title of college, which is so generally applied to it, the presumption is, that it was founded merely for conversation, or, for the

* Bock, *ut supra*, II. pp. 399, et seqq. Gerdes, *Lib. cit.* p. 9.

† Alterius, in the letter to Luther, above referred to, expressly intimates that they had no separate churches. His words are:—*Ubi nullas publice habemus, sed quilibet sibi ipsi est Ecclesia, pro cuiusque arbitrio atque libidine, &c.*

‡ The English reader will find these reasons stated and discussed in the Historical Introduction to Rees's *Racovian Catechism*, pp. xxi. &c. *Note.*

discussion of literary and religious topics. The period assigned for its dispersion is the year 1546: and it is worthy of observation, that on the first of May, in that very year, the Pope addressed a Bull to the Senate of Venice, directing them to suppress the Lutheran heresy at Vincenza.* There can be no question but that it was this Papal mandate which occasioned the breaking up of the Protestant society at that place. There belonged to it at this period, James de Chiar, Julius Trevisanus, and Francis de Ruego, who were seized by the inquisitors; the first died in prison, and the other two were put to death at Venice:—Lælius Socinus, Niccolò Paruta, Valentine Gentilis, Darius Socinus, Francis Niger, and John Paul Alciatus, who all escaped, and obtained an asylum among the Reformers on the other side of the Alps.†

The Senate of Venice, by permitting the Pope's Bull to be acted upon with such promptness and sanguinary violence, departed, for the first time, from that cautious and lenient policy which it had usually observed towards the favourers of the Reformation in the countries under its jurisdiction. Whatever might have been the reasons of its conduct in this instance, they did not at once cease to operate: for the measures to which it now assented proved to be the forerunners of others upon a still larger scale, which ultimately effected the ruin of the cause of the Reformers in these states. The Pope, finding that the Reformed doctrines were gaining over proselytes in great numbers throughout Italy, issued strict orders to the officers of the Inquisition to use the utmost vigilance to detect and seize the heretics, and to suppress their books. These orders obtained the ready adoption and the active co-operation of the several governments into which they were sent. The Senate of Venice, on this occasion, evinced its zeal for the interests of the holy see, by re-enacting a decree which it had passed against heretics in the year 1521, probably on the

publication of the Bull against Luther, but which it had allowed to remain a dead letter upon its statute-books.

In consequence of the severity with which it was now carried into execution, Balthasar Alterius again interested himself for the persecuted Protestants, and, with the view of obtaining some mitigation of the edict which had been passed against them, wrote on their behalf to the Duke of Saxony, and the other leaders of the Reformation in Germany, and went himself with the same view into Switzerland to intercede with the Swiss Governments to take up their cause. His benevolent exertions failed of their object, and only served to incense against himself the power which he had aimed to soften: for on his return he was ordered either to rejoin the Church of Rome or quit the states, and he immediately chose the latter alternative.*

Besides the territories of Venice, the principles of the Reformation obtained a favourable reception in other states in the north of Italy. The celebrated Pagninus, writing to Pope Clement VII., in January, 1525, states, that many of the citizens of Florence were infected by the Lutheran heresy; and he is careful to add, that he had laboured among them not without benefit to many souls.†

There were, also, several Protestants at Modena in 1542 and 1545, who attracted the notice of the See of Rome; and at Milan, so late as the year 1536, Pope Paul III. complains, in a letter to Moronus, bishop of Modena, that there were many heresies condemned by the Church, openly professed. The same Pope, writing to Cardinal Mantuanus in 1545, states, that he had been informed that there were at Mantua some of the clergy and others who not only doubted but denied the doctrines of the Roman Church, whom he exhorts him to take the proper methods to punish or reclaim. At Bologna, also, there were many converts to the Protestant cause; and, it is stated, that in their number they reckoned one individual of such influence and authority, that

* Gerdes, ut supra, pp. 71, et seqq. This writer has given the Bull at length.

† Bees's *Racovian Catechism*. Historical Introduction, pp. xx. &c.; with the authorities referred to in the Note.

* De Porta, ut supra, Tom. I. Lib. ii. pp. 31, et seqq.

† Gerdes, pp. 9, 10.

be offered to furnish six thousand men, should it be found necessary to oppose, by force of arms, the measures of the court of Rome.*

Whether at Ferrara, any proselytes were gained, does not decidedly appear. But in that government the cause of the Italian Reformers derived great support from the friendship and influence of the Princess Renata, the daughter of Louis XII. of France, who was married to the Duke of Ferrara and Modena. Her palace was the resort of those who were favourable to the Reformation: and under her roof those of them who in other states were persecuted for their opinions, frequently obtained a ready and a safe asylum.†

Whilst the spirit of the Reformation was spreading through the other states of Italy, it was found impossible to prevent its manifesting itself in the Pope's territories, and at the very threshold of the church of St. Peter's. For it appears, that even here, particularly in the town of Faenza, some men were zealous and intrepid enough to preach against the Roman power.‡

The little republic of Lucca is entitled to particular notice, in connexion with the history of the Italian Reformation. It has been already observed, that Peter Martyr, after quitting Naples, obtained the situation of prior of the monastery of St. Fridianus, at Lucca. After entering on this preferment, he established a kind of collegiate institution for the education of young persons, in which Paul Locius taught Latin; Celsus Martinengus, Greek; and Imanuel Tremellius,

Hebrew; whilst Martyr himself attended to the department of theology, and delivered lectures on the Epistles of Paul. By the measures which he now pursued, he soon imbued his companions and fellow-labourers with the principles of the Reformation, and gained over other converts from among the persons who were admitted to attend his lectures. In the number of these proselytes was the celebrated Jerome Zanchius, at that time a monk, but who was afterwards Professor of Divinity in the university of Strasburg. Some idea of the success with which Martyr laboured may be formed from the fact, that within one year after he gave up his cowl, and went into voluntary exile, not less than eighteen of his associates at the monastery, quitted the place and joined the Reformers in Switzerland and Germany. Martyr finding it no longer safe to remain in Italy, went to Zurich, in company with Bernard Ochini, in 1542. He was followed by Celsus Martinengus, who was afterwards pastor of the Italian church at Geneva, by Imanuel Tremellius, Jerome Zanchius, and others.*

This sketch of the Italian Reformation must not be concluded without some notice of the churches which were formed in the Rhaetian Alps. It seems, that so early as the year 1523, the attention of the court of Rome was drawn to the progress of heretical opinions in the valley of Tellina, in this district. The efforts that were then made to suppress the rising spirit of religious inquiry, proved vain and ineffectual; and, in a short time, the population of those parts which were included in the Swiss government of the Grisons, became converts to the doctrines of Zwinglius. The Italian being the language in common use, the exiles from Italy were naturally induced to resort hither, and great numbers of them chose this district for their permanent residence. From the Italian churches of this state, others were afterwards formed at Zurich and Geneva, which had to boast, among their ministers and members, of numerous individuals of distinguished learning and talents, and of noble and

* Gerdes, pp. 59, 71, 84.

† Idem. p. 23.

‡ Les mœurs dépravées de l'Ordre Ecclésiastique et de la Cour de Rome persuadèrent à bien des personnes, que tous les maux, qu'on éprouvoit, étoient en exécution des jugemens de Dieu, qui venoient venger les grands abus, qui se commettoient journellement. On embrassoit en conséquence la Réforme, dans les maisons, et divers villes, particulièrement à Faenza, quoique Terre du Pape, on y prêchoit contre l'Eglise Romaine; de manière que de jour en jour, le nombre des Luthériens, qui se faisoient nommer Evangélistes, s'augmentoient. Giannone Hist. Civ. de Naples, apud Gerdes, p. 22.

* Adam in Vita Petri Martyris, pp. 33, 34; Gerdes, p. 80.

illustrious rank, who had been forced, by the terrors of the Inquisition, to bid adieu to their native Italy.*

The preceding statement contains a brief abstract of the history of the Reformation in Italy, as far, at least, as respects the first manifestations of open hostility to the doctrines and discipline of the Roman Church. The subsequent ecclesiastical history of that country would supply many additional facts of an interesting kind, which cannot now be noticed, but which might be used as materials for a work that is yet a desideratum in this branch of literature—an Italian Protestant Martyrology.

In tracing the means by which the work of reformation was carried on in Italy, it is evident that a great part of its success is to be attributed to the labours of churchmen, who, like Peter Martyr, employed themselves in explaining the Scriptures, and instilling into the minds of their hearers the principles of the German or the Swiss Reformers. But the most extensive effects in this way were produced by the general circulation of the writings of these eminent men, which were translated into the Italian language, and read with great avidity.† And

other circumstances to which important consequences are deservedly attached, was the translation of the Scriptures into the vernacular tongue. In 1530, Antonio Brucioli printed, at Venice, an Italian version of the New Testament; and he followed up his design, by a translation of the Old Testament, which was published in 1540. These translations are erroneously classed, by Le Long and Father Simon, among the Catholic versions; but they were instantly disowned by the Roman Church, and placed in the catalogue of prohibited books.*

Exclusively of those who appear to have acted in concert, or as associated bodies, there were many individuals of distinguished eminence who sided with the friends of the Reformation in Italy, and became exiles on account of their religion. In the number of these, we may here just mention the names of Olympia Fulvia Morata, a native of Mantua; Cœlius Secundus Curio, born of a noble family in Piedmont; Minus Celsus, a native of Sicca; and George Blandrata, a physician of Piedmont, afterwards the opponent and persecutor of Francis David, in Transylvania.

It may be remarked, in respect to the Italian Reformers in general, that most of those who were in circumstances to emigrate, and were fortunate enough to escape the agents of the Inquisition, transported themselves, in the first instance, to Switzerland, and obtained settlements in the Grisons, at Geneva, and in some of the other states. Some of them were readily admitted into the Swiss churches, whose opinions they had embraced, and to whose discipline they did not object to conform.

In the course of time, as has already been observed, churches were formed of their own body, to which ministers were appointed from among their exiled countrymen. Some of the more learned of the ecclesiastics were appointed to professorships in the Swiss

* De Porta, ut supra, Tom. I. Pt. II. Cap. I. ii.; Gerdes, p. 86.

† One of the earliest of the works that were translated was Melancthon's "*Loci Communes*," which was printed at Venice about the year 1529, under the following title: "*I Principi della Theologia, di Ippofilo de Terra Nigra*." Afterwards appeared, without the author's name, Luther's explanation of the Lord's Prayer, and his Catechism, which latter, not being suspected to be an heretical work, was greatly esteemed by the Catholics. About the same period, Bucer published an Italian edition of his Commentary on the Psalms, under the feigned name of Aretius Fellinus. Calvin's Catechism was also printed in Italian, without his name; and, in 1557, his Institutes were translated into Italian by Paschali, and dedicated to Galeazzo Caraccioli. In 1526, Bucer translated Luther's "*Postillas*" from the German into Latin, for the use of the Italian Reformers. Having taken some liberties with his original in omitting and altering some passages relating to the doctrine of Consubstantiation, he drew upon himself the severe displeasure of Luther, who styled his preface sacrilege,

and his notes poisonous glosses—*venenatorum glossematum*. Bucer, in consequence of this complaint, afterwards printed the altered passages in their original state, in a separate book, in which he inserted Luther's letters of remonstrance. See De Porta, ut supra, Tom. I. Pt. II. p. 8.

* Gerdes, pp. 14 and 56.

and German Universities, and others were invited to fill similar stations in England; whilst some who went beyond the Swiss and German Reformers in their secession from the doctrines of the Church of Rome, found it necessary to emigrate to Poland and Transylvania, where they became instrumental in promoting the cause of Unitarianism.

The history of the Reformation in Italy presents one fact which is worthy of particular observation. It is not a little singular, that in this country so large a proportion of the more distinguished of those who seceded from the Roman Church should, at so early a period, have been carried to so great a length in calling in question and in rejecting the doctrine of the Trinity. It seems to be generally admitted, that those who formed the society at Vincenza, including in their number Leolin Socinus, were Antitrinitarians; and it may be inferred, that their opinions were pretty general among the Italian Reformers, from the suspicion of Unitarian heresy which appears to have attached to almost every person of learning and distinction who quitted Italy on account of his religious sentiments. This suspicion was, indeed, in many cases, wholly unfounded. It is extremely doubtful, whether Valdesso, one of the first Reformers in Italy, dissented from the popular faith on the doctrine of the Trinity. In his "Divine Considerations," there is certainly nothing to impeach the orthodoxy of his creed on this head. Ocelinus Secundus Curio has also been charged with holding Antitrinitarian sentiments, but without the shadow of evidence. Bernard Ochini has likewise been misrepresented in relation to this point. He has commonly been enumerated among the members of the society at Vincenza. But it does not seem likely that he could ever have belonged to it, and it is certain that he was not a member in 1546, when it was dispersed, as he had quitted Italy four years previously to that period. It appears, moreover, evident, that he was at this time a Trinitarian, and had no difficulty in uniting with the Trinitarian churches, both in Switzerland and in England. Towards the close of his life, however, he changed his sentiments, and became an Unitarian. But

making every allowance for these misrepresentations, which were generally the work of the enemies of the parties, who wished to heap upon them all the odium they could; and a deeper stain, they well knew, they could not at that time throw upon them, than that which the very imputation of Unitarianism conveyed; there is abundant evidence to shew, that a very large number of persons gave up their Trinitarian creed before they quitted Italy. This circumstance affords a good proof, that they prosecuted their theological inquiries with a manly freedom and fearless intrepidity of mind, and with a becoming anxiety to follow the truth wherever it might be found, and whithersoever it might conduct them.

R. S.

Erratum.—The reader is requested to correct the reference to Mosheim in note *, col. 2, p. 6: it should be to Vol. III. p. 387.

Kendal,

Feb. 14, 1822.

SIR,

I HAVE the satisfaction to announce to the Unitarian public, the establishment of a Fellowship Fund in the religious society with which I am connected. Upon the regulations for managing the institution, and the objects to which it is to be devoted, it is unnecessary to enlarge, as they are conformable to the well-known plan originally suggested by the late Doctor Thomson, and coincide with those which have been so frequently detailed in your pages. The great end we have in view, is to join with our brethren in aiding the progress of the truth as it is in Jesus, and we hope, that we shall strengthen *our own* hands by contributing to strengthen *theirs*, in this great and good cause.

It gives me additional pleasure to state further, that at the time when this establishment took place, it was unanimously resolved to have an annual collection, the amount of which should be alternately given to the College at York and to the London Unitarian Fund. The collection for this year will be appropriated to the use of the latter. In following up both these plans, I have no doubt we shall soon be joined by the whole of our society, when they see that the pecuniary exertions are *individually* below the notice of those whose means

are the most limited, but *collectively* efficient and available to such valuable purposes.

I am induced to mention another subject of importance to a few neighbouring congregations, in the hope that the information we want may be supplied by some of your correspondents. The last Lord Wharton left, by will, a number of Bibles to certain Dissenting societies, (of which ours was one,) to be distributed, at the discretion of the ministers, among the young. For a considerable time this was done in conformity to the conditions stated in the bequest, but about thirty years ago the distribution was transferred to the clergy of the Establishment, without any reason assigned, or any known authority for such a deviation from the will of his Lordship. This statement was made to the commissioners sent by Parliament to inquire into the abuses of Charities, but they knew nothing of the subject, and did not seem to consider it as within the scope of their powers. If inserted in your miscellany, it may possibly meet the eye of one better informed; and should this be case, any explanation of the business, through the medium of the Repository, will be acceptable to many of its readers in this part of the kingdom.

JOHN HARRISON.

*Manchester,
Feb. 13, 1822.*

SIR,

IT is with considerable diffidence that I intrude upon the notice of the readers of the Monthly Repository; but being convinced that the subject to which I wish to draw their attention, is one which, if it were more universally considered, would be productive of much good, I have been thus induced to act, no less influenced by a principle of duty, than a desire to promote the interests of Unitarianism. A few months ago, a religious society was formed by several ardent friends to the cause of pure and uncorrupted Christianity in this town, for the purpose of promoting a spirit of free inquiry, by the liberal discussion of the leading doctrines of Christianity. The meetings are held once every week, and the discussions carried on in a candid and impartial manner, under the superintendence of a conductor who officiates as chairman

for the evening. There are a few short rules prepared for the government of the society, which are subscribed by the members, each of whom is allowed to introduce his friends. From amongst the gentlemen constituting the society, a number of persons are chosen to act as conductors; whose duty it is, in rotation, to deliver a short discourse on some religious subject, of which a week's previous notice has been given, so that every person may, in the interval, acquaint himself with the subject, and come prepared to give his opinion. The meetings are opened by singing and prayer, and concluded, after the debate, with a short prayer. By these means are the great and leading doctrines of Christianity brought before their view, and become not only more thoroughly understood, but more deeply impressed upon the mind. Some are, thereby, led to inquire into the truth of those doctrines which they have, perhaps, adopted without inquiry, and professed to believe without understanding. Its members are led into a more minute examination of the evidence upon which their belief is founded; and that must naturally tend to a better acquaintance with the Scriptures, and to the elucidation of many parts of those writings which had before appeared to them "hard to be understood;" thus, too, are they better prepared "to give to every one that asketh of them, a reason of the hope that is in them." It also promotes an interest in that most pure religion which too many of the world are inclined to think they sufficiently estimate by an attendance at a place of public worship one day out of seven, and by now and then contributing towards the accomplishment of some desirable object or support of a charitable institution. It tends to the instruction and improvement of each individual, by all imparting their own information and knowledge for the benefit of the community. And, lastly, it excites a degree of fellowship and brotherly-kindness amongst the members, and knits them more closely together in the support of that doctrine which they profess: an object, I fear, more to be wished than realized in the congregations of Unitarian Christians. It is to me a matter of regret, that they do not "exhibit the

pleasing picture" held out in the example of our great Master and his immediate followers, in cordially uniting both rich and poor in the labours of love, and in offices of Christian charity.

These, indeed, do not appear to me all the advantages which may be derived from societies of this description; for if every Unitarian congregation in the empire were to form themselves into similar societies, they would not only derive the benefits before pointed out, but they would thereby most effectually promote a more extensive knowledge of the doctrines of Unitarianism: a religion which, however it may have met with the censure of many well-meaning, but mistaken Christians, only requires to be known, in order that it may be duly estimated. Such societies, if properly encouraged by the Unitarians themselves and their ministers, would not long be in existence without exciting the attention of the world; and that attention once excited, would lead to inquiry as to our doctrines. Inquiry is all we wish, is all we ask for: we do not urge, we do not desire any one to profess our faith unless perfectly convinced of its truth. Belief without conviction is a blind faith which can produce no good effects. The wish of the Unitarians is, that the gospel (and that alone) may be the standard of every man's faith; feeling convinced as they do, that the more the Scriptures are searched, the more their religion will flourish. Societies of this nature, though at first they may not appear of much consequence, yet they are calculated to produce many important advantages to the community at large. But even admitting for a moment, that there is no probability of their ever attaining such importance, yet ought they to be encouraged for the good they must naturally produce amongst their members. Many institutions which, at their commencement, appeared under more unfavourable auspices, are now flourishing in vigour, and why may we not indulge the hope that these, like others, may increase and flourish, if they are adapted to answer any good end?

Should your opinion coincide with mine, that such institutions are worthy of public attention, you will much

oblige me by the insertion of these few observations in the next Number of the Monthly Repository.

P. ECKERSLEY.

SIR,

IN my last letter (p. 24) I endeavoured to remove Mr. Belsham's objection to the authenticity of the Mosaic history. I next attempt to prove that it is not chargeable with the vulgar errors which this writer imputes to it. In justice to himself and to Moses, Mr. B. has specified these errors. To deal in vague charges, dictated by a love of paradox, by an affectation of novelty, or a regard to popular prejudice, is not the character of this intrepid inquirer. Reason and conviction alone guide his enlightened mind; and though he may occasionally fall into error, and to err is human, the diffusion of moral and religious knowledge, the substitution of genuine in the room of spurious views on the subject of revelation, are the sole object of his animating toil. And what man is there who can boast of more ardent zeal, of greater talents, of more abundant success in the same honourable field?

Moses, according to Mr. Belsham, regarded the firmament as a solid arch, but the sacred writer, it is certain, held no such opinion; in proof of this I copy a note from *Essenus*, a little publication which Mr. B. seems not to have perused:

"The original of *expanse* is *regua*, a word that signifies mere space or extension. The terms by which the firmament is expressed in Greek and Latin, and in many modern tongues, exhibit a remarkable instance of the influence of philosophical opinion on language. Early in the second century, an Egyptian philosopher taught, that the firmament or heavens consisted of solid orbs, each star being supposed to be fixed in a solid, transparent sphere, like crystal. This notion was doubtless not new: it prevailed in Egypt ages before, though from Ptolemy, who, with some additions and modifications, no doubt first systematically taught it, went by the name of the Ptolemaic system. It is from the prevalence of this opinion, that *σφαίρμα* in Greek, and *firmamentum* in Latin, came to be applied to the

heavens, though these nouns imply something firm and solid. Hence, too, the epithets *χαλκοβατης, κραταιας*, are used by Homer and other poets, to characterize the heavens. Moses, on the other hand, has employed a term which denotes mere expansion or extension; and this circumstance shews, either that he was untainted with the vain theories of the Egyptians, or, which is more probable, that he lived in an age antecedent to them. The seventy translators thought it wiser to follow the Egyptians than their Lawgiver in this respect. They wrote their translation in Egypt, and, in conformity to the prejudices of that people, used *σεπρωμα*, which signifies a solid mass. This warrants us in concluding, that the system, which in after days was taught by Ptolemy, prevailed in Egypt before the authors of the Septuagint."

Mr. Belsham further imputes to Moses the puerile notion that a reservoir of water exists in the heavens, supported by the firmament as a solid arch, and that from this celestial reservoir are dispensed the rain and the dew. The Jewish Lawgiver well understood, as appears from his own words, that rain and dew are caused by evaporation from the ground. "Before this," says he, "no plant of the field existed; no herb of the field grew: for the Lord God caused no showers to descend, but thick vapours issued from the ground, and drenched the whole surface of the earth."

The verse on which Mr. Belsham's misconception is founded, is thus rendered in Essenus: "And God said, Let there be an expanse amidst the fluids, that it may separate one fluid from another; and God made the expanse and separated the fluids below the expanse from the fluids above the expanse, and so it was done." To this the following note is subjoined by the translator:

"The term fluid comprehends water and air, and Moses uses *meim* with the same latitude. This appears indisputable from the two following facts: the divine historian has not mentioned the air by any appropriate name; and if it be not included in *meim*, he has not mentioned it at all, which is incredible." The same writer represents the fluids, signified by *meim*,

as producing *birds* as well as *fishes*: "And God said, let the waters bring forth abundantly the moving creature that hath life; and fowl that may fly above the earth in the open firmament of heaven." This is the Common Version, and strictly conformable to the original. The meaning then is, Let the waters bring forth the fishes and let the air bring forth the fowl. That the water, indeed, produced the birds, as well as the fishes, is thus asserted in 2 Esdras vi. 47: "Upon the fifth day thou saidst unto the seventh part, where the waters were gathered, that it should bring forth living creatures, fowls and fishes."

When we read, then, that God separated the fluids below the expanse from the fluids above in the expanse, we are to understand the waters below the expanse on the surface of the earth, and the air in the expanse above the surface of the earth. Thus Moses, by a fair interpretation of his own language, is rescued from the vulgar notion, if a notion so vulgar ever could prevail, that waters exist above the firmament, similar to those below it.

The philosophers of Greece, and probably those of Egypt and Chaldeæ before them, were uniformly of opinion, that air and water were distinct elements, utterly incommunicable with each other. Moses, on the contrary, whom Mr. B. supposes not to have been exempt from the grossest errors, thought these elements so analogous, that he comprehends them under the same general term, and I leave it to the reader to determine whose notion is most conformable to the discoveries of modern philosophy.

"It is evident," adds Mr. B., p. 21, "that this writer believed that light might exist in the absence of the sun, as it appears to do in the morning and evening twilight, when the sun is below the horizon, or in a cloudy day, when he is invisible; and of course he believed that the principal use of the sun was not to create, but to increase the day-light." I wonder that a writer so sagacious as Mr. Belsham did not suspect that he was doing great injustice to the character of Moses; as he ascribes to him errors, from which all descriptions of men, the ignorant as well as the wise, appear ever to have been exempt, for so uniformly is the

approach of the sun connected with the light of day and his departure with night, that every person capable of reflection from the beginning of time to the present hour, must have associated them in his mind as cause and effect; and to suppose that Moses did not form the same association, is to suppose him a child or an idiot, when he composed his narrative.

It is reasonable to conclude, that creation, as the effect of Omnipotence, was a simple, undivided act, and the words of Moses favour the conclusion. "In the beginning God created the heavens and the earth." This statement, he it observed, represents the works of God, the sun and the light, the moon and the stars, the land, the sea, the air, together with all animated nature as now in being; but it is too summary for an author who wished to divide creation "into steps and stages, and to enable the slow eye of human imagination to accompany the motions of Omnipotence." This renders a detail necessary, and all that follows, from the first verse to the end of the chapter, is but a detail. In perusing this detail, indeed, the reader is apt to impose on himself, by regarding those as acts of creation, which are but the development of things already created. The narrative, however, is altogether anthropomorphitcal, and has no more reality than the motion of a body which, though really at rest, appears to change its position merely because the eye which beholds it is itself in motion. In this very chapter occurs an example which renders my assertion obvious and conclusive. Moses represents man as made in the image of God; and though Adam and Eve were already created, we meet in the sequel with two successive accounts which, detached from the preceding history, would imply that they were not yet in being, but which are, in reality, intended to be fuller and more adequate details of their creation.

Now, when Moses, after stating the general proposition that God created the heavens and the earth, enters on the detail: he begins with the last and lowest step, thus conforming to a figure which is called *hysteronproteron*, and which frequently occurs in ancient writers. By this inversion of

his ideas, he separates the light from the sun, its primary source; depending on the good sense of his readers for comprehending their necessary connexion, and the occasion of their being thus detached and inverted in the narrative. It may, however, be observed, that as Moses began his detail with the light, so, after going through the round of inanimate creation, he ends with the sun; thus leading the imagination to recognize their connexion, and to join them as cause and effect, like the two extremes of a circle, coalescing in one common point. This process appears to me to have been dictated by the most exalted wisdom; and surely it must be deemed extremely incongruous to consider the Jewish lawgiver, (as Mr. B. does consider him,) as having delivered the sublimest truths of natural religion, with a simplicity and majesty unrivalled amidst the productions of the human mind, and at the same breath to charge him with vulgar errors, which, if true, sink him below the level of common sense.

Whoever is acquainted with ancient compositions, must be aware, that to understand them in many parts it is necessary to know the circumstances of their respective authors; and to investigate the opinions and practices to which they allude and on which they are grounded, is the principal object of enlightened criticism. It is not easy to find a passage more illustrative of the truth of this assertion, than the following words of Moses: "And he made the stars." From this Mr. B. takes occasion to say, that "the stars he (Moses) regarded as ornamental spangles, the formation and collocation of which was hardly worthy of his notice." I wonder, that as Mr. B. makes Moses to suppose that the firmament was a solid arch, supporting the waters above, he did not proceed a step farther, and make him suppose them to be *islets* hanging from the lowest surface of the celestial reservoir; the waters escaping being liable, from their great elevation, to freeze and to reflect the lustre of the sun which still shines on them, though set with regard to us. This would make the system palmed on the historian of creation uniform and brilliant; and though, from its brit-

thensness, it might be brought to the ground by the sling of some Goliath. Mr. B. might hope, with the aid of his learned anonymous friend, to restore the splendid arch, by only following a few steps farther the smooth and airy plan of castle-builders. The stars in ancient times were thought to be gods. This was not the opinion of the ignorant only, but of the gravest philosophers; of Plato, of Aristotle and Cicero, &c., and the same notion doubtless prevailed since the origin of idolatry antecedently to the days of Moses. As these aerial gods, like nightly sentinels, go round the globe, and have their eye on every part of it, it was natural to conclude, that they influenced the destinies of its inhabitants. Hence the doctrine of astrology, a doctrine which enabled the selfish and cunning to bind in iron chains the souls and bodies of a great portion of mankind, from the earliest ages almost to the present. Moses, by a few words, dissolves this pernicious system, and blows it into air as with a potent spell. "And he made the stars;" as if he had said, "The stars are not gods, but the works of God; they are not made for our use, nor do they influence our happiness; and though they are well calculated to enlarge our ideas of the great Creator, they ought not to be themselves objects of our dread or reverence."

BEN DAVID.

*Cursory Remarks on the Island
Borneo, &c.*

(Concluded from p. 16.)

BEFORE a missionary entered their country, it would be necessary to get acquainted with one of the chiefs, and if he followed the example of St. Paul, to "become all things to all men," he would, perhaps, see it proper, or, at least, expedient, to go through the ceremony of fraternization with such chief. This ceremony being curious, I shall here describe it. The chief with his followers being assembled on the day appointed, a young cock chicken is killed at sun rising, and roasted while some rice is being boiled, by fuel of a peculiar kind of scented wood, during which, an old man (selected to act the priest on the

occasion) keeps chanting a string of sentences in a language which he does not understand; probably, an invocation borrowed from Hindoo ceremonies. About 11 o'clock in the forenoon, the chief and his adopted brother are placed side by side, at the upper part of an elliptic circle, formed by the attendants. The aforesaid old man brings the viands, and places it before the parties, and also two glasses, containing palm wine: he then takes a small dagger, and lifts up the skin of the right shoulder of one of the parties, takes thence a large drop of blood, and puts into the glass destined for the other, and also takes a drop of blood similarly from the other, and puts into the other glass, which they immediately drink off, amidst the huzzas of the attendants; the viands are then eaten by the new-made brothers from off the same dish, and a keep-sake, such as a ring or tiger's tooth, or such like, is exchanged as a token, as also their daggers. The attendants then retire to their own houses to feast, and the chief thenceforth must be considered and treated in every respect as a brother, and he will not fail to act the part of one in every respect.

The conduct of the Arab missionaries who propagated Mahometanism in the Malayan Archipelago, should be held in view by the Christian messenger. They did not profess to be solely teachers of a new religion, but merchants and traders who took the native surplus produce from off their hands, and brought in return, conveniences and elegant articles much more valuable, at least in their estimation, while the increase in their comforts or gratifications, taught the natives to view them rather in the light of benefactors, than innovators or monopolists. Their principal obligation, however, viz., the extension of Islamism, was never lost sight of; and the result was, what any rational person would have anticipated from such prudent conduct, rapid and extensive conversion; and it was not till they acquired political power, and began to employ it for the purpose of enforcing the compulsory tenets of their religion, that conversion was suspended.

The Aborigines are at this time in a very favourable state for the recep-

tion of genuine Christianity and consequent civilization. They are become sensible of the disadvantages of ignorance of letters and ciphers, and are anxious for their acquirement. A chief, with whom I became acquainted, anxiously wished to be able to put his ideas on paper; and though rather past the middle age of life, he acquired the art of writing very quickly. I of course taught him the Roman characters, with the exception of those which I considered unnecessary, viz., the C, and the X;* giving the broad or Teutonic pronunciation to the others, which, it may be remarked, agrees much better with all the Oriental languages, than the softened pronunciation adopted by the English. I never mentioned religion to him, except by inquiring what his ideas were on the subject; but his curiosity soon impelled him to seek information on the subject from me; and I gratified it, by telling him what we believe according to Unitarian tenets; and after sketching to him the history and contents of the Divine word, I took occasion to contrast the religion which represented God as love, and as a loving Father over all his works, with that of the ceremonious, bigoted, intolerant and bloody Mussulmen; and with the ignorance of his countrymen, which made them fit to be the prey of any delusion which might be introduced amongst them. I however acquainted him, that the greatest number of those people professing Christianity, held only a corrupted sort of it, being so corrupted by the remains of a flood of ignorance and anarchy, which overspread the world during the infancy of its establishment: the chief of which was a tonet relative to the One God and his chosen Messenger, and gifts dispensed by him, similar to that of the Hindoos, from whom, indeed, it appeared to have been taken by superstitious men, who had professed Christianity without examining its real nature and design. His unprejudiced mind acknowledged the truth as soon as it was stated, and anxiously

inquired how it could be introduced into his country. Probably, had the British Government kept a footing in the country, I should have endeavoured to follow up the impression which had been made, but I could not, under the then existing circumstances, spare time from the ship I was building, to attend properly to it. Seeing I could not come to his country as he wished, he proposed to abandon his lands and villages, and bring his people, to the number of near 2000 persons, to where I was; and there break up the surrounding forest, settle, and conform to my directions in all respects. The adjacent country did, indeed, offer abundance of room, being a fertile plain for 15 miles round, with a noble river and safe harbour; and no inhabitants besides the few people I had with me, who were native Jaramen convicts. I was necessitated to dissuade him from the execution of this design, until it should be seen whether the British government would re-occupy the settlement, which I was then holding for them, and did continue to hold about 18 months after their departure. The Dutch government, in the neighbouring settlement, however, became jealous of the good understanding subsisting between the natives and me; and being fearful besides, that the British government would re-occupy so advantageous a situation, in a very few days after my launching the ship, sent about 500 troops with armed vessels, and took forcible possession of the place, without being able to assign any reason for such conduct; against which, therefore, I protested; and soon after left the place, and came away with all the people I had with me, leaving the country to the Dutch as I found it, viz., void of inhabitants. My friend, the chieftain, had returned to his country with the intention of bringing his two sons from thence, for the purpose of sending them to England with me; but the monsoon setting in earlier than usually happened, compelled me to sail from thence without them. The total population of Borneo does not, probably, exceed three millions of souls; and when it is known, that the island is one of the most healthy within the tropics, that it is in fact much more temperate

*Neither the V nor F is pronounced in their language; P being substituted for the latter.

than many countries situated in higher latitudes (which, by the way, is easily accounted for from local causes not necessary now to state); when it is known that the fertility of its soil is such that, with even very moderate cultivation, twenty millions would be far from sufficient population; when, further, it is taken into consideration that it abounds with many of the most valuable metallic and mineral productions, twenty millions more would find more than sufficient employment, in their extraction from the earth; and that, if cultivation and domestic industry were carried to the height in which they are in the neighbouring provinces of the Chinese empire, one hundred millions would enjoy a comfortable existence.* I say, when all the foregoing facts, as I may call them, are brought to view, it would, I should think, be rather difficult for some of Mr. Malthus's most rational admirers to prove his assertion, or rather leading principle, that in all countries population presses hard against the means of subsistence, (except they explain it to mean the actual, not pos-

sible means, which would amount to as much information as that two and two make four,) and human institutions, such as despotism, anarchy and slavery in politics, and bigotry, intolerance, superstition and ignorance in religion, are but as a feather in the scale compared with the misery resulting from the laws of nature, that is, the laws of God.

J. C. R.

P. S. Islands of Bally and Lomboch.

The first separated from the east end of Java, by a narrow strait; and the latter separated from the east of Bally by another strait: both these straits, with that which divides Lomboch from Lumbawa, the next island to the eastward, are much used by the European and American ships, as also those from Hindostan, bound to China during the N. W. monsoon, and by those returning from thence during the S. E. monsoon. After the triumph of Islamism over Hinduism in Java, its relics found an asylum in those two islands, where they have held out against the Mussulman power to this day; but they, however, tolerate Mahometanism and its professors under their government. The two islands are well cultivated and very populous, and the inhabitants more civilized than any other people of the Archipelago, except the Javanese; and were the five princes, who hold the government of those islands, to be united amongst themselves, no other native government would be able to withstand their power, for even singly they make themselves respected by their neighbours. I touched there on the last voyage, and being invited to see the Rajah in his capital, happened at the same time to have an opportunity of seeing the two widows of a deceased nobleman burn themselves, for and with him, agreeable to the Hindoo customs; but the mode was rather different, as the detail will shew. At a hill, some distance outside the town, in a place appropriated to those purposes, three covered platforms were erected at about forty yards apart, and in a line with each other, and fronting the east, having a furnace about twelve feet long by eight broad in front, walled to about eight or nine

* I have been to China and been much on shore, and have been very intimately conversant with the Chinese, who are found in the Archipelago, and I am enabled to contradict Mr. Malthus's assertion most completely as to their poor habits of living, and all the other doctrines he builds, as usual, on false premises. They are, on the contrary, the most luxurious people of Eastern Asia, and, at the same time, the hardest workers; and the poorer class of them who come from China, as labourers in the mines, are bent on saving every mite for the purpose of returning as soon as they have amassed a small sum; yet even these people will think themselves starved if they cannot live as well as Europeans; and three of them will consume as much provisions, and of a more nutritive sort, than any five of the natives, and also perform their work in rather a superior proportion. This conduct forms but an indifferent support to the assertion, that they are habituated to starvation. During a stay of several months at Canton, and going on shore every day, I saw but one child exposed, and as it was in the river, it is uncertain whether it had not fallen out of some of the floating houses.

feet high, and having a raised gangway of about ten paces, leading to it from the covered sheds (behind) aforementioned. Those furnaces were filled three or four feet deep with dry fagots, and when fully lighted, some Bramins brought out the corpse from the centre shed, and, proceeding to the side of the furnace, threw it in. About half an hour after this, the woman, who was in the shed to the left, (where she had been previously brought in a covered chair, highly decorated, and carried by people dressed in white, &c.,) came forth, attended by some Bramins very gaily drest, and having a small tame bird, of the dove kind, perched on her head. She then walked leisurely forward to the edge of the furnace, gradually inclined herself forwards, and made a sudden spring forwards and headlong into the fire; when the bird flew away, and the persons who surrounded the furnace instantly threw in great quantities of dry leaves, &c. so as to raise the flame to a great height. In about another half hour, the other woman made her appearance from the shed to the right, and walked forward on the gangway in the same manner, but evidently afraid and unwillingly, and when she came to the brink of the furnace, she hesitated some minutes, till the Bramins threatening to throw her in, (which would have obliterated the merit of her sacrifice,) she called up resolution, and plunged into the fire as the other did. The spectators, who were extremely numerous, including the Royal family, princes, women, children, &c., behaved with considerable order and decency, rather serious than otherwise: after the fire was burnt out they told us the bones would be collected and buried by the Bramins in one grave as usual, and as appeared to have been done all round on former occasions. These detestable sacrifices to ignorance are rather common, and we were informed, that but a little previous to our arrival, one of the Rajahs

of Bally had died, and that thirty of his wives were burnt at his burning, several of whom were thrown into the fire. It may be observed, that at the man's death all his wives are separately interrogated, whether they will be burned and go to paradise with him or live as slaves. If they choose the former, as they generally do, they are not allowed to retract afterwards; if they do, they are thrust through with a dagger, or thrown into the fire, which robs them of the merit of their suffering. These people, though following the Hindoo customs, are far from being bigoted to them, and the Mussulmen, who have been conquered by them, or become converts from their Hinduism, enjoy full toleration under their government.

These islands lie in the tract between Atlantic-America, Europe, Hindostan and China; and ships going thither during the N. W. monsoon, or returning thence during the S. E. monsoon, usually stop at one of these two islands to fill up their water, and procure refreshments, which, in consequence of the numerous population and consequently improved state of cultivation, are both cheap and abundant. Missionaries established on these islands would be much more comfortable than at many other stations where they now are, and if preachers of genuine Christianity, their success would be great, and by occupying themselves in teaching the knowledge of letters and useful arts, and, at the same time, carrying merchandise, as Christians should do, they would defray their expenses, and furnish themselves with increased means of doing good. The mode in which the Quakers carry on trade is, I think, a good model of such dealings as I here suggest, always observing that mercantile views should be reckoned subordinate to the main object of extending Christianity both by precept and example.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Letters of Mary Lepel, Lady Hervey, with a Memoir and Illustrative Notes.* 8vo. pp. 344. Murray. 1821.

TO whatever cause it be owing, whether to public spirit, to a sense of family-honour or to a love of gain, the descendants of persons distinguished in the last century, are industriously bringing to light manuscripts which explain the characters and events of that interesting period. The historian of England, from the Revolution downwards, will, therefore, possess ample materials for his undertaking; but it may be justly doubted, whether his knowledge of the secrets of the Court and of great families, will contribute to the dignity of his sketches. In history, as well as other provinces of art and literature, a certain degree of obscurity is necessary to sublimity.

MARY LEPEL was the daughter of a military officer, and maid of honour to Queen Caroline, then Princess of Wales. She was early celebrated for her wit and beauty, which recommended her to John Lord Hervey, son of the Earl of Bristol, whose wife she became in 1720. Lord Hervey was the foremost beau of his age, a courtier, small poet and parliamentary orator. He is unfortunately made immortal by some witty, but malignant, verses of Pope's, which he is said to have wantonly provoked; but appears in a better, though fainter light to posterity, as the friend of Dr. Conyers Middleton.

Lady Hervey was a woman of eminent accomplishments. Her Letters are not always, however, in the best taste. She affects Latin quotations, and takes upon her too much of a political character. For an Englishwoman she has an undue liking for the literature and manners of France. She wants too, that sense of religion, without which, the female character is always glaringly and offensively imperfect; for though she is politically of the Established Church, she shews

herself at heart a free-thinker. But, with all these drawbacks, we feel interested in her epistolary productions, and are persuaded, that if the present volume do not prove a popular book, its merits will, at least, save it from oblivion. The Letters were written at a late period of Lady Hervey's life, and chiefly after her husband's death, which may account for their exhibiting little of that vivacity and grace which fascinated the most eminent contemporaries of her youth: they are, nevertheless, far from dull, and sometimes spirited; the fair writer's criticisms on books, and her judgments on mankind, are generally characterized by sound sense; and some facts are related by her which will assist the biographer, if not the historian.

The person to whom the Letters are addressed, was the Rev. Edmund Morris, who had been tutor to her sons, and who, at the time the correspondence begins, was settled down, as a country clergyman, in Hampshire. He was of the low church party, and looked up to Bishop Hoadly as a patron.

The Editor of this work is unknown. His "Memoir" is very scanty; his "Notes" are for the most part judicious and useful. Were they less tinged with Toryism they would, in our judgment, lose nothing of their value.

It does not appear, whether the Letters are published by the family of Mr. Morris, or that of Lady Hervey, whose grandson is the present Earl of Bristol.

The Correspondence begins at a stormy period of our history, the year 1742. At that time, less practical liberty was, we apprehend, enjoyed, than at the present moment. What letter-writer now thinks of saying to a correspondent, "Do not, for the future, use the *formality of signing* your letters: you may possibly have occasion to write such news as may be *better unsigned*?" (P. 15.)

A remark of the Editor's (p. 16)

upon Lady Hervey's picture of the times, that there is little new under the sun, will frequently occur to the reader of this volume. The date of 1822, would suit the following extract as well as that of 1744, when it was penned:

"I find by your letters both to my son and me, that you are in a *patriotic* fright, which, on this occasion, is synonymous to a panic fright on any other. I wish you were here; you would make a trio in the pathetic, political performance I hear every noon, which I sometimes hiss and sometimes parody—*what should be great I turn to force*: if I did not, the tragedy would be too deep to hear repeated every day. I hope things are better than my tragedians represent them, and have one reason to hope it; which is, that above five-and-twenty years ago I heard the same dreadful prophecies from the same dreadful prophets, and was advised to sell immediately out of the stocks, for there would come a sponge in less than a year. That year and four-and-twenty more are passed without the sponge, therefore, *dum spiro sperabo*: my reason, my experience and my spirits, (which latter, I thank God, are not English,) all concur in enabling me to do so. Had I cried for my country as long as Lord Bristol has been telling me I ought to do so, I should not by this time have had an eye left to cry with; and now I have two, and a mouth to laugh, which I am resolved to make use of as long as I can. I don't know whether this is philosophy or madness; but, if it be the latter, I may say, with Torresmonnd, '*There is a pleasure in being mad, which none but mad folks know*;' and if any wisely endeavour to cure me of it, I shall say with the Argive lunatic, '*Pol, me occidistis, non servastis*.' When I remind Lord Bristol how long it is since he bespoke my tears for my ruined country, he shakes his head, and says, 'Ay, Madam! but it is nearer and nearer, and must happen at last;' therefore, according to his method, one should begin to weep for one's children as soon as they are born; for they must die at last, and every day brings them nearer to it. Let his Lordship be a disciple of Heraclitus if he will; I prefer Democritus, and should be glad to have you of the same sect. *Ride et sapis*!" pp. 60—62.

The period comprised between the accession of Charles I. and that of Geo. III., was "the reign of pamphlets." For the last half century, political warfare has been chiefly carried

on by means of newspapers. These Letters shew the interest taken in the writer's day, in the former species of ephemeral literature. She mentions, and with becoming disapprobation, (p. 19,) a political parody of the *Tu Doum*, of which, she says, that the wit does not compensate the impurity.

Several heterodox divines and (*pro pudor!*) bishops are brought forward in this volume. Lady Hervey praises or blames them according to their individual merits: her Editor, who is probably a clergyman, takes uniform offence at the name of an unsound churchman. The story of Dr. Thomas Rundle is well-known. In 1733, Lord Chancellor Talbot recommended him for the see of Gloucester; but the heads of the English Church resisted the appointment, and Rundle "was obliged to content himself with the lucrative bishopric of Derry, in Ireland." Rundle is described, by Lady Hervey, as the greatest flatterer and greatest talker she ever knew. (P. 51.) Her ladyship speaks with great respect of Bishop Hoadly: not so, her Editor, who complains of Queen Caroline's being somewhat of a latitudinarian, and using her influence to raise prelates of suspicious orthodoxy to the bench. Of Hoadly, he says, in this connexion,

"His Lordship was almost a Dissenter, or, at least, what would now-a-days be called a very *liberal* Christian. When some Free-thinking writers were mentioned before Archbishop Secker as being Christians, 'Yes,' said he, in allusion to the principles of the Bishop, and the title of the books printed for Winchester School, 'Yes, Christians secundum usum Winton!' And yet we find that the orthodox Archbishop himself has not escaped similar and even worse imputations. I have read somewhere that Secker was an *Atheist*!"—P. 94, Note.

Dr. Conyers Middleton has been before mentioned as the friend of Lord Hervey. To this nobleman he dedicated his great work, the *Life of Cicero*. He was on terms of friendship with Lady Hervey, who appears to have embraced his principal opinions. The Letters shew an incessant interest, and even anxiety, with regard to his various controversial publications. This displeases the Editor, who will not allow Middleton to

have been a sincere Christian (p. 146, note): it might mend his charity if he would condescend to read this writer's eloquent letter to Mr. Venn, on "evangelical" defamation. (Works, 8vo. I. 421, &c.) With very censurable neglect, to say the least, this anonymous critic quotes a passage from one of Middleton's "private letters," in order to disgrace him, without referring to any publication, or in any other manner authenticating the quotation. Supposing it to be genuine, it does reflect discredit upon Middleton, but how many other dignified clergymen have there been, and are there, at whose Christian integrity it virtually glances! The Editor's remark is as follows:

"Lady Hervey would probably not have thought so highly of him if she had known that he had subscribed the Thirty-nine Articles *politically*, merely to obtain the living of Hascombe, although he was in affluent circumstances, which ought to have put him above such deplorable meanness. His avowal, too, of this act in one of his private letters is almost as shameless as the act itself: 'Though there are many things in the Church which I wholly dislike, yet, while I am content to acquiesce in the *ill*, I should be glad to taste a little of the good, and to have some amends for the *ugly assent and consent*, which no man of sense can approve.' *The spirit of a philosopher*, forthwith!"—P. 60, 61, Note.

Mr. Morris appears, from one of the Letters, to have recommended to his distinguished correspondent, one of the works of Dr. James Foster. She replies, that she has not so great an opinion of him as Mr. Morris expresses; and adds, most unwarrantably, "I believe he is a man of *parts*, but, with all his Presbyterian sanctity, as much a man of the world as any one." (Pp. 151, 152.) Never was character more mistaken, for if there were any two features of "modest Foster's" character more striking than any others, they were his freedom from all professional and sectarian affectation, and his disinterestedness. But a Dissenting minister is, we apprehend, always regarded by persons in high life, as a person to be either suspected or pitied. The orthodox Editor says, "his works are now nearly forgotten:"—this is somewhat too

much, for we apprehend, that, with the exception of the Calvinistic party, the clergy have not yet left off preaching Foster. His Sermons, we say fearlessly, are entitled to a permanent place in that class of English literature; and will, we predict, keep it, notwithstanding his having been "a Dissenting minister."

Lady Hervey's own religion was of a very doubtful kind. She explains it thus: "I will think as I can, *believe as I must*, do as little hurt and as much good as I am able, and *take my chance* for the consequences." (P. 57.) On this subject, she writes from Paris, Jan. 5, 1751, a characteristic anecdote:

"I was, a few days ago, agreeably entertained by meeting, at a third place, a very deep, acute, determined Deist, who undertook me and a very sensible, cautious Abbé; after arguing, twisting and turning about our several arguments very cleverly, and shewing what he called our different, but continued inconsistencies, he very dexterously turned us upon one another; ridiculed both our tenets; and ended by saying, my antagonist, the Abbé was determined to believe more than he could; and that I was ready to give up as much as I dared. I wish you had been there to have heard it all, and to have assisted me; for I own I sometimes wanted it. Altogether, it was very agreeable and very entertaining, as there was warmth enough on all sides to keep up a spirit, and not heat enough to produce any ill-humour."—P. 184.

The uncertainty of Lady Hervey's mind upon religion, left her a frequent prey to apprehension and melancholy. She grows sad as she grows old. In 1748, she writes, "There is nothing wanting to my present happiness but the thoughts of its continuance; but the knowing how short its duration will be, is" (the italics are copied) "*the cruel something that corrodes and leavens all the rest.*" (P. 135.) In 1767,—"I find a life after sixty is but a burthensome affair, &c. All one can do is to *suffer* life; to *enjoy* it is impossible. This is a bad prospect," &c. (P. 327.) Again,—"There is a cruel difference between youth and age," &c. (P. 328.) And in her last letter, dated June 23, 1768, (she died the 2d of September following,) she speaks miserably concerning death,

and profanely (though in borrowed language) of an hereafter :

“What you seem most to apprehend is not a subject of horror to me. I think about it as I do about death ; 'tis not that I fear, but 'tis the way to it ; 'tis the struggles, the last convulsions that I dread ; for when once they are over, I don't question but to rise to a new and better life. Dr. Garth, I remember, used to say, ‘*I vow to God, Madam, I take this to be hell, purgatory at least ; we shall certainly be better off in any other world.*’ I think I am of his opinion.”—Pp. 330, 331.

Like the greater part of the fashionable world, this lady had no conception of religion but as an instrument of human policy, legitimated by parliamentary or royal authority. She expresses in one place her approbation of the Reformation conducted by that Christian Reformer Henry the Eighth, but at the same time her great doubts of the right of Luther and Calvin to go so far as they did in opposition to ecclesiastical usage ! Here she had forgotten her preceptor, Dr. Middleton.

The fanatical admiration of Frederic the Great (as he is styled by courtesy), King of Prussia, which has been exposed in our IXth Volume, p. 548, infected Lady Hervey, who ridiculously describes the heartless monarch as “something in the great scale of beings between man and a deity !” (P. 235.)

We meet occasionally with lively descriptions of Lady Hervey's French acquaintances ; the picture of Fontenelle in the letter from Paris, before referred to, of Jan. 5, 1751, is very pleasing :

“I dine sometimes with a set of *bons esprits*, among which old Fontenelle presides. He has no mark of age but wrinkles and a degree of deafness ; but when, by sitting near him, you make him hear you, he never fails to understand you, and always answers with that liveliness, and a sort of prettiness peculiar to himself. He often repeats and applies his own and other people's poetry very agreeably ; but only occasionally, as it is proper and applicable to the subject. He has still a great deal of gallantry in his turn and in his discourse. He is ninety-two, and has the cheerfulness, liveliness, and even the taste and appetite of twenty-two.”—P. 183.

VOL. XVII.

Lady Hervey lifts up the veil which Earl Waldegrave forebore to remove, and shews us the nature of royal pastimes. Her introductory remark is not on a courtly theme ; but from “horned cattle” she presently ascends to the family of Frederic Prince of Wales, at Leicester House :

“I hear the distemper among the cattle breaks out in many new places. The town is sickly ; and nothing seems prosperous but gaming and gamesters. 'Tis really prodigious to see how deep the ladies play ; but in spite of all these irregularities, the Prince's family is an example of innocent and cheerful amusements. All this last summer they played abroad ; and now, in the winter, in a large room, they divert themselves at base-ball, a play all who are or have been school-boys are well acquainted with. The ladies, as well as gentlemen, join in this amusement ; and the latter return the compliment in the evening, by playing for an hour at the old and innocent game of push-pin, at which *they* chiefly excel, (if they are not flattered,) who ought in every thing to precede. This innocence and excellence must needs give great joy, as well as great hopes, to all real lovers of their country and posterity.”—Pp. 139, 140.

This extract was written, Nov. 14, 1748. On the 1st of the next February, she returns to the Prince of Wales, whom she denominates *Sosia* : “As for the *Sosia*, I agree with you, and firmly believe the *prologue* and *epilogue* are both his own ; at least they are (as Lord Paulet, when he was Lord Hinton, once told him, on being asked his opinion of some of his poetical performances) worthy of his Royal Highness.” P. 147. It is not a part of the court religion to praise princes long dead, especially princes that were never perfected by becoming kings, and therefore the Editor gives us, in a note on this passage, (pp. 147, 148,) the following scarcely decorous intelligence and half-disloyal reflection :

“Why Frederic Prince of Wales is here called *Sosia*, I do not see ; but the rest of the allusion is to the play of Cato, performed on Wednesday the 4th of January, at Leicester House, by his Royal Highness' children, and some other boys ; a copy of the cast of characters may, perhaps, amuse the reader.

Cato, Master Nugent.

Portius, Prince George (George III.).
 Juba, Prince Edward, Duke of York.
 Sempronius, Master Evelyn.
 Lucius, Master Montague.
 Declus, Lord Milsington.
 Syphax, Master North.
 Marcus, Master Madden.

Marcia, Princess Augusta (Duchess
 of Brunswick).

Lucia, Princess Elizabeth.

"The Prologue, spoken by Prince George, and Epilogue, by Princess Augusta and Prince Edward, were but indifferent compositions, particularly the latter; which may indeed have been written by the Prince himself. As a specimen I shall copy the concluding lines:

"*Prince Edward.*

"In England born, my inclination,
 Like yours, is wedded to this nation:
 And future times, I hope, will see
 Me, General in reality.
 Indeed, I wish to serve this land;
 It is my father's strict command:
 And none he ever gave shall be
 More cheerfully obey'd by me."

"And all this mummery and doggrel was intended less to amuse the children, than to vex their grandfather, and make the father popular in his opposition to the King."—Pp. 147, 148.

We cannot make any further use of this interesting volume; interesting to all readers, but especially to those in the circles of fashion and power, whom it admonishes, in effect, to take care what letters they write, lest on the turn of the next century their great grand-children should shew the public of that age, by their secret correspondence, what are their real opinions of personages, whom, as in duty bound and as interest prompts, they now praise and extol in the high places.

ART. II.—*A Plea for the Nazarenes: in a Letter to the British Reviewer.*

By Servetus. 8vo. pp. 208. Bristol, printed and sold by Manchee; sold in London by R. Hunter and by John Robinson. 1821.

THE *British Review*, a quarterly journal, in the hands of the dissident Evangelical churchmen, has exceeded the usual bounds of the odium theologicum, in its attacks upon the Unitarians. One of its philippics has drawn upon it the animadversions of the writer before us, to whose mas-

terly pen we are indebted for the valuable work, so largely reviewed in a former volume (XIV. 431 and 500), entitled, "An Appeal to Scripture and Tradition on behalf of the Unitarian Faith." *Servetus* discusses and refutes the arguments, exposes the unwarrantable assumptions, chastises the bigotry and repels the calumnies of the anonymous Reviewer. This fanatical Trinitarian preaches up a new crusade against the infidel Unitarians, and calls upon all believers of every orthodox denomination to unite under the tri-une standard. The Unitarian is emphatically "The Enemy." What can the reverend Reviewer mean? Already the orthodox are united in refusing the name of *Christians* to a sect of which Lardner was the ornament and the champion. They cannot go further in abusive and scandalous language. Nothing would seem to remain for the zeal of true believers to accomplish, but some measure of personal violence or secular injury. This, however, is not yet avowed, and is not likely, we humbly think, to be carried into effect. But we leave the author of the mysterious project to the lash of *Servetus*, who retorts upon him the charge of heresy, and proves, again and again, that his doctrine is as anti-evangelical as his temper.

The anonymous accuser draws up his indictment in the spirit, and almost in the language, of that enlightened statesman, Haman (Esther iii. 8, 9): in behalf of the sect who are not to be suffered, because they are "diverse from all people," *Servetus* thus pleads:

"The assumption that Unitarians worship a different God from that worshiped by the general church is (I might say unjust to the general church, but I will say, if you please) unjust to the Unitarians. They who acknowledge the Father to be the sole, self-existent being, the root of Deity and the fountain of love, worship, with the Unitarian, the Father as properly and supremely God. They who worship a sole, eternal, infinite and indivisible being, assuming towards his creatures the offices or relations of Father, Son and Spirit, worship, with the Unitarian, a common God: but it must be owned that we do *not* worship the

* It is reported that the writer is a clergyman.

Popish God; that we do not worship the God of the Athanasian Evangelians: that we have not a common object of worship with the *Anthropomorphic Trinitarians*, who, deifying that the Father of Israel is their Saviour, and the Most High God their Redeemer, bow the knee to the HUMANITY of GOD in the person of his CRUCIFIED SON."—P. 27.

Servetus examines some of the Reviewer's criticisms on former Unitarian writers, and hesitates not to avow his dissent from some of their arguments and conclusions.

"In another place you seize hold on what you regard as a concession of Mr. Yates, fatal to the Unitarian cause: that 'he is unable to form a very decided opinion on the meaning of the phrase 'calling on the name of the Lord:' Acts ix. 14—21; 1 Cor. i. 2. I do not wonder at your seizing this advantage: I only wonder that it should have been given you: and I must again remind you that your bringing forward the opinion of an individual proves nothing, unless you can prove that the general body of Unitarians hold the same: but so far from being able to prove this, you must in the present instance be fully aware of the contrary. Mr. Yates, and not the Unitarians, is responsible for the doubt and the difficulty. Wakefield, a competent scholar, I presume, thought the proper rendering of the words was 'being called by the name of the Lord,' or 'taking his name upon them.' What, then, is to be done? We must step out of the 'single text,' and take our stand on the broad analogy of Scripture. We there find that the apostles 'bowed the knees to the FATHER of our Lord Jesus Christ.' It happens, however, that there can be no doubt, and that there is no difficulty. The phrase is neither more nor less than a Hebraism (for, strange to say, though you and Bishop Worsley imagine that the apostles were inspired to write modern idioms for the express use of the English nation, they actually employed the language of their age and country); the calling on the name, or calling a name upon them, implies no more than the being enrolled as the followers of him by whose name they are called.

"I dissent, as much as you can do, from the supposition of Mr. Yates, that this passage is purposely left as a trial of our humanity; for if idiomatical usage did not authorise the construction of 'calling his name upon them,' or 'being named by his name,' still it would not follow that, because praying in Christ's name and being baptized into Christ's name, they were said to call on Christ's name,

therefore they invoked Christ as himself the object of prayer. The word *επικαλεσθαι* is the same that occurs in the passage of Acts, 'I appeal unto Cæsar.' Acts xxiv. 11. It has, therefore, no necessary and inseparable connexion with religious invocation."—Pp. 72—74.

"The next charge is more serious: you really appear, for once, to be in the right, in so far as the individual is concerned. Mr. Worsley, as well as Mr. Yates, must 'bear his own burthen.' I have not the book before me, and I cannot, therefore, tell whether you have garbled the extracts or stated them fairly: but his allusion to the *Magi*, which you, of course, hold up to your readers as a specimen of the way in which Unitarians treat Scripture, is probably connected with a doubt whether this much-canvassed narrative be Scripture or no. But your chief charge respects the name of the LORD of Hosts. That political preachers have perverted this title, to consecrate the unhallowed ambition of statesmen delighting in war, is a fact that requires no proof: but it seems strange that Mr. Worsley should both have countenanced this false interpretation by regarding it as the sense of the Hebrew nation, and that he should have overlooked the occurrence of the name in passages of unequivocal inspiration. By describing the writer, with mock gravity of information, as 'no Deist, but a minister of a Dissenting congregation, who dedicates his work to the Unitarian Fund,' you wish to convey the impression that the identity of the Hebrew title *Lord of Hosts* with that of the *God of Battles* of the northern nations, is the familiar and approved construction of Unitarians. Your malice shall be disappointed. I shall simply refer the reader to a Sermon, entitled '*The name Lord of Hosts explained and improved*, by JOSHUA TOLMIN, D. D.' It is there expounded as implying dominion over the hosts of heaven, 'the moon and the stars which he had made:' thus involving at once a reproof and refutation of the Gentile worship of the planetary idols. I mention the definition, because though 'smelling blasphemy afar off,' in Mr. Worsley's mistaken irreverence for the term, I suspect you lie under the same mistake as to its import. The blunder was originally *Voltaire's*.* You will not be able to make much of this discovery. Mr. Worsley is in orthodox company."—Pp. 81—83.

Charges of various kinds are pre-

* "Dictionnaire Philosophique, *Querre*, p. 108."

ferred by the Reviewer against the Unitarians; one extract will shew how well-prepared Servetus is to meet them.

"Our preaching is *political*. This reproach does really exceed all that I could have conceived of the *powers of face*. You happen to light on a sermon of a political cast by Mr. Madge, of Norwich, (a young minister singularly distinguished by the spiritual fervour of his general pulpit eloquence,) and you observe, 'This is what we must look for from Unitarians. When we find controversy substituted for religion, [Paul's disputing at Athens was, it seems, no religion,] we may naturally expect *faction* for politics.' Meaning by faction, as appears from the rest of your quotation, a disapprobation of what are called *Holy Alliance*. Perhaps, Sir, you will inform me what occasion of political preaching has ever been let slip by the ministers of your schism? What address or petition to the King or the National Council has ever been agitated without

Your pulpit, drum ecclesiastic,
Being beat with fist instead of a stick?

Is it not a fact as palpable as 'the sun is visible at noon-day,' that you have absolutely thinned your churches, and disgusted both the rich and the poor of your congregations, who, when 'hungering after the bread of life,' have been dieted on the froth of your whipt loyalty and the scream of your time-serving adulation? 'The hustings of Westminster,' indeed! Do you know how many fathers of families have stayed at home, and read *Scotch* or *Paley* to their children, that they might escape the Sibylline furor of your party spirit, sucked from the leaves of the *Courier* newspaper? The hypocrisy of your charge is only equalled by its diverting simplicity. You have no dislike to political preaching in itself; but the politics must be of your own dictation. It consists with the duties of a preacher to palliate and uphold the art and mystery of governing by a systematic violation of the laws of the constitution, or to brand Dissenters (whom, though you court them with a fawning show of liberality to serve a purpose of persecution, you yet both fear and hate) as turbulent schismatics and sowers of sedition; but he must not say a word of those great cardinal maxims of civil and religious freedom, which speak unto us from the ashes of English martyrs, or the 'gory bed' of patriots who died for liberty. The former is to inculcate the 'fearing God and honouring the King'; the latter is to preach *faction*.

"The secret is, that the preachers of

your school have adopted with approbation as an axiom the inference of *Rousseau*, which so many other infidels have echoed, and which, perhaps, has been, and still is, a principal cause of their being infidels,—that '*the spirit of the gospel is favourable to tyrants, and that true Christians are formed for slaves*.' How utterly repugnant such a notion is to the genius of that religion of which the earliest promulgators were distinguished by their '*boldness*,' is satisfactorily shewn by Dr. Leechman, in his Discourse on 'the Excellency of the spirit of Christianity.' As a *Presbyterian* he had, indeed, some fond notions of liberty, incompatible with the notions of a true Episcopalian; and his alleging it to be a mistake that God, by the propitiation through Christ, was rendered merciful and placable when he was otherwise before, for that 'it is so far from being the *cause* of the divine mercy that it is the *effect* of it,' will not recommend his authority to you in other matters; but, as he comes within the pale of your 'general church,' which differs on these 'all-important points,' and is yet a true church, though the Nazarenes, so differing, stand convicted of being a false church, I shall press on your consideration an extract from the above discourse: 'Whenever this superiority to the fear of man and the fear of temporal evils and dangers flows from the principles of the gospel, it is accompanied with a *noble freedom and independence of soul that can never dwell with mean and slavish principles*.'"—Pp. 85—90.

The Reviewer has provoked inquiry into the character and merits of Bishop Horsley.

"It may seem extraordinary that you, Sir, who seldom speak of the actual church without a hint at slumbering prelacy, or at 'spiritual wickedness in high places,' should bestow such pompous eulogies on the high-church bishop, the great Goliath of Gath, Dr. Horsley. I can easily perceive why you do this. He is held up (partly from error, partly policy) as the champion of the Church of England. Any defence of *any* Trinity was thought to call for gratitude. But the Athanasianism of the Bishop is directly opposed to the Oxford decree, as it is to the private opinions of the regular church, which fluctuate between this decree and the 'Scripture doctrine' of Samuel Clarke. Again, Dr. Horsley's damnable dogma, that 'the *MORAL GOOD of Unitarians is sin*,' stands contradicted by all the sound divines of the Establishment, living or dead; by all, in short, (and they are still many,) who hold with the Apostle *John*,

that 'he who DOTH righteousness is righteous.' This creed-and-article theologian combats, therefore, under false colours: he is, in fact, your proper leader. You are fighting your own cause, while contending under his shield; and, at the same time, you gain credit for your fealty to the church.

"After being introduced to the *real* learning and rational piety of the old church-divines; (whose doctrinal creed neither constituted their whole of religion, nor narrowed the expansiveness of their Christian affection)—after witnessing their profound and practical knowledge of the human heart—their milk of human kindness—their zeal for things pertaining to salvation, not for strifes of words and oppositions of science—their language and their thoughts alike tinged with the study of their Bibles,—we seem dropping from 'the pure empyrean' to a region of fen and fog, when we fight on this supercilious Doctor of school-divinity ('*tout hérié de Grec, tout bouffé d'arrogance*'); this proud, secular, intolerant, and intermeddling priest; this minion of a court and theologian of a college.

"Every thing in Bishop Horley is bigoted and pedantic: he is no less wanting in comprehension of mind than in enlargement of heart. His proficiency in the mathematics is unquestioned; but, generally speaking, his knowledge, compounded of academical erudition and ecclesiastical theology, with a strong infusion of the reveries of the schoolmen and the abstractions of *Platonism*, was of that kind 'which puffeth up,' rather than that which is made available to the elucidation of truth. His posthumous work on the *Psalms* is a continued burlesque on the sacred oracles."—Pp. 91—95.

We are tempted to give a specimen of Servetus's critical acumen.

"I shall add only one more example of your docility to the 'simple teachings of Scripture,' which is furnished me by the established version and orthodox interpretation of 1 Tim. vi. 15.—Until the appearing of our Lord *Jesus Christ*, which in his times he shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords: who only hath immortality; dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting."

"Though you are 'children of light,' Sir, you are, at the same time, 'wise in your generation.' You have the sagacity to see that BY THIS SINGLE TEXT MUST

STAND OR FALL THE ATHANASIAN TRINITY; for if the Father be intended by the blessed and only Potentate, and if the Father alone hath immortality, then Jesus, the Son of God, is not God supreme. Disregarding, therefore, the exclusion of THE FATHER from blessedness, supremacy and immortality, which must follow if Christ be the agent (and it must be confessed the Father is that person of the Trinity whom, as you could most easily dispense with, you treat with least ceremony); and finding that Christ having, in Revelations, the *title* of the Word of God, which dwelled in him, has also the *title* of the King of kings and Lord of lords, whose ambassador and representative he was (though he is, *therefore*, no more the Supreme Being than the faithful servant, on whom he promises to 'write the name of HIS GOD,' would *therefore* be God); seeing and reasoning thus, you do not read the words as even in their present position they would be most naturally read, 'which he, who is the blessed and only Potentate, will shew;' but you make *unto* refer to *Jesus Christ*, who is thus identified at once with the 'only Potentate;' and though, in Revelations, he describes himself as he 'that liveth and was dead,' is declared 'alone to have immortality;' and though John proclaims him to the disciples as having been 'seen with their eyes,'* as the medium of the word of life, is asserted 'never to have been seen, and to be incapable of being seen by any man;' and yet he is to appear, or to *show* his own *appearing*, and 'all eyes shall see him.' Of all these contradictions the Scripture is guiltless.

"—*μεχρι της εμφανειας του Κυριου ημων Ιησου Χριστου ην καιρους ιδειν δεξει ο μακαριος και μωτος δυνας, ο Βασιλευς των βασιλευντων και Κυριος των κυριωντων, ο μωτος εχων αθανασιαν, φως οικων σκριστων, ου ειδεν ουδεις ανθρωπων, ουδε ιδειν δυναται ο τιμη και κρατος αιωνιον.*

"Now it will be seen, by the most

* "John i. 18, Jesus tells the Jews, 'Ye have not seen his shape:' v. 37, it was the 'glory of the Lord,' or a symbol of his local presence, which the Israelites saw: Ex. xvi. 7, and thus we must explain the elders 'seeing the God of Israel:' Ex. xxiv. 10. When Jesus says, 'He who hath seen me hath seen the Father,' (a text strangely urged in proof of his deity, by those who affirm that he was God *the Son*,) he explains his own allusion by the works which the Father did through him.—John xiv. 9; 18, 5; as also xv. 24."

superficial scholar, that in this passage there is no mention of *he who* at all; for, though the article frequently expresses this pronoun, it is here simply an article; and, in order to use it as a pronoun, the translators are obliged to disjoin it from the noun to which it is prefixed, and to supply the verb *is*, in order to complete the sense. The translation would run literally thus:—

“Till the appearing of our Lord Jesus Christ, which, in his own times, THE BLESSED AND ONLY POTENTATE WILL BARE; the King of kings and Lord of lords, alone having immortality, dwelling in light unapproachable; whom none of men hath beheld, nor is able to behold; to whom be honour and power everlasting.

“What, Sir, are we to think of all this? And with what grave modesty or consistency do you and your party stand forward to accuse us of setting Scripture on the rack, and forcing it to give a testimony! What becomes of your boast of pressing us home with Bible-truths, and hooking us on a text? Remember, Sir, ‘it is dreadful when men take the gospel of God into their own hands, and modify and mitigate it according to THEIR FANCIES.’—*British Review*, p. 209.”—Pp. 130—133.

Servetus concludes his letter with the following spirited passage, relating to one of the common-places of orthodox invective:

“I reserve for the last what you appear to think the grand demonstration of our being a false church: namely, the alleged frigidity of our spirit of proselytism, and the confined scale of our missionary operations. And here again you forget our dwindled and dwindling numbers, and our utter insignificance and obscurity as a religious society. But, Sir, may I be allowed to question the purity of that disinterested zeal for the souls of men, which you blazon in miraculous pulpit-narratives and Bible-society orations; and, ‘creeping into houses, make captive easy women,’ whom you flatter by comparing with the *Marys* and the *Magdalenes* that followed the steps of Jesus? You act, Sir, upon Heathens, upon gross and half-intellectual savages, who embrace your faith, and who accept, as the bread from heaven, the Calvinistic gospel. But your brethren have, properly, an instinctive horror both of a *Jew* and a *Mahometan*. It is only equalled by their horror of a *Unitarian*. The very mention of the latter, in connexion with a *Mahometan*, is thought of sufficient point to save a page of reasoning;

and this with your party is, at least, something. You seem equally ignorant with the lowest of the vulgar, that the imposture of the Koran is ingrafted on the Mosaic and Christian Scriptures. The *Hindoo*, who worships a shapeless stone as his household deity, is the constant object of your almost weeping concern. The dupe of the false prophet, who notwithstanding, abhors an idol, and who maintains ‘there is no other god but God,’ is shunned as if he were a wild beast, rather than one of those whom the common Father of all ‘has made of one blood to dwell on the face of the whole earth.’ Though at one time you reproach us with our apathy in the work of proselytism, at another you make merry with our zeal. The fact is, we do not please you in selecting our subjects. The desire to convert the Mahometans, which our people have sometimes manifested, is called ‘having a warm side towards them.’ The insinuation will serve just as well for the *Trinitarian* promoters of missions to the *triad-worshipping HINDOOS*. The same indifference appears in your treatment of moral Atheists and philosophical Deists. Here, again, you seem to shrink back with a ‘conscious hollowness’ of cause, and appear not at all solicitous to ‘snatch them as brands from the burning.’ Your motive for this coldness is, in part, your aversion for whatever presumes or enforces the *reasonableness of Christianity*. You are sensible that the intelligent sceptic will not yield up his reason to that which contradicts reason. Believing that the contradiction to human reason is the great evidence of supernatural truth, you make no attempt to produce conviction by reasoning; but, when pressed by infidel arguments, reply by uttering the damatory clauses of your creed, and ‘thanking God that you are not as other men are.’ The hardness of your creed, and the terrific medium through which you contemplate God, have their natural effect in familiarizing to your imagination a cool, and perhaps self-complacent, estimate of the numbers sealed to perdition.

“But, Sir, if we cannot boast so much of our missionary miracles abroad, we have not ‘buried our single talent’ at home. We may at least say, though without the boasting of the *godly*, that, in this our native land, we have sown the seeds of that ‘righteousness which alone exalteth a nation.’ Many of our countrymen, through our preaching of the gospel in its ‘simplicity,’ have been brought to the knowledge of a ‘God’ who is ‘love,’ and to the practical obedience of the gospel which he gave

by his Son. We have paramount calls and claims upon our sympathies and our resources. We have to assist those who, by studying the Scripture for themselves, have submitted their educational prejudices to the testimony of Christ, that the Father is 'the only true God.' We have to assist female teachers, deprived of their scholars, and masters of charity-schools, who on some detected point of private heterodoxy, are turned from the house that sheltered themselves and their infants, in the darkness of midnight, and 'amid the pelting of the pitiless storm.' We have seen the vision of those who cry, earnestly, 'Come and help us,' from places where the believers in the One God and Father are cursed in the name of the Lord. We may at least say, that we have stood between the REPUTED HERETIC and his HOLY OPPRESSOR; that, through our intervention, the 'prey has been rescued from the teeth of the spoiler'; that, through our instrumentality, under the blessing of Him who 'prospereth the work of the hands,' 'the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD OF HOSTS! MY KING and MY GOD!'" —Pp. 177—181.

The British Review is, we apprehend, very little known amongst Unitarians: for their sake an answer was not necessary: but when it is considered, that the charge which is not answered is commonly pronounced unanswerable, and that there is a large class of readers who are easily imposed upon, by the specious misrepresentations and oracular decisions of Reviewers, Servetus's defence of his brethren must be allowed to be reasonable, and to entitle him to the thanks of "the sect every where spoken against" and every where prevailing.

ART. III.—*Reflections upon the History of the Creation in the Book of Genesis: a Discourse, delivered at Warrington, August 19, 1821: and published at the Request of the Ministers, and of the Congregation.* By Thomas Belsham, Minister of the Chapel in Essex Street, Strand. 8vo. pp. 36. Hunter.

THIS is not one of those sermons that are forgotten as soon as published. The pages of the Monthly Repository shew that it has excited

a lively interest amongst theologians, and the controversy which it has occasioned must be allowed to be of considerable importance. Mr. Belsham states his opinions with his usual clearness, and maintains them with his usual ability. The question to which the sermon has given rise will therefore be argued with this advantage, that the preacher has not left the possibility of a doubt concerning what he himself intends.

Mr. Belsham takes for his text Gen. i. 1, and states in the introduction to his discourse his acquiescence in the conjecture of some learned men; that this book is a compilation of ancient documents. These, he thinks, may be traced to at least three different writers; for this he assigns the following reasons:

"First, that there are many passages; and some whole chapters, in which the word *God* (in the original *Elohim*) is constantly used to denote the Supreme Being, and no other title is applied to the Divine Majesty. Secondly, in other passages the word *Lord* (in the original *Jehovah*) only is used, and the appellation *God* is excluded; excepting that in a few instances it is joined with the other, and the Divine Being is called *Jehovah-Elohim*, the *Lord God*. Thirdly, there are other passages, and even whole chapters, from which the words, both *God* and *Lord*, and every other title expressive of the Supreme Being, are altogether excluded, which must have been intentional, if it were not the effect of ignorance; because, in the greater part of the books of the Old Testament, and even in the other portions of the book of Genesis itself, the words *God* or *Lord*, occur in almost every sentence."—P. 3.

It is probable, according to Mr. Belsham, that some of the documents existed previously to the age of Moses; amongst which he reckons those chapters and sections in which the title *God* is applied to the Supreme Being, and where the word *Jehovah* does not occur. He refers for proof to Exod. vi. 6.

After these introductory critical remarks, Mr. Belsham proceeds to state those great and important moral truths to which the writer of the narrative of the creation bears his solemn testimony, viz. that there is a God, the Creator, the Former, the Sovereign Proprietor and Lord of the heavens,

the earth, the seas, and of all their productions and inhabitants: that God possesses almighty power, unerring wisdom, and unbounded goodness: and, finally, that there is no other God but ONE; one Creator, one Preserver, one Universal Benefactor, one Being, possessed of infinite power, wisdom and goodness, one sole object of all religious homage and adoration.

These truths Mr. Belsham thinks the writer did not deliver by immediate inspiration, because his narrative "contains many great philosophical errors:" on the other hand, he cannot allow that he attained to the knowledge of so pure and perfect a system of theology, by the exercise of his own intellectual powers: the only remaining hypothesis is that he derived his beautiful theism from an anterior revelation, preserved by tradition.

The second part of the Sermon is a detail of the account of the creation, and a specification of the mistakes into which Mr. Belsham supposes the writer to have been led by an erroneous philosophy. His system of philosophy, says the preacher, is that which arises from the observation of the most obvious appearances of the universe, and which existed before science began. He believed that light might exist in the absence of the sun, as it appears to do in the morning and evening twilight. He regarded the firmament as a solid arch, which separated the waters above from the waters below. He conceived of the sun and moon as lamps fixed in the solid firmament for the convenience and comfort of the inhabitants of the earth, and of the stars as mere ornamental spangles. In these and other particulars, Mr. Belsham regards the writer's account as directly and palpably inconsistent with what is now demonstrated to be the true theory of the universe; and he pronounces the attempts to reconcile the Mosiacal cosmogony to philosophical truth to be unsatisfactory and useless, and even injurious to the cause of revealed religion. This conclusion sets aside the inspiration of the narrative, but inspiration is not claimed by the writer, nor does the divine legation of Moses, as a prophet or lawgiver, depend upon the supposition. At the same time, the preacher is forward to express his

unqualified admiration of some passages of the history. Referring to its assertion of the infinite power of God, he says,

"And this great truth it does not express in explicit language, but in a manner peculiarly emphatic and sublime: by representing the most extraordinary effects as produced instantaneously by a divine command. God said, 'Let there be light, and there was light: let there be a firmament, and there was a firmament.' Thus asserting and illustrating the infinite facility and the absolute instantaneity of the Divine operation. There is no lapse of time, however momentary, between the volition and the effect: God wills and it is done. Not that will and power are one and the same thing in the Supreme Being, as some have erroneously asserted; but they are co-ordinate; co-existent, there is no interval, not an instant between volition and effect. This is a representation of Divine Omnipotence so original and magnificent, that it never occurred to any Heathen writer: and it is for this reason selected by the most judicious and the most celebrated of all the ancient critics, as a grand and unparalleled example of the true sublime."—Pp. 9, 10.

Of the account of the creation of man, he remarks,

"But thus much we may at least affirm, without fear of contradiction, that nothing can be more rational, more probable, or more dignified, than this account of the creation of the human species. There is nothing low or ludicrous in the narrative. The human pair are created at once, both at the same time, male and female, at the *flat* of the Almighty: they are made sovereigns of the new-created world: and are inducted into their high office with all things ready prepared for their accommodation, with a grant of the whole vegetable creation for their food, and of dominion over the various tribes of animals for their convenience and use. The whole transaction is dignified and sublime, and in all respects worthy of the character and attributes of the great Former and Parent of mankind."—P. 25.

As this interesting discourse is at this moment a subject of discussion between our correspondents, we have confined ourselves to such an analysis of its contents as may put the reader in possession of Mr. Belsham's opinions; and we shall observe only that considerable latitude has been

always granted to divines in the interpretation of the Pentateuch; that some modern "orthodox" names might be cited to countenance some of the boldest positions of the sermon, and that the interpretation of the history of the creation as allegorical, an interpretation adopted to evade philosophical difficulties, has the sanction of some of the most eminent Fathers.

ART. IV.—*Objections to the Doctrine of the Trinity, stated in a Discourse delivered at Poole, on Wednesday, June 27, 1821, before a Society of Unitarian Christians, established in the South of England, for promoting the genuine Knowledge of the Scriptures and the Practice of Virtue, by the Distribution of Books.* By Thomas Rees, LL.D., F. S. A. 12mo. pp. 48. Longman and Co.

DR. T. REES applies the solemn expostulation of his text, Isaiah xl. 25, to the believers in the doctrine of the Trinity, and after stating this doctrine in the words of the authorized formularies of the Church of England, proceeds to substantiate the following objections to it: 1. It multiplies the number of deities, and consequently of the objects of divine worship. 2. It derogates from the perfection and dignity of the divine attributes and character. 3. It introduces confusion and perplexity into divine worship. 4. It is repugnant to the Scriptures, and introduces the utmost confusion of ideas into the account given in the sacred oracles of the history of Jesus Christ and of the plan of human salvation under the Gospel dispensation. Having ably urged these objections, and shewn that they are fatal to the doctrine in question, the preacher examines the plea for this and other irrational dogmas that they are mysteries, and exposes its futility. Some pertinent notes are added. One of these consists of representations of Trinitarianism by Trinitarians, in a series of extracts, supplied by our correspondent Benevolus, XVI. 637 and 716, on which Dr. T. Rees remarks,

"In the preceding extracts the idea which most shocks the pious mind is that of the death of God, which some of them expressly inculcate; and it is deeply to be lamented that such a notion should

be incorporated with the language of our country by a Lexicographer whose work is generally regarded as the standard of correctness and good taste. In Johnson's Dictionary we find the word DEICIDE, compounded of two Latin terms which never were placed in so unholy a conjunction by the Pagans, to whom the Latin language was native. I shall transcribe the article; but it can need no comment.—*DEICIDE*, (from *Deus* and *Cædo*, Lat.) The murder of God! the act of killing God! It is only used in speaking of the death of our blessed Saviour.

"Explaining how perfection suffered
pain,
Almighty languish'd, and Eternal
died;
How by her patient victor Death was
slain,
And Earth profan'd, yet blessed with
Deicide.

"PRIOR."

ART. V.—*An Address to Protestant Dissenters, commending the Practice of Sitting while Singing the Praises of God in Public Worship.* 2nd ed. 12mo. Hunter. 1821.

THIS tract was first published in 1807, occasioned by a publication entitled, "An Appeal to Serious Dissenters of every Denomination, concerning the present irreverent Posture of Sitting while Singing the Praises of God in Public Worship, &c.; by A Layman;" and this second edition appeared in 1817, but is now republished with an additional Preface, which consists of gossip relating to Dr. Collyer, and his clerk, and certain other personages. Notwithstanding this unpromising introduction, we have found some sound sense in the address. The author is a sturdy Nonconformist, and sets himself against new-fangled practices by which Dissenters imitate Methodists, who themselves imitate the Church of England. The question that he discusses is confessedly one of mere expediency, and if the custom of standing in prayer (which appears to us to be the most decent and reverent posture in a public assembly) be retained, there can be no doubt, that to exact the same posture in singing also would be to many worshippers inconvenient, and to some, whom we need not particularize, distressing.

CRITICAL NOTICES OF NEW BOOKS.

ART. I.—*Additions to the Historical Memoirs respecting the English, Irish and Scottish Catholics, from the Reformation to the Present Time.*
By Charles Butler, Esq., of Lincoln's Inn. 2 vols. 8vo. Murray. 1821.

THE "Historical Memoirs" have been already brought before the reader (XV. 48—51). This continuation consists of additional matter, and of a proposed new arrangement of the whole work, by which it may be read in chronological order.

Prefixed to the present volumes is a chapter of upwards of 50 pages, entitled "The Author's Works and some of his Reminiscences." Here the writer may incur with the censorious, the charge of egotism, but so amiable is his vanity, that we should rejoice to hear that his "Reminiscences" were continued and enlarged. Amongst them we find the following candid remark upon the celebrated *Code Napoleon* :

"The writer apprehends that the five codes of law, compiled under the eye of Buonaparte, though in some respects justly objectionable, will always be honourable to his memory. He himself thought so favourably of them, as to express to a friend of the writer a wish, that he might descend to posterity with these in his hands."—P. xix.

Referring to a tract in his *Horæ Biblicæ*, entitled, "Historical Account of the Controversy respecting 1 John v. 7," he says,

"The arguments against the authenticity of the verse are very strong; but the admission of it into the Confession of Faith presented by the Catholic bishops to Hunnerie, (Huneric?) the Vandal King, is an argument of weight in its favour. The statement of these by the writer, was allowed by Mr. Porson, the late learned adversary of the verse, to be very strong, and he promised the writer to reply to them."—P. xxxvi.

Reasoning on the decree of the Council of Constance relating to the nullity of safe-conducts granted to heretics, Mr. Butler puts the following case :

"If a person should now publish,

within any part of the united empire of Great Britain and Ireland, a work against the Trinity, and make some place beyond the seas, his residence; and his Majesty should grant him a safe-conduct to any part of his *de-marine* dominions, both in going and returning, would this safe-conduct protect the offender against the process of any of his Majesty's civil or spiritual courts?"—III. 103.

This hypothetical reasoning affords but a poor apology for the truce-breakers of Constance; and the case proceeds upon the supposition, which we are astonished that so eminent a lawyer as Mr. Butler should have indulged, that impugning the Trinity is still a punishable offence in law.

He quotes from the "Commentaire du Chevalier Folard sur Polybe," published in 1727, the following remarkable prediction of the French Revolution :

"A conspiracy is actually forming in Europe, by means at once so subtle and efficacious, that I am sorry not to have come into the world thirty years later, to witness its result. It must be confessed that the sovereigns of Europe wear very bad spectacles. The proofs of it are mathematical, if such proofs ever were, of a conspiracy."—III. p. 111, Note.

Of the Act of Toleration, Mr. Butler says,

"If we reflect on all the circumstances under which this act was passed, we must admit that the general cause of civil liberty gained by it considerably: if we view it without reference to these, we shall be more scandalized by the niggardliness than edified by the liberality of the boon which the Protestant Dissenters then received from the new government."—IV. 223.

He quotes, from Dalrymple, a curious document, from which it appears, that King William obtained a report of the numerical strength of the three denominations of Church-of-England-men, Dissenters, and Roman Catholics, in England, in order to found upon it some measure of union. It is stated in this that the number of Freeholders was 2,599,786, of whom the Nonconformists were 108,676, and the "Papists" 13,856. The following is

a part of this report, which, though probably not at all accurate, is of some importance :

" An account of the province of Canterbury. In the taking of these accounts we find these things observable :

" 1. That many left the church upon the late indulgence who before did frequent it.

" 2. The sending for these inquiries hath caused many to frequent the church.

" 3. That they are Walloons chiefly that make up the number of Dissenters in Canterbury, Sandwich and Dover.

" 4. That the Presbyterians are divided, some of them come sometime to church, therefore such are not wholly Dissenters upon the third inquiry.

" 5. A considerable part of Dissenters are not of any sect whatsoever.

" 6. Of those that come to church very many do not receive the Sacrament.

" 7. At Ashford and at other places we find a new sort of heretics, after the name of Muggleton, a London taylor, in number thirty.

" 8. The rest of the Dissenters are Presbyterians, Anabaptists, Independents, Quakers, about equal numbers, only two or three called Self-willers professedly.

9. The heads and preachers of the several factions, are such as had a great share in the late Rebellion."—IV. 254, 255.

Two sections of chapter lxxviii. are devoted to the Socinians and the Unitarians, between whom Mr. Butler makes the just distinction. These are meagre, but edifying, from the candid spirit which they breathe. The historical sketch prefixed by Dr. T. Rees to his translation of the Racovian Catechism is quoted as an authority.

The Section on Deists is very brief. Atheists are brought in at the conclusion. Amongst these is placed Toland, of whom the writer says, (IV. 366,) he "would have disgraced any creed." This censure is much too strong, and appears to us to savour of bigotry. Toland, we know, though he wrote against Spinoza, used a mystical Pantheistical jargon, but he solemnly disavowed the imputation of atheism, and was, we are inclined to believe, rather a sceptic than a positive Deist. Lord Molesworth's constant and generous friendship for him is of more weight in favour of his character than all the traditionary scandal that can be put into the other scale. With

all his indiscretions, it must be conceded to the memory of Toland, that he was a zealous, active and consistent friend to the constitutional liberties of England.

The author has evident pleasure in relating the liberality of the British nation towards the French emigrants, whom the Revolution drove into England. Amidst other benefactors to these exiles, he names in the following anecdote the late Lord Chancellor, Earl Rosslyn :

" It was mentioned at his Lordship's table, that the Chancellor of France was distressed, by not being able to procure the discount of a bill which he had brought from France. 'The Chancellor of England,' said Lord Rosslyn, 'is the only person to whom the Chancellor of France should apply to discount his bills.' The money was immediately sent ; and, while the seals remained in his hands, he annually sent a sum of equal amount to the Chancellor of France."—IV. 374.

Mr. Butler has taken little notice of Dr. Milner's late outrageous attack upon him. [Mon. Repos. XVI. 119.] He has, however, sufficiently vindicated himself by quoting from the varying pages of the different works of his calumniator, and by translating an "Apologetical Epistle of Dr. Poynter, vicar apostolic for the southern district, to his eminence Cardinal Litta," which occasioned a reprimand to be given to Dr. Milner from Rome ; followed, so lately as April, 1820, by a brief from His Holiness, in which "he complains of the turbulence and violence of Dr. Milner's conduct, and orders the sacred congregation to make this known to him ; to exhort him to reform, and to threaten him with removal from his vicariat, if he do not." IV. 469, Appendix. This public reproof must put the *Catholicity* of the haughty Vicar Apostolic of the midland district to a severe test.

ART. II.—*Dissertation, exhibiting a General View of the Progress of Metaphysical, Ethical, and Political Philosophy, since the Revival of Letters in Europe.* By Dugald Stewart, Esq., F. R. S. S., London and Edin., &c. &c. [Prefixed to

Vol. V. of *Supplements to Encyclopædia Britannica*. 4to.]

WE put down this title not to attempt any review or analysis of the instructive and amusing essay which Mr. Stewart has given to the world, or even to make extracts from it, but merely to introduce two letters that passed between Locke and Newton, here inserted in a note, and, we believe, now printed for the first time. Having introduced a passage of Lord Shaftesbury's, crying out against the tendency of Mr. Locke's philosophical speculations, Mr. Stewart says,

"Sir Isaac Newton himself, an intimate friend of Locke's, appears, from a letter of his which I have read in his own hand-writing, to have felt precisely in the same manner with the author of the *Characteristicks*. Such, at least, were his first impressions; although he afterwards requested, with a humility and candour worthy of himself, the forgiveness of Locke for this injustice done to his character. 'I beg your pardon' (says he) 'for representing that you struck at the root of morality in a principle you laid down in your book of Ideas, and designed to pursue in another book; and that I took you for a Hobblast.' In the same letter Newton alludes to certain unfounded suspicions which he had been led to entertain of the propriety of Locke's conduct in some of their private concerns; adding, with an ingenuous and almost infantine simplicity, 'I was so much affected with this, that when one told me you was sickly and would not live, I answered, 'twere better if you were dead. I desire you to forgive me this uncharitableness.' The letter is subscribed, *your most humble and most unfortunate servant, Is. Newton*."

"The rough draught of Mr. Locke's reply to these afflictive acknowledgments was kindly communicated to me by a friend some years ago. It is written with the magnanimity of a philosopher, and with the good-humoured forbearance of a man of the world; and it breathes throughout so tender and so unaffected a veneration for the good as well as great qualities of the excellent person to whom it is addressed, as demonstrates at once the conscious integrity of the writer, and

the superiority of his mind to the insinuation of little passions. I know of nothing from Locke's pen which does more honour to his temper and character; and I introduce it with peculiar satisfaction, in connection with those statutes which truth has extorted from me on that part of his system which to the moralist stands most in need of explanation and apology.

MR. LOCKE TO MR. NEWTON.

"Sir, Oates, 5th October, 93.

"I have been ever since I first knew you so gladly and sincerely your friend, and thought you so much mine, that I could not have believed what you tell me of yourself, had I had it from any body else. And though I cannot but be mightily troubled that you should have had so many wrong and unjust thoughts of me, yet, next to the return of good offices, such as from a sincere good will I have ever done you, I receive your acknowledgment of the contrary as the kindest thing you could have done me, since it gives me hopes I have not lost a friend I so much valued. After what your letter expresses, I shall not need to say any thing to justify myself to you: I shall always think your own reflection on my carriage both to you and all mankind will sufficiently do that. Instead of that, give me leave to assure you, that I am more ready to forgive you than you can be to desire it; and I do it so freely and fully that I wish for nothing more than the opportunity to convince you that I truly love and esteem you: and that I have still the same good will for you as if nothing of this had happened. To confirm this to you more fully, I should be glad to meet you any where, and the rather, because the conclusion of your letter makes me apprehend it would not be wholly useless to you. I shall always be ready to serve you to my utmost, in any way you shall like, and shall only need your commands or permission to do it.

"My book is going to press for a second edition; and though I can answer for the design with which I write it, yet, since you have so opportunely given me notice of what you have said of it, I should take it as a favour if you would point out to me the places that gave occasion to that censure, that, by explaining myself better, I may avoid being mistaken by others, or unwillingly doing the least prejudice to truth or virtue. I am sure you are so much a friend to both, that, were you done to me, I could expect this from you. But I can-

* "It is dated at the Bull in Shoreditch, London, September, 1693; and is addressed, For John Locke, Esq., at Sir Era. Masham's, Bart., at Oates, in Essex."

not doubt but you would do a great deal more than this for my sake, who, after all, have all the concern of a friend for you, wish you extremely well, and am, without compliment, &c. &c.

"(For the preservation of this precious memorial of Mr. Locke, the public is indebted to the descendants of his friend and relation the Lord Chancellor King,

to whom his papers and Library were bequeathed. The original is still in the possession of the present representative of that noble family; for whose flattering permission to enrich my Dissertation with the above extracts, I feel the more grateful, as I have not the honour of being personally known to his Lordship.)"—Pp. 31, 32.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The Unitarian Christian's Apology for Seceding from the Communion and Worship of Trinitarian Churches. A Discourse of which the Substance was delivered at Lewin's-Mead Chapel, Bristol, January 6, 1822. By S. C. Fripp, B. A. Late of Queen's College, Cambridge. 8vo. 1s. 6d.

Prayers for the Use of Families and Individuals: including a Prayer adapted to each Discourse, in 3 vols. of Sermons, by the same Author: and also Forms suited to Particular Occasions. By the Rev. Edmund Butcher. 8vo. 8s.

The Book of Genesis and the Mosaic History of the Creation, vindicated from Unitarian Misrepresentation; in a Letter to the Lord Bishop of St. David's, and in Reply to a recent Discourse of Mr. Thomas Beisham. By John Garbett, M.A., Curate of St. Bartholomew's, Birmingham. 1s. 6d.

Letters to Count Toreno, on the proposed Penal Code, delivered in by the Legislation Committee of the Spanish Cortes, April 25, 1821. Written at the Count's Request, by Jeremy Bentham, Esq. 5s.

Remarks on Unitarianism, addressed to the Inhabitants of the Staffordshire Potteries. 8vo. 6d.

Franklin's Memoirs, Vols. V. and VI., 8vo.: comprising his Posthumous Writings, now first published from the Originals. By his Grandson, Wm. Temple Franklin, Esq. (The Memoirs complete in 3 vols. 4to., or in 6 vols. 8vo. £3. 12s.)

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Scenery, Antiquities and Superstitions. By Samuel Hibbert, M. D. M. P. S. E. 4to. Maps and Plates. £3. 3s.

A History of the Island of Madagascar, from the Time of its Discovery to the present Period. By Samuel Copland. 8vo. Map. 16s. 6d.

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POETRY.

EPITAPH ON — BUCKLAND,

Professor of Mineralogy and Geology, at the University of Oxford.

[From a Correspondent, who sends it, we presume, as a copy, but without saying whence it is taken.]

I.

Mourn, Ammonites, mourn o'er his funeral urn,
Whose neck ye must grace no more,
Gneiss, Granite and Slate, he settled your date,
And his ye must now deplore.
Weep, caverns, weep, with filtering drip,
Your recesses he'll cease to explore,
For mineral veins and organic remains
No stratum again will he bore.

II.

Oh! his wit shone like crystal! his knowledge profound
From gravel to granite descended;
No trap could deceive him, no slip could confound,
Nor specimens true or pretended;
He knew the birth-rock of each pebble so round,
And how far its tour had extended.

III.

His eloquence roll'd like the deluge retiring,
Which Mastodon carcasses floated;
To a subject obscure he gave charms so inspiring,
Young and old on Geology doated;
He stood forth like an out-lier, his hearers admiring
In pencil each anecdote quoted.

IV.

Where shall we our great Professor inter,
That in peace may rest his bones?
If we hew him a rocky sepulchre
He'll rise and break the stones,
And examine each stratum that lies around,
For he's quite in his element underground.

V.

If with mattock and spade his body we lay
In the common alluvial soil,
He'll start up and snatch those tools away
Of his own Geological toil!
In a stratum so young the Professor disdains
That embedded should be his organic remains.

VI.

Then exposed to the drip of some case-hard'ning spring
His carcass let stalactite cover,
And to Oxford the petrified sage let us bring
When he is incrustated all over,
There, 'mid mammoths and crocodiles, high on a shelf,
Let him stand as a monument raised to himself.

THE LAMENT OF THE LAST DRUID.

[From Parry's Welsh Melodies, Vol. II: the words by Mrs. Hemans.]

1.

The harp is hush'd on Mona's shore,
And mute the voice of mystic lore,

And the deep woods lie low !
Where were the *Dark Isle's* * vengeful
gods,
When thus their shrines and dread
abodes

Received the insulting foe ?
Who shall recal the Druid seers,
They that could lift the veil of years ?
The house is silent 'midst the slain,
And I alone on earth remain,
On the wild winds to pour one strain,
A dirge for Mona's woe !

II.

The stars on Mona's rocks look down,
And far *Eryri's* † mountain-crown,
And ocean's glitt'ring wave ;
But those, who track'd, with gifted eyes,
Their burning pathway through the skies,
Lie slumbering in the grave !
There, too, shall rest the lore sublime,
The secrets of primæval Time ;
For Mona's guardian Powers are fled,
Her oaks have bow'd their crested head :
Take me, ye dwellings of the dead,
Homes of the wise and the brave !

TO A FRIEND.

(From the Literary Gazette.)

Brother in soul ! O who can break the
bond,
That twines thine image with my hopes
and fears ?
It is not fancy's ardour, wildly fond,
Nor transient intercourse, that thee
endears ;—
But thoughts, pursuits and feelings, that
respond
In tried reality ; and chequered years
Of prov'd regard ; with Faith, that looks
beyond
Vain Reason's prospect through this
vale of tears.
Eternity shall crown our perfect love ;—
Life is too short for friendship such as
ours :
Ah ! still together may we onward rove
Through the brief scenes of time's few,
fleeting hours,
Until, together gently loss'd from this,
Soar our freed spirits to a world of bliss !

STANZAS

Written during a Marine Excursion in
August, 1821,

By T. MOORE, Esq.

See how beneath the moon-beam's smile
Yon little billow heaves its breast ;

* Anglesea, or Mona, from its thick
wood of oak was anciently called the
Dark Island.

† *Eryri*—the Snowdon mountains.

And foams and sparkles for awhile,
And murmuring there subsides to rest.
Thus man, the sport of bliss and care,
Rises on Time's eventful sea ;
And having swell'd a moment there,
Thus melts into Eternity.

PARAPHRASE ON PSALM cxxxvii.

I.

The daughter of Babel shall sit in the
dust—
Her splendours of triumph be sadden'd
with tears,
She shall mourn o'er the rampart, no
longer her trust,
The blood of her race shall atone her
avars,
For she pour'd upon Zion the vials of
woe,
And she scoff'd at her sons in the land of
the foe.

II.

We sat by the streams on the willowy
brink,
We gaz'd on our harps as they silent
hung near,
We thought upon Zion—'twas painful to
think,
We heard the proud harlot—'twas
madness to hear ;
Come, sing, said the scorner, a song of
your mirth,
The song which ye sang in the land of
your birth.

III.

Ye desolate scenes, yet as beautiful as
dear,
Ye glories, the light of our harp and
our song,
Who can revel in mirth while shedding
a tear ?
Who can smile at remembrance of
ruin and wrong ?
Or shall we sing of Zion—the city laid
low,
In the days of our grief, in the land of
our foe ?

IV.

We'll think upon Zion—but not as she
is—
Her increase of glories which yet are
to be :
We'll sing of the Lord—her restorer of
bliss ;
We'll praise her avenger—how blessed
is he !
Who will give unto Babel the cup which
she gave—
The shrieks of the childless, the groans
of the slave.

Chichester, Jan. 26, 1822.

F. S.

OBITUARY.

1821. Dec. 30, at *Fryston Hall*, near *Ferrybridge*, Yorkshire, aged 49, the Rev. T. LUCAS. He was seated with his family at breakfast, apparently in excellent health, when he suddenly dropped from his chair and expired without a groan or a sigh. He had discharged, for many years, the duties of domestic chaplain to Mrs. Milnes, and was formerly minister of a Presbyterian Chapel, at Morley, near Leeds.

1822. Jan. 18, in *Bedford Place*, after a long and most painful illness, Mrs. HEYWOOD, wife of Mr. Sergeant Heywood.

—, 31st, at *Nottingham*, in the 30th year of his age, the Rev. HENRY TURNER, one of the ministers of the congregation assembling in the High-Pavement Chapel in that town. Of the private sorrows awakened by this early removal of a son, a brother and a husband, it is enough for those to speak, who, in the sacred retirement of a mourning home, can soothe each other by remembering how deservedly the purity of his mind, the integrity of his principles, the sweetness of his temper, and the tenderness of his heart, secured their highest esteem and warmest love. Nor is it necessary, in the page which will be read by those who knew him as their friend and former fellow-student, to repeat, what their own hearts have already told them, of his claims upon their lasting and affectionate remembrance. A subject more properly belonging to the public remains in his character as a Christian pastor. It may truly be said of him, that "he had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." He had completely that first and great recommendation of a religious instructor, a deep feeling, as well as a firm conviction, of religious truths. He could not understand why the best and noblest gift of God to man, should not enter into our highest enjoyments, and consecrate our sweetest affections. He beheld in religion an innate sent down from heaven to gladden our homes, to mingle a gentle and cheerful wisdom with our social converse, and to speak continually to our friendships the promise of immortality. He believed that the purest union

of hearts and mind could be perfect only among those who "have taken sweet counsel together, and walked to the house of God in company." He thought it natural, that "they who fear the Lord should speak often one to another" of the subjects included in their noblest knowledge, and connected with their most valuable hopes. Consistently with these views of religion, the whole temper of his mind was deeply devotional; and while this temper infused a truly evangelical spirit into his public services, it proved itself, in his manners, conversation and whole character, to be entirely removed from all affected or unseasonable gravity. His presence was never any restraint upon cheerfulness; yet it was always felt to be the presence of a religious man. With a gentle, but effectual firmness, he never failed to withhold the approbation of his countenance, at the first step beyond "the limits of becoming mirth." Nor was he restrained by any unchristian awe of talents, or learning, or eloquence, from more directly and forcibly opposing a sophistical argument, or rebuking a sceptical sneer. The constant union of steady principle with amiable manners, peculiarly fitted him to be the companion and friend, as well as the public instructor; and, happily, he had every encouragement, both in his own dispositions and those of his congregation, to make the social circle, and still more the fireside, auxiliary to the pulpit. He was truly the pastor of his flock. They were to him a sacred and beloved trust. They were all, both rich and poor, those to whom he was, by every means in his power, to prove himself a friend and brother—"a helper of their joy"—a soother and comforter of their sorrow—a strengthener of their hope—and a faithful guardian of their true and everlasting interests. It will be inferred, and it will be most justly inferred, that he took an earnest and active part in all their benevolent plans and useful institutions; and how valuable his assistance, how kind his care had been felt, was seen in the anxiety manifested during his illness, and in the tears which were shed at his grave, by the companions and objects of his labours. Whatever, indeed, could be done by a grateful and affectionate flock to shew their value for their pastor, has been done in their kindness to himself while living, and their unfeigned sympathy with his mourning

family. They who know what that kindness was, and how delicate and respectful have been the attentions prompted by that sympathy, cannot but feel that, even in this world, it is no mean reward of a faithful minister, to live so beloved and to die so lamented.

J. G. R.

Feb. 24, at his house in *Stratton Street*, at the age of 87, **THOMAS COUTTS, Esq.** the banker, who, in the course of a long life of active exertion, had amassed immense wealth. He was familiar and respected in the highest circles of society, and has left numbers to lament him who were benefitted by his charities, which were habitual and eminently generous. His family consisted of daughters, for whom he formed the most honourable alliances: one is *Lady Burdett*, (the wife of *Sir Francis*.) another, *Countess of Galdiford*, and the third, *Marchioness of Bute*, who is now in Italy, on account of her health.

Supplementary Obituary.

THE Rev. *John Charkeworth, M.A.* whose death is recorded, XVI. 735, is entitled to further notice, and we request some correspondent to favour us with a memoir of him. His name appears in

the list of the *Petitioning Clergy* in 1772, communicated by V. M. H., XVI. 15. His principles, as from this circumstance might be expected, were very liberal, and on his occasional visits to the metropolis, he was accustomed to unite in worship with the Unitarians. For the sake, we doubt not, of greater usefulness, he continued his connexion with the Church of England and with its associations, and amongst the rest, the *Bartlett's Buildings' Society* for promoting Christian Knowledge. He published and most freely dispersed valuable tracts and practical sermons: of some of the latter an account is given, VII. 643. We believe he reprinted, for gratuitous distribution, *Bishop Lowth's* admirable *Visitation Sermon*. His charity was ever ardent and active, flowing from pure Christian principles and a kind heart. He was connected with the *Royal Humane Society*, some of whose papers he was accustomed to carry in his pocket, in order to give away as warnings against fatal accidents, or as directions as to the conduct to be observed on their occurrence. In proof of his Catholic spirit, it may be added, that he was accustomed for several years to make occasional presents of books out of his library to *Dr. Williams's Library* in *Red-Cross Street*.

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Address from the Friends in Ireland to George the Fourth, King of the United Kingdom of Great Britain and Ireland.

May it please the King!

It having been the will of the Almighty to remove, by death, thy royal father, and to permit thee to ascend the throne of this realm; we, thy dutiful and faithful subjects in Ireland, of the Society of Friends, commonly called Quakers, desire thus to approach thee; and, bearing in remembrance the long and eventful reign of thy revered father, the recollection of whose many virtues is precious to us, we gratefully acknowledge the kind disposition he evinced toward us as a society; holding, as we do, some religious sentiments different from his other subjects: thus exhibiting his feeling for conscientious scruples, and evincing thereby his own religious consideration and acknowledgment of the power of Him,

whose right it is to rule in the hearts of the children of men.

We feel bound by the ties of duty and gratitude to fidelity and attachment to thy government. We are also bound by the stronger ties of the Christian principles, which teach us submission to those in authority, and first to the King as supreme.

We look back with satisfaction to those advances in the cause of humanity, and towards the amelioration of the state of mankind, which took place in the reign of our late King; during which an act was passed, abolishing that great evil, the African Slave-Trade. And thy royal father encouraged, by his example, the zeal and efforts of his subjects in promoting the diffusion of education, and the general dissemination of the Holy Scriptures: from this the good effects have extended to neighbouring nations, and even to those that are remote.

We offer thee our respectful congratu-

lations, on thy accession to the British throne; and, with feelings of gratitude to Him who ruleth in the kingdoms of men, for that state of peace in which the sceptre of this great kingdom has been delivered into thy hands. We pray that He may cause this blessing to continue. May He influence thy heart to seek his divine counsel in all thy steps: and grant thee his holy aid to perform the various great and important duties of thy high station; so that being enabled to rule in righteousness, thou mayest, in the end, exchange thy earthly crown for an incorruptible crown of glory.

Signed at the Yearly Meeting of the aforesaid Society, held in Dublin, the 6th day of the 5th Month, in the year of our Lord 1820.

JOHN CONRAN, Clerk.

[Transmitted by Earl Talbot, Lord Lieutenant of Ireland, to Viscount Sidmouth, and by him presented to the King.]

Address of the Friends in Ireland to the King, 20th 8 Mo. 1821.

To George the Fourth, King of the United Kingdom of Great Britain and Ireland, and the dominions thereunto belonging.

May it please the King!

Thy dutiful and loyal subjects, the Society of Friends in Ireland, commonly called Quakers, at their last Yearly Meeting held in this city, anticipating thy visit to this country, authorized us to address thee on their behalf on this memorable occasion. We should not do justice to our feelings did we not assure the King that our Society participates in the general joy caused by his presence. Although religiously restrained from demonstrating those feelings by public marks of

rejoicing, nevertheless we respectfully offer to the King a sincere and cordial welcome, and congratulate him upon his safe arrival upon our shores. We desire that thy visit may not only tend to thy own satisfaction and the joy of thy people, but that an event so auspicious may promote the improvement of Ireland and of her inhabitants, and thus render an important and lasting advantage to the empire. We wish to avail ourselves of the present occasion to renew the declaration of our love and our allegiance to thee our King under thy illustrious House. We, as a religious Society, have received many privileges; we are therefore bound, both by duty and by gratitude, to fidelity to thy Royal Person and Government. We are thankful to the Sovereign Ruler of the Universe, that peace generally prevails; we pray that this blessing may continue, and spread wider and wider; and we desire for thee, O King, that thou mayest be enabled, under the influence of that grace which visits the hearts of all men, to live in righteousness, and be an instrument in the Divine hand to promote that state wherein all nations may join in the holy anthem, "Glory to God in the highest, and on earth peace, goodwill to all men."

To the Society of Friends.

It is highly satisfactory to me to receive your congratulations on my arrival in this part of my kingdom, and your assurance of attachment to my Person and Government.

The loyalty of your principles and your regular and peaceable conduct entitle you to my good opinion and esteem. You may rely upon my constant protection, and upon the continuance of those privileges which you now so justly possess.

INTELLIGENCE.

Warwickshire Unitarian Tract Society.

On Wednesday, July 25, 1821, the Annual Meeting of the *Unitarian Tract Society for Warwickshire*, and the neighbouring counties, was held at Leicester. In the morning the sermon was preached by the Rev. Mr. Wallace, of Chesterfield. The text was Ex. xx. 24: "In all places where I record my name, I will come unto thee, and I will bless thee." The discourse was replete with ingenious and

sound criticism. The preacher explained, in a very rational and satisfactory manner, many passages in the New Testament, which are usually brought to prove the omnipresence of Christ. It was the unanimous request of all present, that the sermon should be published, a request which we yet hope will be complied with. In the evening, the Rev. J. H. Bransby, of Dudley, preached from 1 Tim. ii. 5: "There is one God, and one Mediator between God and men, the man

Christ Jesus." The preacher ably demonstrated the absurdity of the commonly-received opinion of two natures in Christ, showing this to be merely the device of orthodox theologians to extricate themselves from the difficulties of their system. The sermon concluded with sensible practical remarks. The services of the day were very acceptable to an attentive and respectable audience. The ministers and a numerous party of friends dined together. Some additional subscribers were obtained, and the day was spent with much cordiality and pleasure.

*Religious Manœuvres at Kingsley,
Cheshire.*

SIR,

*Chester,
Jan. 31, 1822.*

THE following account is drawn up by Mr. Astbury, the late minister of the late Unitarian Chapel at Kingsley, near Kelsall, in the County of Chester. Mr. Astbury is a pious and sensible man. He has for many years been sincerely attached to the opinions of the Unitarians, which he has endeavoured to promote in his humble sphere, with much personal inconvenience, and with a very trifling emolument. Being unused to composition, he has requested me to revise his account of a disgraceful transaction, which he denominates religious swindling, at Kingsley. I have made only a few verbal alterations.

W. BAKEWELL.

I have gone to Kingsley, as minister, for 25 years, out of which time I have been 16 years stated minister. I was chosen by the trustees, and the united voice of the people. Since then the trustees are dead, and things have remained in a varied state. On the 9th of Sept. 1821, a sermon was delivered on the death of the Queen; at which time, a man came into the chapel in disguise, pretending to be a home missionary of liberal sentiments, and delivered papers to the same effect, and requested liberty to preach, which I granted. As he said that he was going to stop awhile in the country, he wished to preach at night, which I refused. He left the country awhile, and returned, and got into the favour of the High Church party, who applied to me for him to preach during the winter. They said, as the distance was seven miles from my house, and I was in years, his preaching in my chapel would be an act of kindness to me. I, however, refused to give up my pulpit to him; but gave him liberty to preach

every other Sunday. Some time after he came to me, and said, that the people had agreed that I must resign, but that I was welcome to the small salary. I told him that I would not comply with this. On the 30th Dec. at two o'clock, when Mr. Jones, this self-named home missionary, was preaching, he gave out that there would be service twice during that week, and that there would be a meeting on Saturday to appoint new trustees. I opposed these meetings, and locked up the chapel. On the 5th of January, 1822, I, in company with a few friends, went to the chapel, and found that the door was broken open, and the lock stolen away. I locked the door again, but it was again broken open, and we left the chapel open. On the 6th of this month I preached in it again, but the rabble on the outside made a great disturbance. On the 13th I preached again, from Acts xxiv. 14—16. Two attorneys came, and several others, who paid great attention. When the service was over, we agreed to meet on the Friday following at Frodsham, at the attorney's office. I attended with some friends. I asked them there to state what they had against me, which I had repeatedly done before; but they only replied, that the congregation was reduced. I asked them, whether it would be creditable to their town to dismiss an old minister without a fault. They answered, that it would not. They asked me to state some conditions on which I would resign. I brought forward an account of 60*l.* and upwards, which I had collected from our friends for the rebuilding of the chapel; and I stated that I had an undoubted right to have this money back towards building another chapel at our own place, in the township of Delamere. They did not deny my right, but could not comply by reason of the present distresses; but they stated, that they would allow me 2*l.* per annum for my life, and 15*l.* towards building another chapel, out of the money in my hands, which belongs to the Unitarian chapel at Kingsley. They declared, that if I would not comply they would actually pull down the chapel. Our friends at Kingsley unitedly urged me to agree to the conditions; and I signed my resignation. There are a few sincere friends at Kingsley who were borne down by the above-mentioned party. We are informed, that at some distant time, they intend to sell the chapel to raise money for erecting a chapel of ease. I preach at my own house every fortnight, and am better attended than I was at Kingsley; and there is a prospect of raising a congregation. We had it in contemplation

to build a chapel in the parish of Delamere, before we were driven from Kingsley, if we could receive a little assistance. There are three promising young men in the neighbourhood, who have preached for us, and whose active services encourage the hope of much usefulness. I called on the Rev. Mr. Lyons in the spring of last year, and stated our case. He wished me to draw up proposals for the building of a chapel at Delamere. Delamere is one of the most improved places in Cheshire. We conceive that a chapel would be of singular use, and that we might obtain a good Sunday-school. As the materials for building are close at hand, as wages are low, as we have 15l. in hand, and as the land would be given, the expense would not exceed 60l. We submit this statement to the consideration of the public, if you think it proper to insert it in the Monthly Repository or Christian Reformer, hoping that we may receive aid from some of our Unitarian brethren, and from some of the Fellowship Funds.

I remain,
Your persecuted and humble servant,
EDWARD ASTBURY.

Delamere, Jan. 31, 1822.

Members
of my } WILLIAM GARNER.
Congregation. } GEORGE FERMAH.

Unitarian Petitions on the Marriage Law.

THE COMMITTEE of the UNITARIAN ASSOCIATION have reminded the different congregations in connexion with the Society, that it is desirable to be prepared with petitions to both Houses of Parliament on the subject of the Marriage Law as early as possible in the present Session. They state that the petitions may either be sent to the Secretary, Mr. Edgar Taylor, for presentation, or put into the hands of any Member of Parliament whose support a congregation can obtain. Forms of the petition may be obtained of the Association, on application to the Secretary. They are nearly the same as those adopted in the last Session of Parliament, and proceed upon the principle of the Bill, drawn up by Mr. Richmond, and adopted by the Association, and heretofore presented to the House of Commons by Mr. W. Smith. The present state of the Marriage Law is explained, Mon. Reps. XIV. 174—178. The Bill referred to will be found in the same volume, p. 383. And the proceedings in Parliament upon the question are reported, XIV. 383—386, and 446, and XVI. 496, 499.

Ecclesiastical Preferments.

REV. C. J. BLONFIELD, D. D., (Rector of St. Botolph's, Bishopsgate,) to be Archdeacon of Colchester.

REV. T. W. BLONBERG, M. A., to be Canon Residentiary of St. Paul's Cathedral, *vice* Dr. Samuel Ryder Weston, deceased.

REV. G. HOLCOMBE, D. D., to be a Prebendary of Westminster, *vice* Blomberg.

HON. and REV. J. E. BOSCAWEN, M. A., to be Canon or Prebendary of Canterbury, *vice* Holcombe.

The King has been pleased to grant to the Rev. J. H. MONK, B. D. and Regius Professor of Greek in the University of Cambridge, the Deanery of Peterborough, void by the Death of the Rev. Dr. T. Kipling.

A List of the Committee of Deputies appointed to protect the Civil Rights of the three Denominations of Protestant Dissenters, for the Year 1822.

William Smith, Esq., M. P., Chairman, Philpot Lane; Joseph Gutteridge, Esq., Deputy Chairman, Camberwell; James Collins, Esq., Treasurer, Spital Square; John Christie, Esq., Hackney Wick; Samuel Favell, Esq., Camberwell; Benjamin Shaw, Esq., London Bridge-foot; Henry Waymouth, Esq., Wandsworth Common; Joseph Stonard, Esq., Stamford Hill; William Titford, Esq., West Street, Walworth; John Bentley, Esq., Highbury; John T. Rutt, Esq., Clapton; Robert Wainwright, Esq., Gray's Inn Square; Robert Winter, Esq., Bedford Row; B. P. Witts, Esq., Friday Street; Thomas Wood, Esq., Little St. Thomas Apostle, Queen Street; William Freme, Esq., Catherine Court, Tower Hill; George Hammond, Esq., Whitechapel; William Marston, Esq., East Street, Red Lion Square; Joseph Benwell, Esq., Battersea; William Keadle, Esq., Clapham Common; William Hale, Esq., Homerton; John Addington, Esq., Spital Square; William Burls, Esq., Lothbury; Thomas Stiff, Esq., New Street, Covent Garden.

Digtry in a Public Company.—A vacancy was recently declared in the office of clerk to the MERCHANT TAYLORS' COMPANY, one of the most opulent of the chartered Companies of the city of London. A great number of gentlemen in the profession of the law, some of them of the highest respectability, started as candidates. To reduce their number, in order to make an election more easy,

various expedients were adopted; amongst others a test or subscription of assent and consent to the doctrine and worship of the Church of England. On hearing this, one of the candidates, at whom, perhaps, on account of his interest, this precaution was pointed, instantly withdrew, and addressed a letter "To the Master, Warden and Court of Assistants of the Worshipful Company," a copy of which is now before us in print, and which speaks such a noble feeling of honour and Christian integrity, that we cannot refrain from making an extract:

"I have been made acquainted with a Resolution, which, although not officially promulgated, is yet universally understood to have been recently adopted by your Court, excluding from the existing competition for the office of your clerk and solicitor, all persons who in their religious professions are not members of the Church of England.

"It would not become me, under present circumstances, to inquire what connexion there can possibly exist between particular modes of Christian faith, and the professional duties of the office referred to; much less does it belong to me to question the propriety of such a rule of election. It is sufficient for me to know that such an exclusive qualification is insisted on, and that my conscientious persuasion disqualifies me from continuing a candidate. I am very averse from any thing which might be deemed an ostentatious or unnecessary profession of my religious tenets; but I consider it due to truth and consistency of character, to avow, on the present occasion, that those which I profess, derived from my ancestors and confirmed by personal conviction, place me beyond the pale of qualification. And I feel assured that I should not be considered by others, any more than by myself, a deserving object of your choice, if I could hesitate one moment, in taking the determination I have now come to.

"The reception I experienced on my canvas, induces me to flatter myself, that, but for this peculiar exclusion, I should have been justified in entertaining the most confident expectation of success; and I trust I may be permitted to say, without the imputation of offence, it is no small consolation to me to find that I am excluded from being a *Candidate*, not rejected at the *Election*; and that my exclusion is produced, not by personal objection, but by the mere difference of religious persuasion, acknowledged to be equally conscientious in each party."

Although disappointed in an object of

professional ambition to which he had a fair claim, the writer appears to us to derive more honour from this manly and Christian avowal than he could have derived from any office whatever.

It has been questioned whether the Company had a legal right to adopt their resolution; but allowing this, we may be permitted to say, that it was not liberal to the Dissenters who are on the Court and in the Company, it was not considerate towards the candidates, and it is surely unworthy of a public body in the metropolis in this era of light and liberty. If the object be more than an election-manoœuvre, if it be intended to shut out Dissenters altogether, the Court must go yet farther, and decree that any of their officers becoming Dissenters shall be ~~facto~~ *facto* excluded. Are they prepared for this act of persecution?—While the door to public employment is thus closed against Dissenters, the Dissenters themselves have for the last half century been opening trusts and emoluments, of which they had the disposal, to Churches; and the consequence has been in certain hospitals and charities that we could name, that the members of the Establishment have by degrees obtained the ascendancy, and wholly excluded the Dissenters. Thus have this latter class of persons been doubly injured. Let them, then, take the matter into consideration, and henceforth act, not indeed with illiberality, (for even by way of retaliation that is always bad,) but with a due care of the interests of their own denomination and of the claims of their posterity upon institutions founded or endowed, with a view to their benefit or influence, by benefactors who either were of their own persuasion, or considered that their charities would be best administered by such as were.

Cambridge, Jan. 4.—R. WOODHOUSE, Esq. M.A., F.R.S., Fellow of Caius College, and Lucasian Professor of Mathematics, was yesterday unanimously elected Plumian Professor of Experimental Philosophy, in the room of the late Archdeacon Vince. The Rev. J. LONSDALE, M.A., Tutor of King's College, is elected Christian Advocate, in the room of the Rev. T. Rennell. The Rev. C. BENSON, M.A., Fellow of Magdalene College, is continued Hulsean Lecturer for the present year. The Hulsean Prize for the year 1821 was, on Monday last, adjudged to W. TROLLOPE, B.A., of Pembroke Hall: subject, "The expedients to which the Gentile philosophers resorted, in opposing the progress of the Gospel, described and applied in illustration

of the truth of the Christian religion." The subject of the Hulsean Prize Dissertation, for the present year, is, "The argument for the genuineness of the sacred volume as generally received by Christians."

Vaccination.—The Report of the National Vaccine Establishment is just published, signed by Sir Henry Hallford, and other eminent medical men. The subscribers say, that the result of another year's experience is "an increase of their confidence in the benefits of it." They rejoice that the practice of vaccine inoculation is growing. Many cases have been reported to them of small-pox in patients previously vaccinated; but, they add, "the disorder has always run a safe course, being uniformly exempt from the secondary fever, in which the patient dies most commonly when he dies of small-pox." They express their unqualified reprobation of the conduct of those medical practitioners, who, knowing well that vaccination scarcely occasions the slightest indisposition, that it spreads no contagion, that in a very large proportion of cases it affords an entire security against small-pox, and in almost every instance is a protection against danger from that disease, are yet hardly enough to persevere in recommending the insertion of a poison, of which they cannot pretend to anticipate either the measure or the issue." In conclusion, they report that the number of persons who have died of small-pox this year within the bills of mortality, is only 503, not more than two-thirds of the number who fell a sacrifice to that disease the year before.

Eton.—A Library for the first hundred Eton boys has been established at that College. His Majesty has expressed his approbation of this, and presented a superb copy of the Delphin and Variorum Classics to the institution.

The Rev. T. C. HOLLAND will resign the charge of the Unitarian congregation at Edinburgh in a few months. He announces to us his intention of undertaking the pastoral care of some congregation in South Britain. A vacancy will, of course, be created at Edinburgh.

Mr. WORDSWORTH has two new poetical works in the press. The first that will appear is entitled "Memorials of a Tour on the Continent;" and the other "Ecclesiastical Sketches," in 3 Parts. Part 1. From the Introduction of Christianity into Britain to the Consummation of the Papal Dominion. Part 2. To the close of the Troubles in the Reign of

Charles I. Part 3. From the Restoration to the Present Times.

In compliance with the request of the friends of the deceased, *the Sermons* of the late Rev. CALED EVANS, will be sent to the press as soon as it can be ascertained what number of copies may be wanted. To this small Volume (price five shillings) will be prefixed a *Portrait*, and the *Memoir* of Dr. Southwood Smith, inserted in our last number (pp. 55—60). An Appendix will contain the Deceased's "Week's Ramble into the Highlands of Scotland."

Mr. OVERTON has in the press an Inquiry into the Truth and Use of the Book of Enoch, as it respects his prophecies, visions, and account of fallen angels, such Book being at length found in the Ethiopic Canon, and put into English by Dr. Laurence.

The new PARLIAMENT has been chiefly occupied with the consideration of Agricultural Distress. Various and contradictory opinions have been hazarded by our legislators on the subject. Some attribute the difficulties of the farmers to the bounty of Providence, or, as the Marquis of Londonderry says, "the causes of nature," and represent plenty as the great curse of the country: this is surely quite a new doctrine, and, if true, requires a great part of the Bible and of our Prayer-Books to be new-modelled. Others say, agreeably to the opinions of our fathers and of almost all mankind in all ages, that the pressure of taxation is the evil under which the nation groans; while the ministers and their partisans and some independent men who are theorists, seem to hold that taxation is a blessing! A Committee is appointed to discuss the matter and report upon it, but he must know little of the constitution of Parliament who expects much from a Committee of the House of Commons, where the Prime Minister has a secure majority.

It is our intention to take notice from time to time of such Parliamentary proceedings as bear upon the great question of religious liberty and ecclesiastical reform: and in this connexion, we have to record a curious motion of Mr. HUME's, the indefatigable friend of reform, by means of economy and retrenchment; it is, for a *Return of Half-Pay Officers in the Church*. How many and whom this return will include, we know not; but we suspect that it will comprehend more ecclesiastics than are dreamed of, and rumour says that there will be found in the list a certain bishop! On the motion being made, Mr. CALCRAFT

asked, What would be the answer if these half-pay clergymen were called upon to serve again?

FOREIGN.

Memorial of Mr. Locke.—We find the following in the New Monthly Magazine for January, "Histor. Mag." p. 20. It is not stated where the intelligence is picked up; probably from some French Journal. We confess that we regard the story with suspicion.

"*Montpellier.*—A workman employed in removing the foundation of an old house near this city, found a glass bottle hermetically sealed; it was found to contain, in an excellent state of preservation, the following Latin inscription on vellum—

"Mortalis! In thesaurus incidisti! Hic in Christo Fides, rebus in humanis Menus patent. Ampulla nec vacua, nec villa, que animo hilacitatem, corpori salutem, affert. Ex hac imbihe, et haustum, vino vel Falerno vel Chio, gratiorem hauries. Scripsit Johannes Locke, Angelus, A. D. 1675.

The following is a translation:

"Mortal! Thou hast found a treasure! Here are placed before you FAITH in Christ and MODERATION in things terrestrial. The bottle is neither empty nor of little worth, which affords cheerfulness to the mind and health to the body. Quaff of this, and thou shalt imbibe what is more precious than the juice of Falernum or Chios. So wrote John Locke, Englishman, in the year of our Lord, 1675."

The news from abroad is not characterized by variety. The UNITED STATES of America are rapidly reducing their debt, and at the same time increasing the means of national defence and improving their civil institutions. A proclamation has been addressed to the citizens of the United States by the Greek Senate at Kalamata, claiming their sympathy and aid as freemen on behalf of a people struggling for liberty against barbarous and sanguinary oppressors. The cause of the GREEKS is in abeyance. The greater part of the Morea and of the islands seems to be in their possession. Their capital, the seat of their senate and government, is Kalamata (just named) in Messenia. Here they have established a printing-office, from which the Acts of the Senate and the Bulletins of the armies are regularly issued, and from which also proceeds a new Journal, called 'The Hellenic Trumpet,' edited by Theoclitos, a learned ecclesiastic. Their leaders judge rightly, that a free press is a formidable

weapon against imposture and tyranny. The tragical end of the Persian prince, Mahomet Ali Mirza, a powerful enemy of the Turks, who was found dead in his tent, is said to have damped (though we trust but for a moment) the enthusiasm of the Greeks. The negotiations between TURKEY and RUSSIA are not as yet brought to a conclusion. Some students at Constantinople, training up as teachers of Islamism, lately made a stir on occasion of the banishment of one of their Professors for alleged seditious expressions, which recalled the government to moderation: a proof that even here, under the throne of ignorance, there is felt the impulse of that popular feeling which agitates the rest of Europe.—The leaden sceptre of AUSTRIA presses upon the heart of beautiful Italy. The despot knows his enemies by instinct rather than wisdom, and we hear of the suppression of schools in Lombardy.—SPAIN and PORTUGAL are consolidating their free governments: the Priesthood in these lands of promise are declining daily in numbers and influence. A cloud is over FRANCE, portending, as some think, an explosion at no distant period. Superstition has shewn itself in a disgusting form in the conversion of the two daughters and the niece of Mr. Loreday, an English gentleman, to Popery: the actors in this gloomy farce were a Parisian school-mistress, certain priests and prelates, and, it is said, a prince of the blood in a mask. The event will, we trust, operate as a warning to our countrymen who send their children to France for education, some of whom have not scrupled to place their daughters for that purpose in religious houses. The new Royalist Ministry have succeeded in carrying through the Chambers a law with regard to the press, of a more despotic character than any measure brought forward in Europe for the last half-century. The discussions amongst the Deputies were exceedingly stormy: a considerable body of the patriots withdrew before the passing of the law, that they might not seem by their presence to give the colour of legislation to so fatal a violation of the Charter of Liberties. By this law it is a crime to question "the Divinity of Christ:" the French are not theologians, and the phrase may loosely mean the denial of the Christian religion; but the ambiguous wording of the law may be strained by bigots to the oppression of the liberal Protestants. How well was the present reigning family in France described by their late Rival, as having, in their exile and their experience during the Revolution, "learned nothing and forgotten nothing!"

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*On some of the existing Disabilities and Inconveniences which attach to
Dissent from the Church of England.*

IF we may credit the doting eulogists of the "best constituted church in the world," she has never shrunk from the fullest investigation of her tenets, and has constantly been distinguished by the most unparalleled forbearance towards those who dissent from her doctrines and discipline. But without resorting to other sources of history, the records of our statute-book, which cannot be gainsayed by a church founded on Acts of Parliament, disclose her character in a somewhat less consistent and amiable point of view. The secret motives in which her separation from the Church of Rome originated, when compared with those which gave rise to Protestantism in other countries, were not peculiarly laudable for their purity, whether we trace them to the caprice and infidelity, or to the grasping avarice, of a sensual and arbitrary tyrant. How far the first public act of her separate existence displayed an enlightened preference to truth and simplicity in doctrine, or the most charitable spirit towards her opponents, is recorded in the statute passed in the 31st year of Henry's reign, "for abolishing of Diversity of Opinions in certain Articles concerning Christian Religion," by which, transubstantiation, the denial of the cup to the laity, private masses, auricular confession, and others of the most scandalous corruptions of Christianity, were consecrated as leading articles or doctrines of "the whole Church and Congregation of England," and the extreme penalty of death was denounced against all opposers of the edict.*

The cool and unhesitating arrogance with which the omniscience and infal-

mediately under him, of this whole Church and Congregation of England, intending the conservation of the same church and congregation in a true, sincere and uniform doctrine of Christ's religion; calling also to his blessed and most gracious remembrance, as well the great and quiet assurance, prosperous increase and other innumerable commodities which have ever insured concord and unity in opinions, as also the manifold perils, dangers and inconveniences which have heretofore, in many places and regions, grown, sprung and arisen of the diversities of minds and opinions, especially of matters of Christian religion; and therefore desiring, that such an unity should be charitably established in all things concerning the same, as might chiefly be to the honour of Almighty God, and, consequently, redound to the Commonwealth, had caused his Parliament, and also a synod and convocation of the Archbishops, &c. to be assembled.

The articles proposed for their consideration were six, relating to transubstantiation, communion in both kinds, celibacy of the priests, voluntary profession of celibacy, private masses and auricular confession. The King's most Royal Majesty; most prudently pondering and considering, that, by occasion of variable and sundry opinions and judgments of the said articles, great discord and variance had arisen, as well amongst the clergy of his realm, as amongst a great number of the vulgar people, his loving subjects of the same, and being in a full hope and trust, that a full and perfect resolution of the said articles should make a perfect concord and unity generally amongst all his loving and obedient subjects, of his most excellent goodness, not only commanded that the said articles should deliberately and advisedly, by his said Archbishops, &c., be debated, and their opinions to be understood, but also most graciously vouchsafed, in his own princely person, to descend unto his High Court of Parliament and counsel, and there, like a prince

* This statute was passed immediately after the Act for dissolving the greater Monasteries. The following is an abstract of its preamble:

Where the King's most excellent Majesty is, by God's law, supreme head, im-

liberty denied to the long acknowledged Vicar of Christ, are by this parliamentary Bull attributed to the new usurper of supremacy in the Christian church, cannot fail to excite a smile in modern days; and this notable statute remains a standing index of the height to which the tide of intolerant presumption had mounted, even after the waters of the great flood of Papal pretension had partially receded, and the everlasting hills of truth and Christian science had begun to re-appear. It is not competent to the partisans of that undefined and fluctuating abstraction, called the Church of England, to urge that the Roman Catholic religion was still the ruling religion of the country: the separate existence and moral reputation of their church must be dated from the period when she cast off her allegiance to the Court of Rome, but deliberately retained all the prominent points of the Catholic doctrines and ritual, in opposition to the arguments of more en-

lightened Protestants in this and foreign countries.

The Church of England has, however, reluctantly* lowered her pretensions, both in theory and in practice. The statute-book has recognized the right not only of thinking, (which no law could ever controul,) but also of professing religious opinions inconsistent with those established as the national creed; and some of her most illustrious members have signalized themselves by the most enlightened principles of religious liberty: yet there are several civil inconveniences and disabilities to which Nonconformity still exposes its professors, the continuance of which can be justified by no reasonings in favour of the utility of civil establishments of religion, which must and ought to fall to the ground, if they can only stand by paralyzing the bonds of civil union, and erecting invidious distinctions between subjects equally attached to the constitution and well-being of their country.

of most high prudence and no less learning, opened and declared many things of high learning and great knowledge, touching the said articles.

With such princely help it was finally resolved as to the first article.

"That in the most blessed sacrament of the altar, by the strength and efficacy of Christ's mighty word, (it being spoken by the priest,) is present, really under the form of bread and wine, the natural body and blood of our Saviour Jesus Christ, conceived of the Virgin Mary, and that, after the consecration, there remaineth no substance of bread or wine, nor any other substance but the substance of Christ, God and man."

The other articles received a resolution equally favourable to the good old practices and notions, and thus far his Majesty's faithful Parliament may be tolerated in lauding his "godly studie, paine and travell;" but his godly enterprise was not thus to be accomplished: and it was, therefore, ordained, that if any persons by word, writing, imprinting, cyphering, or in any otherwise, did publish, preach, teach, say, affirm, declare, dispute, argue, or hold any opinion to the contrary, they and their aiders, comforters, counsellors, consentors and abettors therein, should be adjudged heretics, and should suffer death, by way of burning, without any abjuration, clergy, or sanctuary.

It is well known, that, out of the phalanx of statutes behind which the Church of England was entrenched, before the Revolution in 1688, the Acts, commonly called the Corporation and Test Acts, are, at the present day, the most extensive infringements of the civil rights of Protestant Dissenters.

I shall not attempt imperfectly to echo the general arguments which have been so unanswerably urged for

* I say *reluctantly*, because every concession to the consciences of others has been opposed by a host of those of her members who have sustained her highest offices, or have put themselves forward as her only true champions. There never was an era in her history in which the heads of the Church generally admitted the possibility of extending toleration without risking her existence. The majority are, indeed, satisfied when once the tolerant decree is passed; but a more consistent minority still indulge fond retrospections towards the golden days of proscription and penalty. These ecclesiastical curs will snarl over and gnaw the bare bones of intolerance, until they are wrenched from their gripe by animals of a more generous breed. Their miserable feast is, I trust, for their own sakes, swiftly verging towards its final close.

the repeal of these falsely-imagined bulwarks of the Church, and which were very early put upon record in a Protest, by several noble Lords, against the rejection of a clause for taking Dissenters out of their operation, in the first session after the Revolution. *

* The following are the principal heads of this interesting document, extracted from a collection of the Lords' Protests, Vol. I. pp. 121—123.

"1st. Because it gives great part of the Protestant freemen of England reason to complain of inequality and hard usage, when they are excluded from public employments by a law, and also, because it deprives the King and kingdom of divers men fit and capable to serve the public in several stations, and that for a mere scruple of conscience, which can by no means render them suspected, much less disaffected, to the government.

"2dly. Because his Majesty, as the common and indulgent father of his people, having expressed an earnest desire of liberty for tender consciences to his Protestant subjects; and my Lords the Bishops having, divers of them, on several occasions professed an inclination, and owned the reasonableness of such a Christian temper; we apprehend it will raise suspicions in men's minds of something different from the case of religion or the public, or a design to heal our breaches, when they find that, by confining secular employments to ecclesiastical conformity, those are shut out from civil affairs whose doctrine and worship may be tolerated by authority of Parliament, there being a Bill before us by order of the House to that purpose; especially when, without this exclusive rigour, the Church is secured in all her privileges and preferments, nobody being hereby let into them who is not strictly conformable.

"4thly. Because it turns the edge of a law (we know not by what fate) upon Protestants and friends to the government, which was intended against Papists, to exclude them from places of trust, as men avowedly dangerous to our religion and government; and thus the taking the sacrament, which was enjoined only as a means to discover Papists, is now made a distinguishing duty amongst Protestants, to weaken the whole by casting off a part of them.

"5thly. Because mysteries of religion and divine worship are of divine original, and of a nature so wholly distant from the secular affairs of public society, that they cannot be applied to those ends; and therefore, the Church, by the law of the

But amongst the opponents of the more recent applications of the Dis-

gospel, as well as common prudence, ought to take care not to offend either tender consciences within itself, or give offence to those without, by mixing their sacred mysteries with secular interests.

"6thly. Because we cannot see how it can consist with the law of God, common equity, or the right of any free-born subject, that any one be punished without a crime: if it be a crime not to take the sacrament according to the usage of the Church of England, every one ought to be punished for it, which nobody admits; if it be no crime, those who are capable and judged fit for employments by the King, ought not to be punished with a law of exclusion, for not doing that which it is no crime to forbear: if it be urged still, as an effectual test to discover and keep out Papists, the taking the sacrament in those Protestant congregations where they are members and known, will be at least as effectual to that purpose."

I subjoin an extract from Mr. Beaumont's long and able speech upon his application for the Repeal of the Test and Corporation Acts in 1787, as reported in Dodley's Annual Register for that year, p. 116:

"The former act, which passed in the year 1672, at a moment when the first minister of state and the presumptive heir to the crown were professed Papists, and the king himself generally believed to be one in secret, bears the express title of "An Act for preventing Dangers which may happen from *Papists Recusants*." The minister, Lord Clifford, who was a Catholic, attempted to persuade the Dissenters to oppose the bill, as subjecting them to penalties, who confessedly were not in any respect the objects of the law. The Dissenters, on the contrary, through the mouth of Alderman Love, member for the city, declared; that in a time of public danger, when delay might be fatal, they would not impede the progress of a bill which was thought essential to the safety of the kingdom, but would trust to the good faith, the justice and humanity of Parliament, that a bill for the relief of the Dissenters should afterwards be passed. The Lords and Commons admitted, without hesitation, the equity of the claim, and accordingly passed a bill soon after for their relief; but its success was defeated by the sudden prorogation of Parliament. A second bill was brought in, in the year 1680, and passed both Houses; but while it lay ready for the Royal assent, King Charles the Second, who was much exasperated with the

senters for relief from the sacramental Test, it has been a favourite topic of argument, that the acts annually passed for indemnifying persons who have not qualified for office according to law, give the Dissenters a substantial practical protection against the penalties and disabilities incurred by non-compliance with the Test, and render their petitions for relief factious and unreasonable.* Without examining the consistency of this view of the subject with the supposed necessity of the Test, it may deserve some little inquiry, how far the argument is in itself founded upon fact; in other words, how far a professed Nonconformist, who scruples the Test as a qualification for civil offices, is protected by the present practice of passing annual Indemnity Bills. The inquiry will derive some interest from the circumstance, that there are understood to be at the present time individuals personally and materially affected in the determination of the question.

It will be necessary shortly to state the tenor of the original enactments, in order to bring the subject more clearly into view.

The Corporation Act (13 Charles II. Stat. 2, c. 1†) is intitled, "An

Dissenters for refusing to support the Catholics, prevailed upon the clerk to steal the bill. With respect to the Corporation Act, which passed in the year 1661, when the kingdom was still agitated with the effects of those storms that had so lately overwhelmed it, it was allowed to have had the sectaries of that day, who had borne a conspicuous part in the preceding troubles, for its object. But the Dissenters of the present day were not responsible for them, and were as well affected and peaceable subjects as those of any other description."

* Mr. Pitt concluded his speech against Mr. Beaufoy's motion in 1787, with declaring, "that the discretionary power wisely lodged and liberally exercised every year in Bills of Indemnity, left the Dissenters no reasonable ground of complaint." Mr. Canning and others have since echoed the same declaration, and the Dissenters themselves appear to have felt the force of the reproof.

† The Acts of the 13th of Charles II. are formally stated to have been enacted "to the high pleasure of Almighty God, and to the weal public of the realm;"

Act for the well-governing and regulating of Corporations,"—to the end that the succession in corporations might be most probably perpetuated in the hands of persons well-affected to his Majesty and the established government: (such are the words of the preamble:) it enacts, that no person should be placed, elected or chosen in or to any the offices or places aforesaid, (viz. mayors, aldermen, recorders, bailiffs, town-clerks, common-councilmen and others bearing any office of magistracy, or places, or trusts, or other employment* relating to or concerning the government of cities, corporations, boroughs, cinque-ports and port towns,) that should not have, within one year next before such election or choice, taken the sacrament of the Lord's Supper, according to the rites of the Church of England; and in default thereof, every such placing, election and choice, is declared to be void.

The Test Act (25 Charles II. c. 2) is intitled, "An Act for preventing Dangers which may happen from Popish Recusants,"† and enacted that all persons that should be admitted into any office, civil or military, or should have command or place of trust, from or under his Majesty, &c., should, at specified times and places, take the oaths prescribed by the statute, and should also receive the sacrament according to the Church of England,

and include, besides the law as to Corporations, Acts for a free and voluntary present to his Majesty, for providing necessary carriages for his Majesty in his royal progress, and against the unlawful coursing of deer, &c. &c.

* It was even once contended, that common freemen ought to take the Test, but decided otherwise in the case of the Borough of Christchurch. 2 Strange, 828.

† The grand source of danger, against which this statute was directed, is impressed upon its forehead. It would be a climax of injustice, as whimsical as it would be detestable, if, as it has been whispered, the present government, in consenting to the emancipation of the Catholics, should leave Protestant Dissenters under the ban of a law which originated in the dread entertained by Protestants in general of the return of Popish ascendancy.

within three months after his or their admittance in or receiving their authority and employment, in some public church upon some Lord's day, immediately after divine service and sermon, and should deliver a certificate of so receiving it, under the hands of the minister and churchwarden, and should then make proof of the truth thereof, by two credible witnesses, at the least, upon oath, and that all persons neglecting or refusing, should be *ipso facto* adjudged incapable and disabled in law, to all intents and purposes, to have, occupy and enjoy the said office or employment, or any profit or advantage appertaining, &c. The 5th section declares, that, upon being convicted of executing any office after a neglect or refusal to comply with the Act, the offender is to forfeit 500*l.* to the informer, and is, moreover, disabled to sue in any court of law or equity, to be guardian of any child, or executor or administrator of any person; or to be capable of a legacy or gift, or of holding any office whatever. The offices of constables, overseers, churchwardens, surveyors of the highways; or "any like inferior civil offices," are left open to the ambition of Nonconformists, who are also tolerated in exercising the functions of a gamekeeper, or like private offices.

The first statute I have met with, which bears any close resemblance to the modern Indemnity Act, is the statute 1 William and Mary, Sess. 1, c. 8, by which the oaths of supremacy and allegiance, previously existing, were abrogated, and the oath of abjuration directed. The 14th section recites, that since the 11th Dec., 1688, the abrogated oaths could not be taken by any person elected to corporation offices, by reason whereof his election was void by the act of 13 Charles II., and indemnifies him upon taking the new oath within a limited time. The 15th section contains a like provision for officers incapacitated by neglect of the requisitions of the Test Act.

But in this statute we do not find any symptom of a disposition to relax these laws, out of deference to the scruples of Dissenters; on the contrary, it is upon record, that clauses proposed in favour of Protestant Nonconformists were rejected. See *Lords' Protocols*, Vol. I. pp. 120, 121.

The Tolerance Act, which was passed in the same session, in making a sweeping repeal of the laws passed for repressing Papists and Popish recusants, so far as they affected Protestant Dissenters, expressly excepts the Test Act, and also the statute of 30th Charles II., for disabling Papists from sitting in either House of Parliament; with the requisitions of which latter statute, however, Protestant Dissenters had never any difficulty in complying. It is rather singular that the Corporation Act was not also the subject of express exception, but I presume it was not considered to come precisely within the description of an act against Popish recusants.

There is no other statute in this reign which answers to the modern annual Indemnity Act. There is, indeed, an Act of a similar description, (11 and 12 Wm. III. c. 17,) intended to protect the officers of government against the penalties incurred by a neglect to subscribe the Protestant Association, which, having originated in a voluntary engagement to protect the person of the Sovereign, had been legalized and continued as an additional Test until the accession of Queen Anne, when all laws relative to the Association were annulled.

It would seem, from the case of the King v. Haines, which occurred in the 7th year of King William III., and is reported in Skinner, p. 583, that the Corporation Act was occasionally made the instrument of private malice and revenge, even against regular Conformists. The reporter says, that this prosecution against an alderman of Worcester, appeared upon the trial to be a warm prosecution, fomented by a person in the *highest civil station*, upon a private pique, the defendant having omitted to take the sacrament three days after the time prescribed by the Act, but, upon notice, he received the sacrament, and intended to take the oaths (he being a person in all points conformable, and who communicated frequently every year, and had taken the oaths several times) at the next sessions, which were accidentally adjourned. The defendant was acquitted for want of sufficient evidence of the charge of *having acted* after the time limited.

The statute 1 Anne (Sess. 2, c. 17) appears to have reference to such

cases as that just noticed, for it incapacitates those who had neglected to take the oath of abjuration, &c., through ignorance or mistake, or by not duly holding the courts when the same ought to have been holden, or for some other such like reasons.

We need hardly expect to find in Queen Anne's days any legislative provision relaxing the obligation to take the Test. On the contrary, the High Church party, after several unsuccessful struggles, obtained the celebrated Act against occasional Conformity, and disgraced the closing session of this reign by the infamous Schism Bill, which, by the death of the Queen, was fortunately prevented from acquiring the character of an essential bulwark of the Church.

In the Act passed at the commencement of the reign of George the First, (Stat. 2, c. 18,) for confirming the oaths of allegiance, supremacy and abjuration, it was enacted, that all persons who, by virtue of any law then in being, are or would be obliged to receive the Sacrament, &c., on any occasion whatsoever, should continue obliged, under the penalties required by any former Act; and the 23rd section declares, that all persons who should comply with the Tests, within a time limited, should be indemnified against all penalties and incapacities incurred by any former neglect or omission.

The reign of this monarch was, upon the whole, decidedly favourable to the full enjoyment, by the Protestant Dissenters, of all the rights of good subjects, the consequence, not only of the personal feelings of the sovereign, but of the critical circumstances of the state: yet the Act 5 George I. c. 4, which repealed the Schism Bill and the provisions of the statute 10 Anne, c. 2, against occasional Conformity, merely restored Dissenters to their former footing, giving, indeed, an indirect sanction to the practice of occasional Conformity, by substituting, in place of the repealed enactments, a mere prohibition to public officers from attending Nonconformist worship with their official state.

The act passed in the same session for modifying the Corporation Act, cannot be viewed as a boon to the Dissenters, it having been evidently

passed to avoid the extensive public inconveniences which had resulted from its original operation. By this statute, (5 George I., c. 6,) intitled, "An Act for quieting an establishing Corporations," the then existing members of corporations were confirmed in their offices, notwithstanding their omission to take the Sacrament, and were indemnified against penalties; and after enacting, that none of their acts, or the acts not then avoided of former members of corporations, should be questioned, the Act proceeds in the following words: "nor shall any person or persons who shall be hereafter placed, elected or chosen in or to any the offices aforesaid, be removed by the Corporation, or otherwise prosecuted for or by reason of such omission; nor shall any incapacity, disability, forfeiture or penalty, be incurred by reason of the same, unless such person be so removed, or such prosecution be commenced within six months after such person's being placed or elected into his respective office, as aforesaid; and that, in case of a prosecution, the same be carried on without wilful delay."

We now come to the reign of George the Second, in which the practice of annual Indemnity Acts took its rise. An Act was passed in the second year after his accession, for quieting the minds of his Majesty's subjects, and preventing the inconveniences that might otherwise happen to divers persons who ought to have qualified, according to the *Test Act*, but who had, through the shortness of the time allowed for that purpose, or some accident, omitted so to do. In its enacting clause, it appears to be framed on the model of that passed in the former reign, and specifies the 1st of August as the period of indulgence.

The statute 9 Geo. H. C. 26, may be considered the first of the series of Acts which, with very few exceptions, have been passed annually since that period, and under which professed Nonconformists have been generally regarded as receiving a protection equal in effect to a repeal of the *Test Act*. Upon looking at the preamble, however, we find that the persons intended to be benefited were those who, through ignorance of the law, absence, the shortness of the time allowed for

that purpose, or some unavoidable accident, omitted to qualify; and the enacting clause is introduced by the words, "For preventing the inconveniences that might otherwise happen by reason of such omissions." It goes a step further than the previous Acts, in extending to penalties, &c. not only incurred, but also to be incurred by reason of any former neglect; but it contemplates and provides for no future omissions, or their attendant penalties.

The Indemnity Act of the 16th year of George the Second, (cap. 30, sec. 3,) recking, that by the Test Act persons admitted into office should receive the Sacrament within three months, enlarges the time to six months, but expressly reiterates the penalties of the act against any longer neglect.

I have not been able to trace any material variation in the form of these Acts down to the Union, as they are not generally reprinted in the Statutes at large, but there is no reason to believe that any words have been introduced to countenance an intentional omission to qualify, which might, perhaps, not unfairly be presumed against a professed Nonconformist. And it is remarkable, that in the Act of Indemnity passed with reference to Ireland, in the session after the Union, its objects are described as persons well affected to his Majesty's government, and to the United Church of England and Ireland, who had, through ignorance of the law, neglected, or been by sickness or other unavoidable causes, prevented from qualifying.*

The most modern Act of Indemnity, printed at length in the Statutes at large, is that of the 42 Geo. III. c. 23, with which the subsequent acts are stated to correspond. It extends to omissions to qualify under the Corporation Act, which the acts in George 2nd's reign do not appear to have done. In its preamble, it refers the

omissions intended to be protected against, to "ignorance of the law, absence or some unavoidable accident;" and then proceeds to enact, for preventing inconveniences from such omissions, that all persons who at or before the passing of the Act had omitted to receive the sacrament, &c., within such time, &c. as is required by law, and who, after accepting any office, &c., but before passing the Act, had received the sacrament, &c., or who before the 25th December, 1802, should receive the same, should be indemnified and discharged from all penalties and incapacities incurred or to be incurred by reason of any neglect or omission previous to the passing of the Act, and should be fully recapacitated, &c., and should be adjudged to have qualified themselves; and that all elections and qualifications of, and acts by, such persons, should be of the same validity as if they had duly qualified according to law. But the 2nd section provides, that the Indemnity should not extend to persons against whom final judgment had been obtained for any penalty incurred by neglecting to qualify. The 5th section provides, that the Act shall not restore or entitle any person to any office, &c., already actually avoided, by judgment of any of his Majesty's Courts of Record, or already legally filled up and enjoyed by any other person.

It is observable, that, instead of the 1st of August, according to the earlier acts, the period of indemnity was enlarged to the 25th of December, in the acts passed in 1798 and the following years up to the year 1807; and it is a remarkable circumstance, that in each of the sessions of the two Parliaments which met in that year, an Act of Indemnity was passed, the first giving time until the 25th day of December, and the second prolonging it until the 25th of March. These alterations, combined with the present practice of convening Parliament early in the year, have been generally regarded as not merely circumscribing the operations of the informer within very narrow limits, but as effecting a complete suspension of all prosecutions under the Test laws.

Upon this review of the Corporation and Test Acts, and the statutes

* It is understood that the Test and Corporation Acts have no present operation against Protestant Dissenters in Ireland. The Act of Enfranchisement must be an interesting document, and should have been introduced, if I had been able to procure a sight of it.

which have modified their operation, it must be evident that Nonconformists of all descriptions are out of the purview and intent of the latter, which are professedly passed to obviate inconveniences arising from accident or inadvertence, and not such as result from a deliberate and conscientious opposition to the law. I do not, therefore, think, that a judge could be severely reflected upon for illiberality, who should manifest a decided leaning to confine the relief afforded by the Indemnity Acts to those against whom no overt acts of dissent could be proved upon which to raise a fair presumption, that the omission to take the Test proceeded from principle, and not from ignorance or accident. Were a more liberal construction established, it is evident that Roman Catholics, as well as Protestant Dissenters, might take shelter under these Acts, and that they are entitled to do so is the published opinion of their learned and liberal advocate Mr. Butler;* adopted, perhaps rather hastily, from the current notion of their beneficial operation as to other Nonconformists.

2. But, assuming that the general terms used in the enacting clause of the Indemnity Act would not be restrained by the recital of its purpose and intention, and that consistent Nonconformists may be considered as included, it would seem that the protection afforded by these successive Acts, either to the inadvertent omission or to the determined repudiation of the Test, is by no means complete: for, suppose an individual to have accepted office five months before the passing of the annual Act, and to have omitted to qualify according to the *Test Act*, he is not an object of the Indemnity proposed, for as yet he has been guilty of no omission which makes him liable to a prosecution; but, in the space of a month, proceedings may be instituted against him, and in the ordinary course of law, final judgment may be obtained for the pecuniary penalty before the recurrence of a new bill, which will not, in such case, relieve him from any portion of the enormous load of incapacity, denounced by the

Test Act, amounting as we have seen to a kind of civil outlawry.

3. Neither is it to be overlooked, that the protection granted by these Acts, however complete, rests upon the presumption of their being regularly passed; for if, in consequence of some extraordinary emergency affecting the usual routine of parliamentary business, or under the temporary influence of some besotted hue and cry against all dissidents from the Church Establishment, the Act should not be passed at all, or be restricted in its extent, Dissenters, who had unwarily accepted office upon the faith of its recurrence, would be affected with all the consequences of an *ex post facto* law, and have no alternative between swallowing the Test or braving the utmost penalties of the Act imposing it.

4. The foregoing observations apply more particularly to the Test Act; for, with respect to offices included under the provisions of the Corporation Act, it is obvious to remark, that the sacramental qualification ought to precede the election to office, otherwise the election is declared absolutely void; and the Act of 5 Geo. I. c. 6, is only a statute of limitation, founded on the political inconvenience of allowing a latent disqualification to vitiate official acts;* it merely gives a retrospective validity to the election, provided the person shall not be removed within six months; and as the annual Indemnity Act does not re-capacitate the party, unless he receive the Sacrament before the office have been actually avoided by judgment, or legally filled up, it is plain that during half a year after entering upon office, the consistent Dissenter is exposed to removal or prosecution, which nothing but Conformity can avert. But this is not all: for

5. The candidate for a corporation office is liable to be questioned at the time of election as to his previous compliance with the Sacramental Test, and upon his confessing or not denying his omission in that respect, or (as it seems) *without any reference* to him, notice of his noncompliance will

* See Butler's Notes on Coke, Litt. IV. 391 (a).

* See King v. Corporation of Bedford, 1 East, 79.

have the effect of nullifying all votes subsequently given for him, and enabling the presiding officer to declare a rival candidate with a minority of votes to be duly elected: thus putting it into the power of any intriguing electioneer to rob the majority of their franchise, and thrust upon them an individual obnoxious in the highest degree.

This was exemplified in the case of the *King v. Parry and Phillips*, 1811, reported 14 East, 549, where informations, in the nature of a quo warranto, were exhibited against the defendants as Common-councilmen of Haverfordwest. It appeared that their votes more than trebled the numbers of votes for the candidates whose election was sought to be established, and would have been established but that the Mayor refused to admit them into office, and the defendants, in the mean time, removed their disabilities, by complying with the terms of the Indemnity Act. See also the case of the *King v. Hawkins*, 10 East, 211, in which the candidate, having the majority of legal, but a minority of actual, votes, had been declared duly elected, and was considered as legally filling the office; and the case of *King v. Bridge*, 1 Maule, and Selwyn, 76, which decides that a candidate cannot gain his election by a minority of votes given before notice of the disqualification of his opponent.

The existing notion, therefore, that the Corporation and Test Acts are in their actual operation a mere dead letter, is far from being founded in truth; and should the fashion of forming associations for enforcing the penal laws be extended to the laws against Nonconformity, there are many openings through which the astuteness of a legal secretary may pounce upon the luckless Dissenter, who may have trusted to common opinion for that protection which the laws, strictly construed, do not and were never intended to secure.

It has been suggested, that the Judges would, in deference to the general impression as to the intent and operation of these Acts of Indemnity, delay the trial or judgment in any proceeding which might be instituted under the Test Laws, so as to give the defendant the benefit of the next Indemnity Act; but this expect-

ation appears to me wholly unjustifiable; * and I, for one, would deprecate such an unprincipled interference with the course of the law on the part of any court of justice, the more especially as I feel convinced, that if those judicial characters who have, at various periods, signalized themselves by their enlarged views on the subject of religious liberty, had, by giving full scope to these barbarous enactments, exposed them to the eye of the public in all their naked deformity, they would have rendered a more essential and permanent service to that great cause, than any departure from the spirit of the statute book, in deference to the general spirit of the times could possibly effect. In this point of view, even the decision in *Allen Evans's case* † affords matter of doubtful tri-

* The case of *Rex v. Brown*, 29 Geo. III., reported in a Note to 3 Term Reports, p. 574, will, perhaps, be thought conclusive upon this point. A rule for an information, in the nature of a quo warranto, against the defendants as Common-councilmen of York, for not having received the Sacrament, was obtained within six months after their election, and Erskine shewed cause against the rule, urging, that if the court thought the granting of these informations discretionary, no case could occur where that discretion might be more properly exercised; for the necessity of the statute in question had been long since done away, and the defendants had been elected without their knowledge, and in their absence, and by their affidavits state, unequivocally, that they are members of the Church of England. Lord Kenyon said, "I think we are bound to grant this information. The law has said that the magistracy of the country shall be in the hands of those who profess the religion of the Church of England. This law has been revised and softened down since the accession of the House of Hanover; but we are now called upon to pare away the provisions of it still more than the Legislature have yet thought fit to do."

† See 2 Burn's Eccl. Law. Tit. Dissenters; 3 Brown's Parl. Cases, 476.

It seems the question ultimately decided in that celebrated case was very early agitated in the cases of the Mayor, &c. of Guildford v. Clerk, (2 William and Mary,) 2 Ventris, 247, and the *King v. Larwood*, (6 William III.,) reported in *Skinner*, 574, 4 Modern, 270. The latter was upon an information against the

umph to the Dissenting cause, for a contrary result would have brought Dissenters before Parliament with an unquestionable grievance, and they might probably have been long ago released from that bed of Procrustes, upon which it was attempted to stretch them, not by exonerating them from all legal eligibility to offices which, though burdensome, every good citizen will wish to share; but by erasing from our Code every impious enactment which presumes to interpose between man and his Maker, or to connect criminality and civil incapacity with a conscientious desire to preserve an unsullied loyalty, an untainted allegiance to the King of kings.

Before I close this subject I would offer a remark upon the strange notion

defendant, as Sheriff of Norwich, for refusing to be sworn into office. S. Eyres, Justice, argued for the defendant, (and his opinion was said to be that of Lord Keeper Somers,) that the exclusion from office was a punishment of itself, and, therefore the party should not be fined: but G. Eyres, Justice, and Holt, Chief-Justice, said, the intent of the Corporation Act was not to exempt any man from serving the King, or to give ease or favour to Dissenters, but rather to *draw them to a reconciliation with the Church, as a way to render them capable of offices in the government*; this was the design of the Act; and if the plea in that case was good, a man should be excused for not serving the King, which is one offence, for (by) not receiving the Sacrament within the year, which is another offence. In the same case, Holt, Chief-Justice, remarked, that the design of the Corporation and Test Acts was the same, the one to exclude Dissenters, and the other to exclude Papists; and it never had been thought that if a man would not qualify himself, it was an excuse under the Test Act; that there never was any distinction between Protestant and other Dissenters, till after the Toleration Act; and that it had been for thirty years the opinion of men learned in the profession, that the Corporation Act did not exempt Dissenters, and they had always submitted to fines in London and Norwich also. But the reasoning of the two latter Judges, or, at least, their judgment, proceeded upon the circumstance of the Toleration Act being not specially pleaded in bar, it being at that time regarded as a private Act, though since declared a public Act by Stat. 19 George III. c. 44.

which appears to be widely prevalent amongst the Dissenters of the present day, that our cause will be best promoted by a silent acquiescence in things as they are, until, by means of a series of amicable discussions, which some few leading individuals may have an opportunity of carrying on with the minister of the day, they have succeeded in convincing him, by our apparent insensibility and indifference as to the removal of our disabilities, that the right moment is arrived for our complete enfranchisement without risk to the sacred but puny twin-sister of the state. I readily admit that Dissenters would be ill-advised to make their appeal to the Legislature and the public in the language of violence or of marked disrespect to the institutions of their country, many of which, how essentially bad soever in theory, are yet by the general liberality of the public mind rendered comparatively innoxious in practice; nor would I be disposed to take my stand upon the high but disputable ground of abstract right as separated from expediency. But I would ask those silent negotiators, who, whilst they are horrified at the indiscreet down-rightness of Dr. Priestley in the year 1790, would in some sort *realise* his most appalling metaphor, by depositing explosive materials, *grain by grain*, under the edifice of intolerance, and reckon upon enlisting my Lord Liverpool as one of their corps of sappers and miners: I would ask them, I say, What is the experience upon which they ground the delusive notion, that the clear and manly cause of religious liberty will be most subserved by a patient waiting until the hearts of kings and senators are melted by the edifying spectacle? The history of the Test Act appears to read them a very different lesson, for it was upon private assurances of a speedy repeal as to the Dissenters that they concurred in its enactment; nor will the late statute for the relief of Antitrinitarians be regarded as an instance in favour of this quiet policy, whilst we have the Lord Chancellor's declaration sounding in our ears, that the Legislature, in passing that statute, had no idea of establishing a general principle of forbearance towards Antitrinitarians, but merely to repeal, or rather to mitigate, some of

the penalties denounced against them by the law as being considered a *little too severe*. It is by full, free and reiterated discussion alone, that the friends of the Dissenting interest, I would rather say of the general interests of truth and liberty, (apart from these the *Dissenting interest* shews pakey and base,) can hope finally to eradicate that dissocial, antichristian system under which the Saviour has been so often mocked with the purple robe of worldly dominion, and conscience has been made tributary to Caesar's treasury. It is said, however, that preliminary discussion will expose our weakness, and lay open our available points to the attack of the enemy; but with reference to the Corporation and Test laws, are we not also concealing from our friends the precise situation of danger in which they stand, if, relying upon fancied indemnity, they should aspire to serve the public in civil offices? There are not many, it is to be hoped, who are perfectly contented to enjoy their birth-right, as it were, by stealth; and if amongst us there be any individual who has enough of the spirit of a Hampden publicly to hurl defiance against these degrading laws, or of another Curius boldly to leap into the gulf of civil incapacity and penalties which they denounce, his glorious aim is to be answered, not by concealment, but by a full disclosure of the risk and danger he encounters, and by a fearless challenge to the supporters of these favourite laws to display their excellence in their amiable operation. In short, ours is not a petty question of duties and drawbacks, or of agricultural or commercial preferences, upon which we must necessarily approach the bar of the Legislature through the audience-chamber of the First Lord of the Treasury: we boldly but temperately ask, Is it fitting that large classes of the community should remain under the proscription of statutes which were not originally levelled against them, and which were enacted under the pressure of a political exigency long since passed away? If we are still denounced as unfit to be invested with civil trust and honour, let us be content to dignify our private stations by consistency in profession and unwavering integrity in practice; but if bigotry and intolerance receive a pub-

lic defeat, and our just claims be conceded, we shall have "our charter and freehold of rejoicing to us and our heirs," and our triumph will consist not so much in the advancement of our personal and sectarian interests, as in rescuing our great and beloved country from the taunts of other nations, far behind her in religious knowledge, but whose renovated codes are happily free from the abomination of imposing a theological shibboleth at the threshold of the council-chamber or the custom-house.

It was my intention to have brought into discussion the inconveniences to which Nonconformists are subjected by the present state of the law with respect to the registration of the births of their children; inconveniences which, like the grievance of the Marriage Law, are the result of that incongruous union which subsists between functions purely civil and those of an ecclesiastical nature; but I must be brief. It is well known that Dissenters have made provision against the loss, destruction or negligent keeping of their congregational registers, by a Register at Dr. Williams's Library, the great utility of which cannot be disputed, and ought to be still more generally known. But as this register is unsupported by any legal sanction, the evidence supplied from it is not in a legal point of view of the highest and most conclusive kind, and a recent instance occurred at the Rolls' Court in which the Register was not admitted. See 1 Jacob and Walker's Reports, p. 483. It is understood that the evidence has since been accepted; but the legal difficulty unquestionably remains, and may prove a fruitful source of vexatious and expensive delay whenever it is urged. It is passing strange, that in a case of such general concernment, and which by no means presses exclusively upon Dissenters, (for the children of Dissenters sometimes swell the ranks of Conformity,) the Legislature should suffer the squeamish scruples of a few of the Church clergy to stand in the way of reformation. If the object were to make the clergy the collectors of a tax for some just and necessary war, how few of them would express any distaste for the office, or that part of it in particular which would bring them into collision with the self-ex-

communicated Dissenter! This is not an uncharitable prognostication, but is grounded upon fact and experience.

By the statute 6 and 7 William III., duties were imposed upon marriages, births and burials, for carrying on the war against France with vigour; and by the 24th section, persons in holy orders, deans, parsons, &c., were, for better levying those duties, directed within their respective parishes, and to take an exact and true account, and keep a register in writing of all persons married, buried, christened or born, under a penalty of £100.

By another Act, passed in the following year, (7 and 8 William III. c. 35,) after reciting that divers children, who were born within this kingdom, were not christened according to the rites and ceremonies of the Church of England, and many were christened in private houses, nor were the parents of such children obliged to give notice to their respective ministers, of the births of such children, for want whereof an exact register of all persons born was not kept, and many persons chargeable with the duties escaped payment: for remedy thereof it was enacted, that the parents of every child which should be born during the continuance of the Acts should, within five days after such birth, give notice to the rector, vicar, curate or clerk of the parish, of the day of the birth of such child, under penalty of 40s., the which rector, &c., was required to take an exact and true account, and keep a distinct register of all persons so born and not christened, for a fee of 6d., under a penalty of 40s.

It is wonderful that a regulation of so much political utility should be made dependant upon the continuance of a paltry tax; but, at any rate, we possess in these expired Acts that all-important ally, a *precedent*, in attempting, at some convenient opportunity, to impose on the clergy the duty of registering the births of all children within their parishes, without distinction of sect, or at least to press upon them the alternative of performing efficiently the office of public registrars, or of relinquishing it altogether. It is matter of notoriety, that the Act, passed a few years ago, relative to parochial registers, was rendered very imperfect in its operation through the intolerant scruples of some of the

clergy, there being, in fact, no provision for recording the date of the natural birth, which is therefore left to other evidence, or to vague presumption as to the length of the interval between the birth and baptism. The objections of the clergy on this point are the more unreasonable, as it has been solemnly decided that, according to the canons of their own Church, lay-baptism is as valid as any sprinkling by consecrated fingers.

If this union of the Church and State, of ecclesiastical and civil functions, is like the union of the ivy with the oak, to blast or check all wholesome improvement in the latter, the more liberal adherents of the Church must admit that the treaty of alliance needs some revision, and that the complaints of their Dissenting fellow-subjects are not, to this extent at least, either selfish, frivolous or vexatious.

R. D.

SIR,
IN adverting to the inquiry, so pointedly yet modestly proposed in a former Number, *whether the ancient Patriarchs and Israelites believed in a future state*, it may be observed, first, that the Christian Church in general hath been on the affirmative side of the question; and though this is not an absolute proof of the fact, yet, in a case which involves no palpable absurdity or contradiction, where it is impossible to prove a negative, and which admits at least of many plausible reasons in its behalf, general consent will operate as a considerable argument in its favour, since it is found, that, in similar circumstances, wise and reflecting men in all ages have thought nearly alike upon all great and important subjects. If, therefore, under the light of nature alone, such persons, reasoning from the best ideas they could form of the Divine perfections and character, from the present state of man, his fears and his hopes, his desires of continued existence, and his anticipations of futurity; principles which are not confined to the learned and acute, but are to be found, in different degrees, in the lowest and most degraded forms of human society, and which will bid defiance to all the opponents of natural religion, whether sceptics or ultra-believers, to the end of time: if from

these principles, they arrived at considerable degrees of moral certainty in this important point, for "God and nature," says Mr. Baxter, "do nothing in vain," it must surely appear strange, if the leading members of the primitive church of God, with the additional aid of particular revelations and the occasional evidence of miracles, should deem these supernatural interpositions as only intended to promote a length of days in the earthly Canaan, and smoothe their path through the present imperfect state, and leave them finally in the darkness and silence of the grave. They could at least reason as well upon general principles as Cicero or Seneca, Plato or Epictetus, and the certainty of higher states of existence and of superior beings, of which they had absolute demonstration, would naturally elevate their desires and expectations towards them. But let us briefly attend to the outlines of their history.

When the great Protoplast was introduced into Paradise, as, on the one hand, he could lay no claim to immortality, so, on the other, he could entertain no rational fear of dissolution, while he maintained his allegiance and integrity, and had continual access to "the tree of life," as a pledge or symbol of the Divine favour, and of his continued existence and happiness: for, being made perfect in his kind, and favoured with frequent communications from above, he could not avoid forming the most enlarged, the most unlimited expectations from the Divine bounty. To what end, would he naturally exclaim in the solemn season of devout meditation,—to what end hath the Almighty called me from nothing into being, and placed me in this fair and well-furnished world? To what end hath he endowed me with such astonishing powers and capacities, and rendered me superior to the numerous tribes of animals with which I am surrounded? Wherefore hath he made me capable of contemplating himself, of adoring his perfections, and of attaining to still higher and higher degrees of conformity to his moral image and likeness? Is it that, after a few revolutions of the seasons, I should lie down in the dust and return to my primitive non-existence? Impossible! Infinitely self-

sufficient to his own happiness, he hath created me for happiness also; and though as yet I have had no particular revelation of the number of my days, I will trust in his infinite goodness and his infinite power, and entertain, with gratitude and joy, the full, the delightful, the inestimable persuasion, that, while I continue to walk in the paths which he hath prescribed, I shall continue to be a partaker, in my measure and degree, of his favour and of his immortality.

But when Adam fell, these glorious prospects were obscured; they were *obscured*, but not obliterated or destroyed. In strict law, indeed, he was utterly lost; and in him, consequently, all his supposed posterity; (the latter not *morally*, but *naturally*;) he was judicially consigned over to death, not, as some suppose, to eternal torments, which are not mentioned in the *record*, but to *death*, which was the penalty annexed to the transgression: but now mercy intervenes, the sentence is suspended, a mysterious promise of a restoration to himself and his race is promulgated, and the first sinner, from a state of darkness and doubt bordering on absolute despair, is immediately raised to a state of exalted hope and confidence in God. In these circumstances, during the long course of his earthly pilgrimage, and probably favoured with further Divine communications of which we have no account, his hopes would naturally improve, and his prospects brighten. These sentiments would infallibly be transmitted to his posterity, and continually receiving fresh accession and increase; for, "it is natural to suppose, that God having once spoken to man, mankind would retain and repeat with great punctuality what had been said, and listen after more."*

In the time of *Seth* we read, that "men began to call upon the name of the Lord." Then commenced the external distinction between the world and the Church. The heads of pious families led the way, and "commanded their children and their households after them:" nor is it too much to suppose, that they met together at stated times, for public worship and

* Robinson's Notes on Claude, Pref.

instruction, probably at the new moons and on the sabbath-day, which some have thought, as a day of rest, was instituted in Paradise. We find, soon after, that "*Enoch* was translated without seeing death;" and *Jude* informs us, that he "prophesied" and preached to the people. Whether the sacred writer here refers to a genuine document or to an apocryphal writing, the book itself existed long before Christianity, and the quotation proves that *Enoch*, or the author of the book, (which is all one in this case,) believed "in the unity of God, and his natural and moral perfections, the essential difference of moral good and evil, and a day of future, impartial retribution." "Behold the Lord cometh with his holy myriads." * *Noah*, likewise, "was a preacher of righteousness while the ark was preparing." In the frequent supernatural revelations with which *Abraham* was favoured, (called, in Scripture language, which is never to be taken literally, "talking with God, and seeing God,") among other tokens and assurances of the Divine regard, it was announced, that "all the nations of the earth should be blessed in him." *Melchisedeck* "was a priest of the Most High God," which, in the primitive sense, conveys an idea of every thing excellent and sublime, awful and alluring! "How charming, upon a primitive mountain, beneath the shade of a venerable grove, the voice of a *Melchisedeck*, the father, the friend and priest of his people, publishing good tidings of salvation; and then, with holy hands, calling upon the name of the Lord, the everlasting God!" †

Although "the law came by *Moses*," both the moral and the ceremonial, enforced by additional divine sanctions; yet, in reality, *Moses* preached and taught something beyond the law: he taught the essential goodness and placability of the Deity, ascertained by the symbol of sacrifices, and the promise of a mediator and restorer, like unto himself. Prophets and seers, in succeeding ages of the church, were all "preachers of

righteousness," in opposition to the errors and superstitions of the surrounding nations, and to the false prophets, the blind leaders and visionary enthusiasts of their own land; the pastors that "destroyed and scattered the sheep," instead of nourishing and sustaining them.

After the Mosaic law was committed to writing, it became the standard of sound doctrine. In the course of time, synagogues were erected; and "in the days of our Saviour, public preaching was universal; synagogues were multiplied; there were thirteen at *Tiberias*, and at *Jerusalem*, they say, four hundred; including, perhaps, the *proseuchas*, or small places for private prayer. We have only short memoirs, analyses or abridgements of the primitive sermons, which were, doubtless, delivered more at large; but what is recorded is sufficient to prove, that they taught the primitive truths of natural and of the then revealed religion, which included the necessity of repentance, of devotion and conformity to God, and the doctrine of a future Redeemer and Restorer." *

Now supposing that there is no record in the *Pentateuch* sufficiently explicit to prove, that the doctrine of a future state constituted a part of the public instructions of the patriarchs, or of the law of *Moses*, as it was proclaimed amidst the lightnings and thunders of *Sinai*; yet, is not the probability on the other side of the question? Were not the mysterious promises to *Adam* and to the father of the faithful, to *Moses* and to the succeeding prophets, indicative, to their minds, at least, of something greater and better than mere earthly power and dominion, prosperity and glory? What were pardon of sin, conformity to God, and a sense of his favour, if the effects of them were to terminate with the present state, and be finally lost in the land of darkness and forgetfulness? What did the sacred historian intend by his favourite phrase, that the primitive saints "were gathered to their fathers"? Did he mean only, that their ashes should be mingled together? Was this the ultimate hope

* Robinson's Notes on *Claude*, Pref.

† *Ibid.*

* Robinson's Notes on *Claude*, Pref.

and expectation of an inspired prophet; of one who had such superior manifestations of the Divine power and presence, as to have it recorded concerning him, that, in a celestial colloquy, he "saw God face to face, and conversed with him, as a man talketh with his friend"? When dying Jacob said to his beloved son Joseph, "Behold, I die; but God shall surely be with you, and bring you again to the land of your fathers;" was this *all* that was intended? In the history of the Patriarchs we read, that, for the most part, they were divested of their earthly frames with little bodily suffering, and in a state of mind comparatively tranquil and serene; but could this have possibly been the case if *eternal annihilation* had been before them; if they had no prospect of a future recompence, but, in the language of the sceptic, were "about to take a leap in the dark"? Life is, indeed, a great blessing in proportion to its length and utility; man, considered merely as a rational animal, has enjoyments and privileges far above the brutes; virtue gives much in hand, and much in reversion, in the benefits we can procure for ourselves, for our descendants and for posterity; but still, the blank of death without the prospect of futurity draws a veil over all our comforts, and must have chilled the devotion even of an Abraham or a Noah, a Moses or a Methuselah.

Moreover, the translations of Enoch and Elijah, in conjunction with the successive visions and revelations from Moses to Malachi, would combine to produce in their order, fresh arguments in behalf of a future state; and the former operate as a striking and indubitable *proof* of the reality of such a state; a sensible encouragement to their faith and hope, at least in the minds of considering persons, who would be zealous on all proper occasions to promote the influence of this grand and important principle; for, by an easy inference and analogy, independent of abstract reasoning, they would be led to conclude, that if among the leading and distinguished characters of the ancient world, some, without controversy, were highly worthy of a future existence, and *two*, as they had reason to believe, so signally favoured as to be actually intro-

duced into it "without seeing death," it was highly unreasonable to suppose, that the great mass of mankind should be overlooked; man being, by his very nature, *accountable*, and the individuals of his race, however differing from one another in external advantages, in spiritual attainments and moral qualities, in talents and capacity, yet from this very circumstance, as well as many others, partaking of a *sameness* or similarity which renders them amenable to the tribunal of their Maker, who is not to be regarded only in the awful sublimities of his nature, his infinite power, wisdom and knowledge, but in unison with his inimitable excellencies and perfections, his justice, mercy and goodness, as the moral governor and final judge of his rational offspring.

Nor are the Jewish Scriptures so silent upon this subject as some suppose. Besides the passages above referred to, numerous texts might be cited in favour of this opinion; but a few for the present may suffice.

After the fall, Adam and his posterity were placed (says Matt. Henry) "in a second state of probation, upon new terms;" and the sum and substance of the new primitive law was comprised in the blessing and the curse set before Cain, in these memorable words: "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." The succeeding Patriarchs lived under the influence of these divine sanctions. "Noah was a just man, and perfect in his generation;" and Abraham "was called the friend of God." In the record of his death, the peculiar expression first occurs, "he was gathered to his people," a phrase which seems to imply, at least, as before hinted, a deliverance from absolute death, and a safe conduct under the Divine keeping. Isaac, in blessing Jacob, implores for him "the blessing of Abraham, to him and to his offspring." Jacob, in his last interview with his children in the land of Egypt, though in the prophetic spirit he chiefly foretells temporal blessings and events, yet does not confine himself to these, but breaks out in the midst into a holy exultation,—"I have waited for thy salvation, O Lord." Moses, in his divine song, recited before

the elders of Israel, characterizes the Deity as "the Rock, whose work is perfect, whose ways are judgment, as a God of truth, and without iniquity, as the Father that had bought them, made them and established them." And had all these sentiments no reference to futurity?

When Moses died, it is said "the Lord buried him, and no man knew of his sepulchre:" this, to a believing Israelite, must have conveyed a peculiar and encouraging idea. As we proceed, we meet with numerous allusions and references to something greater and better than mere earthly felicity. In the *prophecies*, the Deity is represented as loving his people "with an everlasting love," far exceeding the love of parents to their infant offspring! A kingdom is described, where "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever;" and Daniel saw a vision, similar to that of John, where "the Ancient of Days did sit, the judgment was set, and the books were opened;" and he prophesied, that hereafter "some shall arise to everlasting life, and some to shame and lasting contempt; and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever!"

(To be continued.)

Account of the Establishment of Presbyterianism in Manchester.

No. III.

(For Nos. I. and II., see Vol. XVI. pp. 387 and 528.)

SIR,

I NOW send you further extracts from the Register of the Presbyterian Classis, which I am sorry I could not prepare sooner.

"The 14th Meeting at Manchester, January 12^o, 1647.

"6. Mr. Constantine desired from the Classis to warne Mr. Briggs to come to the Classis the next Meeting, 2d Feb. 1647.

"The 15th Meeting at Manchester, February 2^o, 1647."

The greatest part of the minutes of this Meeting relate to the quarrel be-

tween Mr. Benson and the Elders, at Chollerton. See the 13th Meeting; concerning which the following is the decision of the Classis:

"James Chorlton acknowledged that he had wronged Mr. Benson, and that he was sorry for it. This he was ordered to do by the Classis.

"The 17th Meeting at Manchester, March 8^o, 1647.

"4. Henry Gregory and Richard Rogers (Elder at Flixton) brought in a charge against Mr. Woolmer, minister there, for clandestine marriages.

"Mr. Woolmer to bee summoned to the next Meeting. The said H. Gregory and R. Rogers to have warrant for witnessses.

"5. Summons to be given to James Chorlton, Elder at Chollerton, to shew cause why he doth not act as an Elder.

"6. John Barlow, Elder at Chorlton, desired to give notice to Mr. Clayton, minister of Didsbury, to shew cause at the next Meeting, why he proceedeth not to election of Elders.

"The 18th Meeting at Manchester, April 5^o, 1648.

"4. Mr. Angier desired to joyne with Mr. Clayton to move the Elders elect at Didsbury to come and undertake the worke, and to return answer thereof at the next Meeting.

"8. James Chorlton being called to shew cause why he doth not execute his office of Elder, alledged, that they have never sitten as an Eldership, that he is unfit, desires to be freed from his office. The businesse differ'd till the next Classis, till Mr. Benson be acquainted therewith.

"10. Mr. Constantine being desired to shew cause, why the government is not settled with them, answered, That the Classis gave liberty to defer it. Mr. Angier and Mr. Harrison are desired to take cognizance of the causes, and represent them.

"The 19th Meeting at Manchester, May 3^o, 1648.

"16. Ouldham Congregation desire that they might not bee pressed to set up the government at present, because of some obstructions, (though they be willinge and desireouse of it,) but they hope those obstructions will shortly be removed; and they have tyme given till the next Classe, to see if those obstructions bee then removed.

"The 20th Meeting at Manchester, June 14th, 1648.

"3. It was ordered that the businesse concerninge the Congregation of Ouldham shall be called upon the next Classe.

"4. Mr. Anthonic Alken desired Or-

ination, brought certificate of his ability and good life and conversation, hee sheweth a request and desire from manie of the people at Oulton in Lincolnshire, that hee might bee their minister, it is enjoyned unto him to bringe a certificate to the next Classis that the saide place is without a minister, and that he hath the consent of the patron.

"A letter is to be written to the members of the congregation at Oulton to give them notice what is requested of us by Mr. Allen, and to desire of them satisfaction that no other minister hath right unto, or is in the place; and that Mr. Allen hath the consent of the Patron.

"6. Mr. Walton came to the Classis and shewed his dismission from the congregation of Horwich, and a dismission from the congregation of Boulton, and Samuel Tayler (one of the Members at Blakeley) witnesseth hee had the assent and desire of the people at Blakeley to be their Minister; it was ordered, more of the congregation should come to the next Classis to give satisfaction thereof.

"The 21st Meeting at Manchester, July 12^o, 1648.

"2. Mr. Walton manifested the desire of the congregation at Blakely to have him to bee their Minister, by a further testimonie of Joseph Costerdine, Lawrence Walworke, Thomas Clough, John Travis and William Chestham, who affirmed they were sent by the Congregation there to testifie there assent as aforesaid.

"3. It is thought fitt; that Mr. Walton proceede according to ordinance of Parliament to make a preparatory Sermon, and so to proceede to election of Elders in his the said congregation with what convenient speede hee cann.

"4. The businesse that concerneth Ouldham is continued, and ordered to be called upon the next Classis.

"7. Mr. Angier, Mr. Clayton and William Boothe are still desired to deale with those elected Elders at Didsburie to accept there office before the next Classis."

Two or three similar minutes of former Meetings relative to the appointment of Elders at Didsbury, have not been transcribed.

"8. Mr. Hollinworth gave account of Mr. Harrison's and his journey to Preston by the appointment of the Classis, viz.,

"First, that there was an appearance from each Classis.

"Secondly, that all those that appeared did agree that they may acte provincially, and appointe tyme, and place and delegates for the provincially assem-

ble upon the late ordinance of Parliament.

"Thirdly, that the first provincially meetinge to bee the eight of August next, in the Church at Preston, and Mr. Ambrose to preach the same day at ten of the clocke.

"Fourthly, that three Ministers and six ruling Elders shall be delegated to the provincially assemble from everie Classis, and have letters of credence from the moderator of the said Classis under his hand.

"10. It was this day agreed in the Classis, that every Minister in this Classis should in there severall congregations give notice of the Provincially Assemble, August the eight, and shall instructe there people touchinge the nature, use and benefit thereof. And desire there congregations jointly and earnestly to pray to the Lord for his blessinges upon that meetinge the next nationall Fast-day.

"The 22d Meeting at Manchester, August 1^o, 1648.

"4. Delegates appointed by the first Classis within the province of the Countie of Lancaster, for the Provincially Assemble at Preston, the eight of August, 1648.

"5. Ministers,—Mr. John Angier, Mr. John Harrison, Mr. Richard Hollinworth.

"Elders,—Peter Egerton, Robert Hyde, Richard Haworth, Esqrs.; Robert Ashton, Peter Sergeant, Edward Johnson, Gents., Ruling Elders.

"6. The unwillingenes of those chosen Elders for Didsburie to undergoe there office, was certified by a note under there hands, delivered in by William Boothe.

"7. Certaine things were reade and approved to bee propounded to the Provincially Assemble, and submitted thereunto by the Delegates assigned by this Classis, and the moderator is to subscribe the same.

"The 23d Meetinge at Manchester, September 5^o, 1648.

"5. It was reported from the Provincially Meetinge at Preston, that exception was taken, for that all the Elders delegated from this Classis did not appear: It was for there excuse declared, that they were of the Committee for this countie; and that the necessitie of the affaires of the countie would not, in regarde of the present dangers, permit there then appearinge at that tyme.

"9. Samuel Pendleton chosen an Elder for Blakely Chappell came to be examined, was examined and approved for his knowledge.

"The 24th Meetinge at Manchester, September 29^o, 1648.

"4. There was a petition brought in and attest by foure men from Ouldham

against the validity of the election of Elders at Ouldham.

"The hearings of the business was deferred till the next Classis.

"5. In the meantime two Ministers are desired to meet and hear the differences among the Members of the congregation, and compose the differences amongst them, and give account what they do therein the next Classis.

"Mr. Angier and Mr. Harrison are desired to be the Ministers.

"10. Ordered publicke notice bee given in the Parish Church of Prestwich, that Mr. Furnesse havinge a call to Bury, desireth dismission from the Classis from Prestwich, they are to come in to shew cause to the contrary, if they have cause.

"The 25th Meetinge at Manchester, the 7th October, 1648.

"2. There came some of the congregation of Rostourne, and declared that they were desirous to have Mr. Martindale to be there Minister at Rostourne aforesaid, and how with them desired Ordination from this Classis; they tendered a certificate to manifest his call to that place under the hands of above 200 of the said congregation. Hee delivered in a certificate of his age, that hee was 29 years of age; and hee brought likewise a certificate that hee had taken the nationall covenant. Hee was admitted to examination to the end the Classis might receive satisfaction of his fitness for the Ministry, and so might certifie the same to the Committee above, to the end his civil right may be cleared to Rostourne aforesaid; hee was approved so far as hee was proceeded with in his examination.

"6. Mr. Anthonie Allen came to the Classis, and brought a presentation from the patron at Oulton, and satisfied the Classis of the vacancie of the place at Oulton; hee is admitted to examination, and approved so far as hee was proceeded with in examination.

"7. Mr. Joseph Kellett came out of Nottinghamshire to desire ordination; hee brought certificate of his call to Hanton, neare Newark, affirmed he was Batchelour in Arts, brought testimonie of his good life and conversation and fitness for the Ministry, was admitted to examination, and approved soe far as was proceeded with in his examination.

"8. Mr. Thomas Fowler came out of the countie of Debie," &c. same as last minute, *mutatis mutandis*.

"The question given to Mr. Kellett, —An sint distincti ordines Presbiteron. Affirm.

"The question given to Mr. Fowler, —An Presbiteri sint ejusdem ordinis. Affirm.

"The question given to Mr. Martindale, —An licet more privato in ecclesiis constituta publico concionare. Neg.

"The question given to Mr. Allen, —An gratia salubritatis possit amitti. Neg.

"9. Those of the congregation of Ouldham that had petitioned against the election of Elders at Ouldham, were appointed to bring in there exceptions, if they have any more than are in there petition, the next Classis.

"10. There is noe cause shewed by any of the congregation of Prestwich to hinder Mr. Furness his dismission from that place.

"11. This day there was a petition preferred to this Classis from manie of the parishioners of Prestwich, taking notice of Mr. Furnesse intention to remove from thence; and desiringe no Minister may be placed there without the consent of the major part of the parishioners.

"It was agreed to give them answer, that the Classis hath taken there petition into consideration, and will give them due and meete satisfaction accordinge to there desire.

"The 26th Meetinge at Manchester, the 21^o November, 1648.

"2. There appeared divers of the parishioners of Rostourne delivered a writings unto which there names were subscribed, and by such as were there present attested, and subscribed by a publicke notarie, as they said, who was present and attested it, wherein they objected against Mr. Martindale's ordination.

"3. It was resolved not to proceed to ordaine the said Mr. Martindale to Rostourne, till the tytle he had to the place was cleared.

"4. Mr. Anthonie Allen, Mr. Joseph Kellett, Mr. Thomas Fewter, did all bringe in there thesis, and disputed, and were approved, and resolved to proceede to ordayne them.

"The 27th Meetinge at Manchester, 19th December, 1648.

"4. The parishioners of Ouldham were appointed to produce witnesses to prove there exceptions against the election of Elders at Ouldham the next Classis."

N.B. A similar minute is registered under the next Meetinge.

"The 28th Meetinge at Manchester, 6th Januarie, 1648.

"6. Ewan Clarke, by generall consent of the Classis, is appointed, pro tempore; for their Register. And Mr. Hoffinworth entreated to overlooke and to have an eye upon him.

"Mr. Birch, schoolmaster, at Prestwich, is by the Elders thereof to be appointed to appeare at the next Classis.

Meetings at Manchester, for baptizing children, and for making clandestine marriages.

"The 20th Meeting at Manchester, February 12, 1648.

"None of the Elders of Flinton appeared."

This minute is entered in the Register of several former Meetings.

"2. There appeared severall other Eldershipps to the number appointed for a Classe.

"3. The generalltie of the people of Newton did appeare before this Classe, and there did declare their willingness to have Mr. John Walker to bee there Minister.

"4. Mr. John Walker appointed to preach the next Classicall Meetinge, at Manchester, being the 13th of March next.

"5. Mr. Dury hath beene examined in Logicke, Phisicks, Ethics, Metaphisicks, Greeke and Hebræe.

"6. Mr. Birch, schoolmaster, at Prestwich is once more to be advertised by the Elders there, to appeare before this Classe for baptizing children privately without order, and to appeare upon Tuseday the 13th of March next.

"9. It is ordered, that the Elders elected for Ouldham come in the next Classe to bee examined in point of knowledge, and that the said Elders elected have notice of it publickely in the said congregation.

"The 30th Meetinge at Manchester, March 13th, 1648.

"2. This Classe have rendred thanks to Mr. John Walker for his paines in preaching before the said Classe.

"4. Agreed that the exhortation from the Provinciaill Assemblie be reade in everie congregation within this Classis the next Lord's Day, beinge the 18th of March instant.

"7. A warrant to bee drawne up to bringe in the witnesses to testifie what they can against Mr. Birch, schoolmaster, at Prestwich, for private baptizinge of children, and makinge clandestine marriages.

"8. Agreed that there bee a solemne day of humiliation to be kept at Manchester, upon the grounds and reasons in a petition presented to us by some of the well-affected in Manchester.

"At the first Classe withiu the province of the Countie of Lancaster, April 10th, 1649.

"A copie of a warrant for Mr. Birch, schoolmaster, at Prestwich.

"Forasmuch as Mr. Birch, schoolemaster, at Prestwich, beinge not approved by this Classe for the exercisinge

of anie part of the Ministeriall function within these bounds, hath beene heretofore admonished for baptizinge of children, and hath contemned their order; whose offence herein is further aggravated by his baptizinge in private contrary to the directorie, and hath beene proved before them by oath; and havinge alsoe beene divers tymes sumoned to appeare before this Classe, has refused to make due appearance, these are therefore publickly to give notice to your congregation at Prestwich, that the said Mr. Birch is prohibited by this Classe to baptize anie children either publickly or privately, or to exercise anie other parte of the Ministeriall function. And these are further to give notice to the said Mr. Birch, so appeare before this Classe at the next Meetinge at Manchester, the 8th day of May, or otherwise they must proceede to the further censure of him for his severall contempts, and makinge clandestine marriages, whereof there are complaints made unto us."

Your readers will perceive that the change of the date of the year in the Register is made in April.

In my selections from the Register, though many items, by no means devoid of interest, have been necessarily omitted, to the best of my judgment I have given the preference to those which appeared most generally interesting. Perhaps I may be thought to give too much rather than too little; or more probably in this, as in almost every thing else, different tastes will decide differently. I shall be guided by any hint which you, Mr. Editor, may deem necessary.

My next communication I intend to contain the Resolutions of the "Provinciaill Synod at Preston," being in number forty-three.

W. J.

P. S. Allow me in a few words to correct an error, probably of the press, in Dr. Carpenter's Examination of Magee's Charges. In a note in the 5th page, Dr. C. ascribes what he is pleased to designate "An able Letter on the Atonement," to G. of Manchester. It ought to be J. of Manchester, the latter of the initials subscribed above.

Exeter,

January 15, 1822.

Sir,
THE insertion of three harmless letters from the Illinois, in the

Number for October, 1820, Vol. XV. pp. 606—609, has been made the pretext for a very heavy charge against the *Monthly Repository*. It is preferred by a Constant Reader and Occasional Contributor to the *Christian Observer*, in the Number for November, 1821, Vol. XX. p. 690, under the signature of T. P. His letter is without date, but says, "were the month to pass away without bringing to my door its Number of the *Christian Observer*, I should feel as though that month had lost a day of sunshine." He adds, "It happened, *not long since*, that my favourite pamphlet found its way to me in company with a number of the *Monthly Repository*. I am *no reader of the latter production*; but my bookseller observing in it some private letters, from a family to which *I am related*, now residing in the Illinois State, North America, sent it for my perusal."

T. P. describes himself, moreover, as "residing in a small town at a great distance from the metropolis." He is of opinion the said letters should not have been published without the permission of the *writers*. Adding, "This liberty, however, if not justifiable, loses its fainter hue of enormity, when compared with the attacks on *public opinion*, for which the *Monthly Repository* is *so justly celebrated*." As he is "*no reader*" of this work, though his censure is intended to convey no slight hue of enormity, it seems as if T. P. judged it not from examination, but *from report*. He should have been more careful to avoid even the appearance of "defamation and detraction," against which the Society of Friends, of which I suppose he is a member, give salutary cautions, and profess to bear a religious testimony. He should also have considered, that an attack "on public opinion," may be sometimes not only innocent, but useful and commendable. The writers of the New Testament attacked it boldly and with great effect, as faithful witnesses and servants of their Lord and Master.

T. P. does not think he is "wholly ignorant of the channel through which those letters found their way to publication," or of "*one of the motives for printing them*," viz. "to catch the little, quiet, undisputing brother-

hood, called Quakers—in the comprehensive fraternal embrace" of the Unitarians. This, he thinks, has of late "been a favourite design with them. And as those letters from the Illinois were written in the style and language" of the Quakers, he says, "it would seem to the *undiscerning public* to corroborate this claim to association."

Yet I think the public are not so blind as this attack of T. P. supposes, for not one word do those letters contain respecting Unitarians, or *any of their distinguishing doctrines*. "This error, however," adds he, "can only operate on minds totally unacquainted with the opinions, *feelings and worship of the Quakers*." It should, therefore, seem, if his object was to correct the error into which the style of his relatives had led your readers, that he should have addressed you on the subject, not the Editor of the *Christian Observer*. His next sentence may, however, explain why he did not, though he fancies you have fewer readers among Friends than the latter work, and being otherwise curious, I shall give it entire. He says, "As this people have found their happiness *materially guarded*, by avoiding, as much as possible, all disputes on theological questions, I am not going to drag them into the arena of controversy. But I cannot *apprehend any danger*, from throwing into the pages of the *Christian Observer* (for no periodical work is *so much read*, or so well received by them) a passage I have lately met with, which I think explains *their feelings on certain points of difficulty*, in a manner that places them at an immense distance from the *hardy Unitarian*;" a character as little alarmed at controversy, as any he could have mentioned, because it is not apt to build on the sand of human invention, but "on that foundation which cannot be moved."

The document T. P. quotes for the above purpose, is not from Penn's "Sandy Foundation Shaken," or any other approved work of the early Friends, but from "Dr. Waterland's controversy with Dr. Clarke," as cited "in a letter from Edward Nares to Francis Stone," two entire strangers to me. This quotation informs us,

"The first Christians easily believed that the Father, Son and Holy Ghost, in whose name they were baptized, and whom they worshiped, were equally divine; without troubling themselves about the manner of it, or the reconciling it with the belief in one God." It is much easier to make these assertions than to prove them.

If, as Archdeacon Blackburne observes, we read the supposed baptismal form, Matt. xxviii. 19, as follows, "Go ye, therefore, and disciple all nations (baptizing them) into the name of the Father, and of the Son, and of the Holy Ghost;" there is not a single tittle altered in the text of the Evangelist, save in the pointing; and yet a very material alteration of the sense of the passage obtained, which makes the two Evangelists [Matthew and Luke] perfectly consistent with each other. For as the passage stands above, explained by the parenthesis, the command to baptize refers to no particular form at all, and leaves us to suppose, what was certainly the truth of the matter, that the apostles being already well acquainted with the form used in the baptism of Jesus, it was quite superfluous to enjoin it here.

St. John tells us expressly, chap. iv. 2, that the disciples of Jesus made and baptized other disciples to their Master, and these not a few. This is a sufficient proof without any other, that the apostles of Christ were well versed in the form of baptism prescribed by our Saviour; upon which account the repetition of it in this solemn manner, is one of the last things one would look for in this particular passage.

The Archdeacon, I need hardly add, was of opinion that the words in question contain "no baptismal form at all." Works, I. xxvi. Appendix B. Barclay, in his Quakerism confirmed, says, "That the apostles used the words Father, Son and Holy Ghost, when they baptized, cannot be proved; far less used they the word Trinity, which was not invented [till] long after the apostles' days." Works, III. 139. And, accordingly, he is entirely silent on that doctrine in his "Apology for the true Christian Divinity," which he of course thought might well do without it. The Quakers have always

held that the above text has no relation whatever to water baptism.

Dr. Waterland, as quoted by T. P., adds, "Probably these plain, honest Christians believed every person to be God, and yet but one God." This is oddly enough called "the artless simplicity of the primitive Christians," of which, however, the New Testament, the only, or at least the most authentic record of their faith, affords not even the slightest evidence. "It seems they troubled not their heads with any nice speculations about the modus of it, till prying and pretending men came to start difficulties, and raise scruples and make disturbances; and then," adds the Doctor, "it was necessary to guard," not the purity and simplicity of the apostolic faith, as expressed in Scripture, but "the faith of the church," in new notions which required new terms "against such cavils and impertinencies as began to threaten it."

How did the church act in this difficulty, as T. P. confesses it still is, to reconcile the doctrine of the Divine Unity, with that which he holds the common doctrine of the Trinity? His oracle, Dr. Waterland, says, "Philosophy and metaphysics were called in to its assistance, but not till heretics had shewn the way, and made it in a manner necessary for the Catholics to encounter them with their own weapons."

This is, in other words, to say the Catholics adopted heretical language. I confess there is too much truth in this, whether they or others first set so bad an example. "Some new terms and particular applications came in by this means, that such as had a mind to corrupt or destroy the faith" aforesaid, "might be defeated in their purposes; but after the heretics had invidiously represented the Catholics as asserting a division," by the new terms they had adopted in speaking of the one true God, instead of those used by the sacred writers, and by their Lord and Master, "it was high time," says the Doctor, "for the Catholics to resent the injury, and deny," not disprove, "the charge." He adds, "There was no occasion for mentioning of three hypostases, till such as Praxeas, Noetus and Sabellius, had pretended to make one hypostasis

an article of faith," which he calls very properly "their prime position." "The *ipse* itself," he says, "might have been spared, at least out of the creeds, had not a fraudulent abuse of good words brought matters to that pass, that the Catholic faith was in danger of being lost, even under Catholic language."

Such is the substance of T. P.'s quotation, of which he says, "The point I aim at is this—to refer the reader to the simple view of the full and supreme divinity of the Father, the Son, and the Holy Ghost, ascribed by Dr. Waterland to the apostles and the primitive Christians; for precisely the same view is taken of this high doctrine by the Quakers in the present day; a view, which is greatly confirmed by their almost exclusive use of the Sacred Scriptures as the fountain of their doctrines."

If T. P. has done the Quakers justice, I must say that on this point the Unitarians have greatly the advantage of them, for the Scriptures are not merely "almost," but the sole fountain of their doctrines. Freely admitting T. P.'s right to profess his own faith in any words he may choose for himself, or adopt from any writer, ancient or modern, I must demur to his competency to speak in such positive terms of the faith of the Quakers, even "in the present day;" amongst whom, perhaps, I have had as large an acquaintance as himself, and at least equal, if not better opportunities of knowing their sentiments, and how very generally the most strict amongst them of every class, *even when closely pressed*, refuse to admit in any sense whatever, any distinction of persons in the Deity. I have also read many of the writings of their best and most approved authors, none of whom, so far as I know, ever professed to hold that doctrine. William Penn said, very truly, in his *Sandy Foundation Shaken*, for writing and publishing which, being a notable attack on "public opinion," he was persecuted by his enemies, but applauded by his friends the Quakers, with remarkable unanimity, that "the Scriptures undeniably prove that ONE is God, and God only is that only ONE; therefore he cannot be divided into or sub-sist" says he, "in an holy THREE,

or THREE distinct and separate holy ones."

In pointing out "the absurdities that unavoidably follow the comparison of—the vulgar doctrine of Satisfaction, being dependent upon the second person of the Trinity," he even describes "Jesus Christ as a *finite and impotent creature*," without reference to the unscriptural notion of two natures, and his God and Father as "the infinite and omnipotent Creator." I am aware that some of their approved authors have sometimes used mystical language on the subject, as nearly approaching the present standard of reputed orthodoxy, as Sabellians have long ago employed, but I know of only one writer amongst them who has gone so far as T. P., and that is the author, whom I much esteem, of a work published in 1813, by Wm. Phillips, London, and entitled "Remarks suggested by the Perusal of a 'Portraiture of Primitive Quakerism, by William Penn; with a Modern Sketch of Reputed Orthodoxy,' &c., by Thomas Prichard."

The Portraiture is reviewed in your journal for 1812 (VII. 523). The remarks on it have, I believe, not come under your notice. The greater part of the pamphlet consists of a republication of another tract of Penn's, which was more to the Editor's taste than the Portraiture, the readers of which he describes as "introduced to this amiable writer, *only through the medium of Unitarian quotation*." Whereas, it must be confessed, the other tract is rather strongly tinged with Sabellianism, but with nothing like "the common doctrine of the Trinity," without which he considered the Quakers as consigned "to the invidious condition of the bat in the fable, neither bird nor beast, with all its pernicious consequences." Yet he tells his readers, that Penn's *Sandy Foundation Shaken*, or the above Portraiture, "professes to attack *all* that is of mere human authority and invention in the tenets that relate to the Trinity, imputed righteousness, and the satisfaction and atonement made by Christ." The author considered the whole as founded on the sand, and tells us he "endeavoured a *total excoriation* of those cardinal points, and chief doctrines so firmly believed,

and continually imposed for articles of Christian faith."

T. P. concludes his letter to the Editor of the Christian Observer by saying, "So strong is my desire to detach the Quakers from that identity with the Unitarians, under which some mistaken minds regard them, that I may perhaps feel rather gratified than hurt at any consequences that may result from the general diffusion of this knowledge, that their tenets are at an irreconcilable variance. T. P." The Editors, in a courteous P. S., say "T. P. will find a letter in our Vol. for 1819, p. 582, signed Samuel Fennel, containing a *similar complaint* against the Monthly Repository, and a defence of the Society of Friends from the charge of Socinianism."

In this letter S. F. does, indeed, repeat his totally groundless charge against you. [XIV. 400.] As to his defence of Friends, he has indeed shewn, that the Quakers had not wholly discarded the term Trinity. Directly after his quotation, abruptly ending with an "&c.," Penn adds, "But they are very tender of quitting Scripture terms and phrases for Schoolmen's, such as *distinct and separate persons*, and subsistences, &c. are, from whence people are apt to entertain *gross ideas and notions* of the Father, Son and Holy Ghost."

I would willingly remove T. P.'s painful but groundless apprehension, that it is a favourite design with the Unitarians to identify "their tenets" with those of the Quakers, farther than they actually approximate. They can have no motive to do this. He does not seem to be aware, that from the time of Sabellius, those who "say nothing of three hypostases [or persons] but keep to one," in expressing their belief in God, have always been considered by the reputedly orthodox, as nearly allied to the Unitarians, notwithstanding their occasional use, like the Quakers, of obscure, ambiguous or semi-orthodox language.

He has, I own, completely absolved himself from the imputation, but before he again asserts "that the Quakers have precisely the same view of this high doctrine" as himself, I recommend him to make farther inquiry, lest he should mistakenly represent them as forsaking generally or collectively, the authentic testimony of

scriptural revelation on this point of primary importance, and teaching, in its stead, for doctrine, the inventions of men.

THOMAS FOSTER.

SIR,
I HAVE several times endeavoured to procure from the booksellers, Yates's "Sequel" to his "Vindication of Unitarianism:" but the answer is uniformly the same—*out of print*. Now, Sir, as the theological critic in the British Quarterly Review, with a meanness of dissimulation which, I suppose, he would excuse by the convenient subterfuge of inherent moral incapacity, has sunk upon his readers the existence of this tract, although incidentally he betrays his knowledge of it, and as the great advocate of tritheism and vicarious righteousness himself, Dr. Wardlaw continues with unabashed ostentation to re-advertise in the Newspapers his "Unitarianism incapable of Vindication," may I ask why the "Sequel" is not reprinted? If the able author himself be unwilling to risk the expense, (though I should have thought the sale of the first edition a guarantee for the success of the undertaking,) why is not this tract, which so calmly and rationally exposes the hollow blustering pretensions of the orthodox school, reprinted and liberally re-advertised at the expense of the society?

Let me take this opportunity of suggesting also the expediency of reprinting in a separate tract, and at a cheap rate, the excellent and learned Dr. Lardner's "Posthumous Discourses on the Trinity," which appear to state the respective grounds of the Trinitarian, Arian and Unitarian doctrine, with a plainness, comprehension and acumen, calculated to make a strong, popular impression, and, at the same time, to remove much of the prejudice existing against the simplicity of the ancient faith in minds pre-occupied by college theology; and to awaken serious doubts whether "the things which they have learned" be in reality "sound doctrine." This little publication is further needed as a set-off against the affectedly impartial, but really dogmatic and bigoted, not to say insidious, statement of Dean Tucker; entitled a "Brief and Dispassionate View of the Difficulties

attending the Trinitarian, Arian and Socinian Systems," to which it forms no less striking a contrast in force, than in fairness of reasoning.

PROSELYTUS.

SIR,

Feb. 15, 1822.

IN the last Volume of the Repository, p. 354, your ingenious and learned correspondent, Dr. Jones, animadverted upon my having said that "the New Testament disciples of Jesus were not ashamed or afraid to own 'that worthy name by which they were called,'" He conceives me chargeable with "a total inattention to the fact." He has not made it evident what "fact" he adverts to; but we cannot be mistaken if we understand him as referring to one, or more probably to both, of the statements which immediately follow: "that all the Jewish converts considered Christianity and Judaism as the self-same religion;" and "that the name *Christians* was given the disciples by their enemies as a term of reproach: and that, for this reason, the apostles and the converts made by them declined the use of it."

Neither of these assertions can I regard as "beyond controversy;" and I do seriously think that strong objections lie against them both. Nor do I perceive that Dr. Jones has replied to the remarks which I proposed upon his sentiment, (I comply with his wish in not calling it *hypothesis*;) that Philo and Josephus were Christians. (*Script. Test.* I. 449, 450.) Till those remarks are distinctly met, I do not feel myself called upon to embark anew in the dispute. My only object at present is to say, that Dr. Jones has misapprehended the point of my reference. Perhaps I did not express myself with due explicitness: but the citation of James ii. 7, I had supposed would have prevented any misconception. By the "worthy name" I did not mean exclusively the appellation *Christian*, as my respected friend takes it; but the name *Jesus*, or the official designation *Christ*, as well as the term *Christian*: and to that name or designation the allusion was principally intended. My argument was, that had Philo and Josephus, and the persons whom they speak of as having embraced Judaism, been really Christians, there would not have been the

deep silence which reigns through the writings of the former, upon the name and history of Jesus the CHRIST, nor would the alleged Heathen converts have avoided the being distinguished as *disciples of Jesus*, or *Christians*. It is, indeed, not improbable that the appellative *Christian* was first applied to the followers of Jesus by their opponents; and that, according to a prevalent association of idea with Latin adjectives in *anus* denoting party, the new term might have a discreditable appearance. But it is worthy of observation, that this term was invented and brought into use with reference to the first *Gentile* church, and at the time when the right of Gentiles to the blessings and privileges of the gospel, without being subjected to circumcision or any other Judaical observance, was established by apostolical authority. Thus there was, *primâ facie*, some reason why converts from Heathenism to the religion of Jesus should have been the more eminently called Christians. If the name had an unfriendly origin, it would soon, according to the common principles of human nature, cease to convey an unwelcome association, and would be accepted and gloried in as a badge of honour. About eighteen years after, we find the apostle Peter writing thus: "If any one of you suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." 1 Peter iv. 16.

It can scarcely be necessary for me to add, that the argument is not nullified by the passage which has been sometimes called the testimony of Josephus to Christ; for it appears to me very satisfactorily shewn by Lardner and others, that the passage is spurious.

March 9.

Unavoidable hindrances prevented my finishing this letter in time for the last month. I proceed to Dr. Jones's critical and doctrinal remarks on Phil. ii. 6—8, in pp. 535, &c. of your last volume.

(1.) He asserts "that *καὶ Θεὸς* is a parallelism with *ἐν μορφῇ Θεοῦ*, and is but a varied expression of the same idea." This appears to me to be imputing to the apostle an absolute tautology. If the two terms are synonymous, each of them may be put = *a*; then the apostle will be made to say,

"Being a, he deemed it not a thing to be grasped at to be a."

(2.) On the meaning *see* *Obs.*, it would be unreasonable to ask you to reprint the reasons and the authorities from Greek writers, especially the Septuagint, which are adduced in the Script. Test. (U. 385—402, 414, 415) to support the interpretation of the phrase which the evidence of the case appears to me to warrant. Those who are sufficiently interested in the question to take the trouble of the examination, will, perhaps, do me the favour to weigh my arguments before they reject my interpretation.

(3.) To Dr. J.'s mode of supplying the ellipsis which he supposes the passage to require, I feel no objection: nor does it militate against the doctrine of the Deity of Christ, except upon the assumption of what we most earnestly protest against, that, in holding that doctrine, we suppose that the death of Jesus was the death of Jehovah. That doctrine attributes to the Lord and Redeemer of mankind, not only THE DIVINE NATURE with all its essential perfections, but also the human nature with all its proper qualities.

(4.) I must likewise protest against Dr. J.'s seeming to impute to me the opinion "that God has any form, or that form and nature have here the same meaning." To which assumption he adds, "In this confusion, gross and palpable as it is, is founded the interpretation put upon this passage by the orthodox divines." What I had said concerning the use of *μορφή* in this passage was to this purport: that the word "can be understood of the Divine Being only in the way of an imperfect analogy. As the visible and tangible figure of a sensible object is, in ordinary cases, the chief property, and frequently the only one, by which we know the object and distinguish it from others; so, that part of what may be known of God, (Rom. i. 19,) that which distinguishes him from all other objects of our mental apprehension, may thus, allusively and analogically, be called the form of God. Therefore, dropping the figure, the notion is evidently that of specific difference, or essential and distinguishing properties. It might, I conceive, be unexceptionably ex-

pressed by the phrase, "*The characteristics of God.*"

(5.) Of a passage of Josephus, adduced as an instance of this analogical sense of *μορφή*, my respected friend affirms, "This is said in reference to the Greeks, who represented their gods under material images; and the object of the writer is to set aside that superstitious practice. His words are to this effect: 'God is not in the least visible in form; it is, therefore, most absurd to represent him under forms that are visible.'"

The passage in question is a part of a long and interesting recital, in the style of just panegyric, of the religion, laws and manners of the Jews. The paragraph from which a small part only, for the sake of brevity, was cited in the Script. Test., is as follows: "God, the all-perfect and blessed, possesses all things, himself sufficient to himself and to all other beings, the beginning and the midst, and the end of all. He, though displayed by his works and his kindnesses, and more manifest than any other being whatever, yet, as to his nature [literally form] and greatness, is the most remote from our view. All material substance, even the most valuable, compared to his image, is worthless: and all art is incompetent to the conception of an imitation. We can neither conceive, nor is it lawful to imagine, any thing as a resemblance to him. We see his works; the light, the heaven, the earth, the sun and moon, the waters, the generations of animals, and the productions of vegetation. These hath God made, not with hands, not with labours, not needing any assistants; but, by the mere act of his will determining these good things, they instantly came into existence, good according to his design. Him we all ought to follow, and serve by the practice of virtue; for this is the holiest manner of serving God." The reader will judge, whether it is the more probable that Josephus here uses *μορφή* in the sense of those who formed corporal ideas of the Supreme Being, or to denote the characteristic and spiritual properties (the metaphysical form) of that Infinite Nature. Other and not contemptible evidence for this sense, may be seen in Elsner, (*Obs. in N. T.* II. 241,) and it is un-

questionable that the Greek fathers, who were likely to understand their native language, took *μορφή*, as here used by the apostle, to signify *φύσις* and *ουσία*. "As the form of a servant," says Chrysostom, "signifies no other than real and perfect man, so the form of God signifies no other than God." See *Suiceri Thesaur.* II. 377, 378. If there be any propriety in explaining the phraseology of the New Testament by the use of terms among the followers of Aristotle, "it is unquestionable," says the learned and pious Sir Richard Ellys, (*Fortuita Sacra*, p. 189,) "that with them *μορφή* was used to signify to *εἶναι τινα*, that which constitutes the essence of a subject. I venture, therefore, still to think that Schleusner, in giving this interpretation, had a little more reason on his side than that "he might as well have said that *white* may mean *black*."

"The form of a slave," says my learned friend, "means the death of a slave." That the apostle, in using the expression *form of a servant* or *slave*, had no reference at all to "the death of the cross" which he so soon after mentions, I by no means affirm: but that this was the single circumstance comprised in the allusion, does not appear probable. The frequent use of *δούλος* in the New Testament, in various moral significations, suggests a more extensive application of the ideas of servitude to the circumstances of the Lord Jesus. See John xiii. 16, xv. 20, and the numerous passages in which the apostles and Christians in general are called servants of God, or of Christ; while, on the other hand, wicked men are represented as the servants or slaves of sin. In the whole view of the case, there appears to me most evidence that our Lord's "taking the form of a servant" denotes his submission, in his assumed human nature, to "the characteristics of that servitude and dishonour which sin has inflicted upon our nature, and upon all our circumstances in the present state; that which is called in Scripture (*ἡ δουλεία της φθορας*) 'the bondage, servitude, or slavery of corruption.'" (*Script. Test.* II. 410.)

Dr. Jones is equally confident that "a form of God can only mean a divine or splendid form:" and he has

no hesitation in regarding the expression as an allusion to the transfiguration of Jesus, on the mountain, where "he assumed an appearance bright as the sun, and was seen to converse with Moses and Elias;" and that, from this magnificent appearance, Peter eagerly conceived the hope of Christ's evading his predicted sufferings and death. The Doctor has depicted the scene with great ingenuity and pathos. On the opinion, I beg leave to remark:

1. That the allusion supposed rests only upon conjectural grounds.

2. That, had it been intended by Paul, it is reasonable to think that he would have made his allusion more definite, as Peter did in referring to the very transaction: 2 Pet. i. 18.

3. That the tense of *παρῶν* does not well agree with the supposition of reference to a single past fact, while it properly comports with the idea of a state or habit. Had the former been the object of reference, the proper form of the participle would have been *παρῆς*.

4. That, if the allusion were admitted, a believer in the proper Deity of the Saviour might reasonably contend that the "form of God" most naturally and justly expresses some manifestation, by the symbol of a visible brightness exceeding that of the most magnificent objects in nature, and probably similar to the representations made to Moses and others of the prophets, of that Divine Nature and Perfection which he believes, on other and independent grounds, that the Scriptures ascribe to Christ.

(6.) Dr. Jones, whose soul is filled with the enthusiasm imbibed from his familiarity with Grecian poetry and eloquence, declares his "unspeakable pleasure" in disclosing to the world his discovery that this passage of the Epistle to the Philippians contains allusions to Aristotle's Hymn to Virtue. I must, however, confess that my duller powers of perception cannot see clearly the evidence of this discovery. The resemblances appear to me to be faint and precarious. Indeed, if I am not mistaken, much closer coincidences of both thought and expression often occur to men of reading, in authors of widely different ages and nations, and of whom it is certain that neither could have received

the hint from the other. I am well aware of the "obscurity" which, as Mr. Locke remarks, has been "unavoidably brought upon the writings of men who have lived in remote ages and different countries,"—"wherein the speakers and writers had very different notions, tempers, customs, ornaments, and figures of speech, every one of which influenced the signification of their words then, though to us now they are lost and unknown,"—so that "it would become us to be charitable one to another, in our interpretation or misunderstanding of ancient writings." (*Ess. Hum. Und.* Book III. ch ix. § 10, 22.) I do not therefore take upon me absolutely to contradict the supposition of an infamous concealed meaning in this celebrated little poem; but I own that it appears to me altogether improbable, and that I am disposed to regard the revolting imputation upon the philosopher and the unfortunate ruler of Atarneus, as a calumny. The charge of impiety, brought by an obscure person against Aristotle, appears to have referred solely to his having been in the habit of singing this hymn, in honour of the memory of his murdered friend, patron and relative, though it was deemed a Pæan, and, consequently, was considered as an affront to Apollo: very unreasonably, for a Pæan was *et hominum et deorum laudes*, and was not restricted to its primary application. Athenæus, however, maintains that it is not a Pæan, but a Scolion. In no part of this little production is *Hermias* said, or so far as I can perceive implied, to be "invested with a form splendid as the sun;" and *μορφή* is applied, not to him, but to *Virtue*. The supposed parallelism of *ἀπρὸς ἥλιον* and *θρηναία* is not very close, and is at least too weak a circumstance on which to build the belief of an allusion: for more striking coincidences are often to be found, where no design of reference could have existed. As for the honour which the poet sings as conferred by the Muses upon the patron of letters and victim of Persian treachery, the idea is so common to the classic poets that I cannot see any propriety in taking it as the correlative of the apostle's doctrine of the exaltation of Jesus. The enumeration of persons or things

"in heaven, and on earth, and under the earth," is, I conceive, nothing more than a Jewish idiomatical expression to denote the whole created universe. The same phraseology, with an unimportant variation, occurs in Rev. v. 3, 13; where surely no one will dream of an allusion to the Heathen gods, daemons and heroes. We are, therefore, under no necessity of accepting Dr. Jones's alternative, either that the apostle is treading in the steps of Aristotle, or that his language "might be deemed the rant of a mystagogue."

But, to form a proper judgment upon Dr. Jones's opinion, it is necessary to have the whole hymn in view. Your learned readers are probably well acquainted with this beautiful little poem. Those who are not, will find it in Stobæus, in Athenæus, in Diogenes Laërtius, in the first volume of Brunck's Anthology, and in other collections. For the sake of readers who have not the opportunity of consulting any of those authorities, and as the poem is very short, I subjoin a literal translation.

"Virtue, thou object of severe labour to our mortal race, fairest (*θρηναία*) acquisition in life! For thy (*μορφή*) beauty, O virgin, even to die, or to undergo glowing, unwearied toils, is in Greece an envied destiny. Such immortal fruit thou castest into the mind, nobler than riches or ancestors, or gentle sleep. For thy sake; Hercules the child of Jove, and the sons of Leda, bore their many toils, eagerly pursuing (*αγριώτας*, hunting; chasing, which accounts for the use of *θρηναία*) thine excellence. From desire of thee, Achilles and Ajax went to the abodes of the dead. For the sake of thy friendly (*μορφή*) form, the favourite of Atarneus widowed the rays of the sun: thus, for his deeds, renowned in song. And the Muses, daughters of Memory, will advance him to immortality, as they celebrate the glory of Jove, the guardian of the hospitable; and [celebrate] the recompence of constant friendship."

[“Widowed the rays of the sun.” I follow Brunck, Buhle, and Schweighäuser in reading *αἰνῶς*. Dr. Jones prefers the genitive singular *αἰνῶς*, as was given by the older editors. But this requires a harsh ellipsis, and

would convey the idea that Hiermeias committed suicide, instead of the fact that he was most perfidiously betrayed and cruelly put to death. The former reading not only gives a more regular and natural construction, but it also preserves the consistency of the imagery. To be dear to Apollo and the Muses was a common classical compliment: and in conformity with it, the murdered protector of science and its votaries is described as, by his untimely and disastrous death, causing "the rays," the offspring, "of the sun," to mourn as widows for him; while the Muses, the children of Memory, do their part to perpetuate his honour. *Χρως* properly signifies, *to reduce to the condition of widowhood.*]

I now submit it to the judgment of candid and competent scholars, whether the interpretation of Phil. ii. 6—8, proposed in the *Scripture Testimony*, has been overthrown by the learned, ingenious and able, but I humbly think untenable, animadversions of Dr. Jones. A single observation more you will indulge me briefly to make.

(7.) The Doctor, in his conclusion, says, "The above passage is justly regarded as one of the strongest in favour of this doctrine;" that is, the doctrine of a divine nature in the person of the Christ: and he represents it as "that fortress which he [Paul] is said to have erected in support of the orthodox faith." Now, I beg leave to rejoice that I have by no means represented this passage as supplying the strongest, or one of the strongest, arguments in favour of the doctrine which appears to me to be contained in the Scriptures. It appears to me to recognize that doctrine in a very sufficient and decided manner; but I should not hold it forth as ranking among the most cogent of detached evidences. Indeed the great strength of the proof in favour of that sentiment lies, to my apprehension, in the variety, frequency and constancy of the modes by which it is involved, implied and incidentally assumed, as well as directly asserted in the great and only rule of faith. It seems to me to be rather an idle inquiry whether this argument or that, in a given case, is separately the strongest. The question for a rational man is whether the arguments, whatever may be their

isolated form, are constructed of solid materials, and whether their total amount be sufficient to establish the proposition.

J. P. SMITH.

Clapton,
February 10, 1822.

SIR,
THE learned author of "The Scripture Testimony" with, I hope, excuse me if I hazard a remark on the representations in his letter (p. 37). *Benevolus*, to whom, so far as I know, I am an entire stranger, must, I think, have received more satisfaction, could it have been shewn that his "citations" would not merely be "painful and offensive" to a guarded polemic like Dr. Owen, (p. 38,) or to a modern liberal scholar, such as my justly-respected acquaintance, in whose hands a *Trinity*, as Burke profligately said of courtly vice, may at length become almost harmless, "by losing all its grossness," but that those "citations" had pained and offended the contemporaries and in other respects the admirers of the writers and preachers from whom *Benevolus* made his selections.

A Protestant would not be contented to represent *Transubstantiation* as described by such a Roman Catholic as the late Dr. Geddes. Thus my friend Mr. Belsham had, I conceive, a clear right to turn from the qualified language of cautious disputants, and to assume, as "the orthodox doctrine," the popular representations; among which appears prominent "the incarceration of the Creator of the world, in the body of a helpless, puling infant." Proceeding downwards from the pious *father*, whose marvellous faith produced the exclamation, *credo quia impossibile est*, we find "the infant-deity" (which, according to Watts, the *reason*, but, as I should say, the *religion* of Locke could not bear) adored for ages by the people, as a *mystery*, without such worship appearing to have excited any censure from their more learned instructors, whether *Papal* or *Protestant*, who would, indeed, have hazarded their own reputation for orthodoxy, had they ventured to teach the people that their *mystery* was an *absurdity*, and especially to be rejected as "painful and offensive to a very high degree."

The author of "the Scripture Testimony" has very justly characterized some of Dr. Watts's Hymns, with which, indeed, there is reason to believe, no one was, at length, less satisfied than the pious poet himself. Yet those hymns, connected with their repeated republication for general use, even down to the present day, form a host in support of Mr. Belsham's representation of "the orthodox doctrine." Nor should it be forgotten, that the *Psalms*, a later composition of the pious author, and containing, comparatively, few passages offensive to any Christian, were, as is well known, slowly admitted to a competition with the *Hymns*, which in some *orthodox* congregations still maintain their ascendancy.

But the principal, though a very large use of those pious compositions, has not been, I apprehend, in public worship. With a most laudable design of worthily occupying intervals of leisure, and forming a devout Christian temper, the Hymn-book of Watts, always republished in an *uncastigated* form, has been recommended, as a daily *manual*, to children and servants, in the most unqualified terms. At least, the exemplary Christians by whom I had the unspeakable happiness of being led into life, and who were by no means *ultra-orthodox*, never directed me to pass over a page or even a line in the whole volume, as containing "language" calculated to "wound a thinking and pious mind," or in the least opposed to the language of the *Assembly's Catechism*, in which, like other infants, I had been taught to dogmatize on the nature of Deity, the supposed complex person of the Saviour, and the Divine decrees. No; I was left, with the thousands of my contemporaries, by parents little inclined to neglect the highest interests of their children, either to hymn an "infant of days" as

"the mighty God
Come to be suckled and ador'd;"

or escaping this Christianized Paganism, only worthy to be compared with "the old Heathens' song

Of great Diana and of Jove,"
to say in the words of truth and soberness,

"Jesus, we bless thy Father's name;
Thy God and ours are both the same."

In consistency with this method of early *orthodox* institution, when about 10 years of age, in a school-exercise for turning English into Latin, which has escaped the accidents of half a century, I was taught, with my class-fellows, in the manner of Lord Bacon's *Christian Paradoxes*, to regard these among the "unparalleled opposites" in the person of the Saviour:

"The eternal God once an infant of an hour old;

"The immense God, once a child of a span long."

My schoolmaster was a highly popular Calvinistic preacher, who riveted the attention of crowded congregations, as I have often witnessed. To his manners were attributed some innocent eccentricities, but his *orthodoxy* was never questioned.

Such, then, are the authorities which occur to me, and they may be easily multiplied, for believing that Mr. Belsham has been inaccurately charged "with misrepresenting and stigmatizing the orthodox doctrine." My friend's language is, as he designed it, highly disgusting. The disgust, however, is chargeable on a system, by which, according to the general understanding of its professors, whatever may be the guarded representations of its more learned advocates, that language is authorized, and not on those who, regarding such a system as a misrepresentation of Christianity, will, if they are conscientious and consistent, seize every fair occasion to develope and to expose it. Such, I am persuaded, will be the conduct of the learned author of "the Scripture Testimony," should he ever discover that the faith for which he ably contends, is not "the faith once delivered to the saints."

I scarcely need to add, that disapprobation of any system, and even contempt for some representations which it appears to authorize, are both perfectly consistent with a high respect for the virtues and talents of those by whom that system is maintained. Protestants, amidst all their differences, have agreed to assail, with unsparing ridicule, the *broader deity* of the Romish Church. Yet they justly

eulogise her *Passions and Fencions*; "of whom the world was not worthy," though, by precept and example, they instructed the multitude devoutly to "eat their God," or, in more plausible language, to "receive their Maker."

J. T. RUTT.

SIR,

February, 1822.

THE Monthly Repository is now become a respectable and valuable publication; and it owes its reputation, in a great degree, to the attention, assiduity and impartiality that have been exercised on your part, as its principal conductor. It is of little or no consequence what my opinion may be of the peculiar doctrines which it inclines to favour. These are fit subjects of fair and candid examination; and as long as every writer or reader is left at liberty to form his own judgment of their truth and importance, the inquiry and discussion, which are not only allowed but invited and encouraged, cannot fail, upon the whole, and in the final issue, to be highly advantageous. Although, after mature reflection and long experience, I have not thought that controversial preaching on subjects of mere speculation, indirectly and remotely connected with practice, is calculated to do much good, and I have had occasion to observe, in the course of many years, that it has irritated the passions more than it has enlightened the understanding; yet subjects of this kind, discussed with judgment and candour, form an useful part of our periodical publications. With this view I am anxious to promote the more general diffusion of the Monthly Repository, as it is at present conducted; which, with regard to the importance and utility of its disquisitions, and the liberal plan that is adopted and pursued by those who have the principal direction of it, seems to me to be daily improving, and to merit public patronage and encouragement.

After these preliminary remarks, the view in which I now wish to regard the Monthly Repository is that of a correct and impartial detail of historical facts, relating to Protestant Dissenters. Persons of this description, notwithstanding the disadvan-

tages under which they still labour, and of which they may justly complain, as members of the civil community, constitute a numerous and respectable class of his Majesty's loyal subjects, in various parts of the British empire. In making this assertion, I fear no contradiction from any who are acquainted with the population of the country. I am ready to allow, that they, as well as persons of every other description, have had, and may still have, their prejudices and errors; but I am happy to find, as far as my observation has extended, that liberality of sentiment and just notions of religious liberty are cherished and promoted among them, however they may differ from one another, and from others of their fellow-subjects, with respect to theology or politics, in a greater degree than those who knew them some years ago had reason to expect. I wish there were no limitations to this general remark. The excepted cases, however, are few in number, and, from mistake or malignity, exaggerated in aggravation. To the former cause, with total exclusion of the latter, I ascribe a paragraph, which I was surprised to find in a letter of the late Mr. Howe, of Bridport, published in your last number (pp. 28, 29). Dr. Toulmin is reported to have received a letter from London, informing him that, in order to obstruct and defeat a proposed application of the Catholics for a repeal of the Test laws, the Dissenters, of several classes, wished to waive their petition for redress of this grievance, lest the Catholics should succeed in their endeavours to obtain emancipation. Less enlightened as the Dissenters then were on the subject of religious liberty than they are now, I will venture to affirm, that this report was founded on mistake or misrepresentation. Dr. T., whom I well knew, was too honest and liberal to fabricate such a tale; but he was an industrious collector of anecdotes, and too ready to receive and record as facts, unauthenticated reports, which his correspondent, depending, perhaps, on a newspaper of the day, transmitted to him, as the intelligence of the passing moment. It is possible, indeed, that some few unenlightened Dissenters might be hostile to the

liberty of the Catholics, and express a wish that they might not succeed; and this circumstance might pass from one to another with aggravation, in the gossip of the day, till at length a considerable number of Dissenters were set in array against the Catholics. The fact itself is very improbable; for it must be well known, that the interference of the Dissenters for or against them would be of little avail. My much-esteemed friend, Dr. T., was credulous, and, with regard to some other circumstances, not always very correct. But he never erred intentionally and wilfully. Mr. Howe, indeed, was much less excusable; for he seems to intimate, that the distributors of his Majesty's bounty to the Protestant Dissenting Ministers, then called the *regium donum*, but since, from an alteration in the mode of its communication, denominated the *Parliamentary Grant*, were in the secret; and that they moved the springs of government in opposition to the Catholics. In this insinuation there is a degree of illiberality which does no honour to the memory of a man whom I esteemed, and with whom I was always on terms of intimate acquaintance. He knew where to have applied, if he had thought proper, for more correct information. Over this censurable part of his conduct I wish to throw a veil; and I regret that the letter to which I refer found its way into the Repository. I am much misinformed if those persons to whom he directed his correspondent for information could have gratified his curiosity; and if they were not as totally ignorant of the fact as the two country correspondents. I have sufficient reason for believing, that no intercourse on political measures, private or public, subsisted between the persons above calumniated and any members of his Majesty's administration, for the last fifty years. I have been assured, on an authority which I have no reason to question, that they have, on other occasions, asserted and maintained their independence. Ministers of state may easily find more pliant materials on which to exert their influence than the minds of persons who derived no benefit from any money which they received or imparted, besides the pleasure of relieving indigent

merit; and this they considered as an ample recompence for their trouble in the transaction of this business. But it has been the fate of these men, nor is their case singular, to be most calumniated by those to whom they have been most communicative.

I take the liberty of mentioning these particulars in order to render the collectors of anecdotes more cautious, in their record and detail of supposed facts, founded on conjecture and presumption, without a tittle of authentic evidence to support them; and to prevent their imposing, under the sanction of your valuable Repository, on the credulity of any of your readers.

What is the number or what is the rank of Dissenters that are now adverse to Catholic emancipation, I cannot undertake to pronounce; but I am happy to say, that in my connexion there are very few, if any, of this description; and as for others, I can only wish that they were more enlightened and more liberal.

It has been said, without sufficient evidence, that if the Catholics succeed in their application, they would be hostile to Protestant Dissenters. However this may be, it furnishes no reason why we should not wish them success, and thus by our greater liberality triumph over their more contracted and selfish principles. At all events, I beg leave to suggest my own opinion, that the case of Protestant Dissenters and that of Catholics are perfectly distinct; and whatever may be our secret or declared wishes in their favour, the repeal of the Test laws, as a subject of parliamentary consideration, should be separately argued, as they respectively affect the Catholics and the Protestant Dissenters; now should we blend our case with theirs, lest we should injure instead of aiding and supporting one another. The time cannot be far distant when both must succeed, and those disgraceful laws be expunged from the Statute-Book of the British empire.

AN OLD DISSENTER.

Rotherham,
Feb. 5, 1822.

SIR,
IN the kind notice of the Country Minister, you have inserted in the Repository for last Month, (p. 47,

I am particularly obliged to you for the observation, expressing your opinion that the poem does not contain "the history of any individual," since I am informed it has given offence to some who have erroneously considered it as a history of myself.

Amongst these a report has reached me, that I have been condemned by some gentlemen connected with the York College, for a supposed reflection upon the impartiality and justice of the able and excellent superintendants of that important and valuable institution: and I am not sure whether others, less candid, have not attributed to me a design of thus attempting to injure it in the estimation of the public. Had such, however, been my design, the unworthy attempt could only have injured myself; for whilst the York College continues to send forth so respectable and useful a succession of ministers as those who have already, for many years, proceeded from it, and who now hold some of the most respectable situations, nothing that its enemies (if such there be) may invidiously throw out against its character, can injure it in the opinion of so enlightened a body of Christians as the Unitarian Dissenters of this kingdom. It would, therefore, have argued a want of common sense and prudence in me to have so openly attacked its character, and thus exposed myself to censure, especially as I myself was an *élève* of the institution, lived for five years under its fostering shade, and owe to it, in a great measure, whatever little talent I may possess. When young and fatherless, the York College was to me a *nursing mother*: how then can any one suppose me so destitute of common gratitude as to aim an unnatural blow at the reputation of my *Alma Mater*? It has, however, been supposed, and I, therefore, deem it a duty which I owe to my own character, as well as to that of the institution, thus publicly to acknowledge my obligations to it, and to express my high opinion both of the talents and virtues of the gentlemen connected with it, either as superintendants or tutors, whilst I, at the same time, most positively disavow the intention so unjustly imputed to me.

In addition to this disavowal, I beg

leave to add a few words in explanation of my object, in the passage which has unfortunately been misunderstood: In that passage, as in the rest of the poem, I wished to describe the feelings of a young man of sanguine temperament and acute sensibility, with little perseverance or industry, and deeming it natural for such a youth, when disappointed at College in the hopes which his ardent mind had conceived, to imagine that the prizes which his ambition prompted him to covet, but which neither his attainments nor exertions enabled him to gain, were partially and unjustly distributed, I represented him as entertaining

"some mistrust
Of those who dealt the prize," &c.

without reference to the sentiments of any particular person, or the character of any particular institution. That I had no intention whatever to throw the least blame on the conduct of the gentlemen engaged as tutors in the York College, (who were always kinder to me than I deserved, and who, I am persuaded, are guided by the best of motives in their behaviour to the students under their care,) will be evident to the candid reader from the following lines, containing Alfred's reflections on his departure from college, upon the manner in which he had spent his time there, and his inattention to the good advice which had been addressed to him by his tutors:

"Now, too, for when from aught below'd
we part,
A thousand fond regrets will swell the
heart,
Remembrance sigh'd o'er hours too idly
past
In trifling studies; and yet fled too fast:
O'er wilful faults, and careless, proud
neglect
Of those whose wisdom most deserv'd re-
spect,
The mild preceptors, who, in language
kind,
Reprov'd his faults," &c.

Before I conclude this communication, permit me, Mr. Editor, to make one general observation naturally suggested by it; that it is a very unfair mode of criticism which identifies the author with the hero of his work, and refers every sentiment that may occur in it to the actual feelings of his own

especially when that author writes in verse, since a poet is not confined to the beaten track of common life, or compelled to tread only in the footsteps of his own experience.

J. BRETTELL.

The Unitarian Mourner comforted.

LETTER III.*

To Mrs. ——— on the Death of her Father.

Sept. 28, 1820.

MY DEAR MADAM,

WHEN I visited ——— two months ago, for the purpose of paying my public tribute of sincere respect to the memory of your excellent father, it was a source of great satisfaction to me in the discharge of what was in other respects a painful duty, to be assured from their own mouths that I had administered some consolation to his weeping family.

But, alas! the Christian comforter has performed but half his office when he has attempted to soothe the first moments of anguish. There are tears which having been brushed away with that magnanimous resolution which springs elastic under the immediate pressure of affliction, return to their wonted channels, and there are losses of which we are rendered more deeply sensible by reflection. And now that you are deprived of the services of a regular preacher which I know you highly appreciate, I greatly fear your minds may be too much occupied on the darker parts of the providential event of which you have become the subjects.

It is a very allowable, and I am persuaded you will find it a very consolatory employment of the thoughts, to compare your own condition with that of others, *your* sources of comfort under sorrow with *theirs*. The result will, I am persuaded, be a grateful conviction that, as Christians and Unitarians, you are possessed of unspeakably greater privileges than any of the sons or daughters of the large family of affliction throughout the world.

Direct your thoughts first to the uninspired Heathen philosopher, with-

out any certain rule of duty or assured promise of reward or punishment. hereafter, excluding the Deity in his thoughts from all concern in the direction of the affairs of the universe, and regarding *pleasure* as the great object of human life, or proudly maintaining in spite of the smarting experience of every hour of life, that there is no evil in pain, and therefore despising all those considerations which might sustain the heart under its burthens. Next look at the Heathen vulgar, having no superior beings to look up to but such as are weak, passionate and wicked like themselves, by whom rewards or punishments in this and in that future imaginary world, which their poets describe, are distributed as caprice or revenge may dictate, with little regard to moral excellence or guilt; with no compassionate Saviour, instructor and comforter to whom to apply; no almighty, merciful and gracious Father, into whose bosom to pour forth the heart's secret sorrows.

Look at the disciple of Mahomet, panting after an unhallowed heaven of sensual pleasure above, as a recompence for the sufferings and mortifications of the present life, and ascribing the whole circle of human events to resistless, all-governing fate, *which hears no prayers and exercises no compassion*.

Look at the Indian widow, indignantly flinging away life as a worthless faded flower, when it can no longer be enjoyed in the society of the lord of her affections, and wasting, in an uncalled-for sacrifice, that fortitude which, better directed, might have insured her a martyr's crown.

Contemplate the loud and extravagant grief which was indulged in, even by the chosen people of God of old, which called forth the rebuke of our Saviour, and you will be convinced that within the *fold of Christ alone*, narrow and confined as are its present boundaries, the fountain of life, the well-spring of everlasting consolation is to be found.

But how can we sufficiently lament, that many of the followers of the great Shepherd have been content to drink the waters of life mixed up with the most pernicious ingredients, and have even attempted to disturb the serenity and clearness of the sacred, inexhaustible fountain itself! Observe the Ca-

* We regret that we could not bring this article into the last Number as we promised, p. 20, and that we can now insert only one letter. Ed.

tholic, instead of pouring forth his soul in the hour of sorrow, as Jesus did, to the *Father*, the God of all consolation and joy, and to him alone, dividing his homage and petitions with scrupulous exactness in error amongst a host of departed saints. By what costly and painful methods is his God to be appeased! *What anguish does he feel for the departed soul of his friend, if no holy man have been present to carry his spirit's expiring prayer to the gates of heaven, and anoint his dying limbs with holy oil?* Look at the zealous member of the Church of England: what trembling anxiety does he feel that his innocent expiring infant should be *baptised*, and his pious parent *receive the sacrament*; and with what lively sorrow is his bosom agitated if these have been unavoidably omitted! Visit the Calvinist after the death of his son, or friend or relative, who, though pure and godlike in his manner of life, had not exhibited that triumphant faith in the atoning sacrifice (by which alone an angry Deity is to be appeased), which, his system teaches, must characterize one of the elect. What avail the angel-smile on the countenance of his child, or the saintly, matron graces of her who gave him birth, or a long-continued course of benevolent and virtuous deeds in him, whom, but for this stain, he would have been proud to call his father—if either have not the witness that he is in the number of those whom God has arbitrarily chosen to be exclusive objects of his everlasting favour? When the child of affliction, weighed down by the burthens of life, and weary of the heartless commerce of the world, with reverence asks to see the face of the Christian's God, the God of Abraham, Isaac and Jacob, the God and Father of our Lord Jesus Christ; he is shown a Deity, pavilioned in *eternal* darkness, dressed in *everlasting* frowns, the flames of whose wrath are only to be quenched in blood, who punishes the innocent for the guilty, smiles on a few, and looks with a countenance of terror on a universe!

It cannot be doubted that the Great Spirit who dwells in the heart of the untutored Heathen and the Christian, Jew and Greek, orthodox and heretic, does in all so over-rule the influence of their mistaken views, as greatly to

abate their painful and pernicious *superstitions*. But how different, my dear Madam, the sentiments which my esteemed friend and your lamented father was accustomed to cherish as the light and joy of his existence! Upon his views of the gospel, how encouraging the character of our common Heavenly Father! How simple and rational the preparation for death and eternity—a life of piety and benevolence in obedience to the commands of Christ! How readily may our fears be quieted, and our hearts be soothed, under the *sudden* departure of those who were dear to us! With what cheerful confidence may we commend their spirits to him who knew and allowed for all the infirmities of their nature; was ever ready to forgive their offences upon repentance, and will assuredly reward whatever was good in their characters!

I doubt not your thoughts and those of the other members of your family, are still chiefly occupied by the melancholy event which has befallen you. But while you dwell on the *past* and the *present*, allow me to remind you that the boundless, heart-cheering and all-glorious future lies no less open to your meditations. Carry your thoughts forwards, my young friends, to the period, though it should be many ages distant, when that heart in which you discerned so much moral worth, and which so tenderly interested itself in the welfare of each and all of you, shall rejoice in beholding you all again, greatly improved in knowledge and virtue, and blessing his paternal hand for having laid the foundation of a structure, which shall advance in lustre and beauty throughout the ages of eternity. View him no longer oppressed with languor and emaciated with sickness; his devotions no longer interrupted by disease and pain; or checked by any earthly imperfection, magnifying that name in which was his and his children's confidence below, in everlasting songs of adoration and thankfulness.

With best wishes for the happiness and improvement of every member of your family, &c. believe me,

Dear Madam,

Yours,

with sincere esteem and respect,

A List of STUDENTS educated at the ACADEMY at DAVENTRY under the Patronage of Mr. COWARD's Trustees, and under the successive superintendence of the Rev. CALEB ASHWORTH, D. D., the Rev. THOMAS ROBINS, and the Rev. THOMAS BELSHAM. Communicated by Mr. BELSHAM.

The following Students removed from Northampton to Daventry, November 9, 1753:

Year of Admission.	Name.	Remarks.
	Dead. Joseph Brown, minister,	settled at Wolverhampton—Covenary—London.
	d. H. Cutler,	died at Daventry. A German.
	d. William Blake, m.	settled at Crewkerne.
	d. Joseph Gellibrand, m.	Tottenham—Edmonton.
	d. Henry More, m.	Modbury—Leskiard. Author of a volume of Poems and of Criticisms in the Commentaries and Essays.
	d. William Beckett, m.	Dublin, retired to Hackney.
	d. William Jackson, m.	Freeby, Coventry.
1750,	d. Samuel Mercer, m.	Chowbent.
	d. Nathaniel White, m.	Hinkley—Leeds—London, Old Jewry.
	d. Radcliffe Scholefield, m.	Whitehaven—Birmingham.
	d. Thomas Robins, m.	Stretton-under-Foss—West Bromwich—Daventry, as successor to Dr. Ashworth, 1775; obliged to resign on account of the loss of his voice, 1781; carried on the business of bookseller and druggist at Daventry till his death, 1810.

To these were added, in 1753, upon the dissolution of the Academy at Kendal,

d. — Rotheram, m.	Kendal.
d. — Smithson, m.	Nottingham.
d. — Threlkeld, m.	London—America.
d. — Whitbread, m.	Box Lane, near Berkhamstead, Herts.

The following entered under Dr. Ashworth.

1751, d. Henry Holland, m.	Prescot, Ormskirk.
d. Matthew Rolleston, M. D.	
d. John Alexander, m.	Leegdon, author of a Commentary on 1 Cor. xv.; found dead in his bed at Birmingham, A. D. 1765.
d. Joseph Priestley, LL.D. F. R. S., &c. &c. m.	Nordham-market—Nantwich—Warrington, twar; Leeds—Calne; a librarian to Lord Lansdown—Birmingham; driven away by the Riots, 1791; Hackney, Gravel-Pit; emigrated to America, 1794; died at Northumberland, 1804: the celebrated author of many excellent works in Philosophy and Theology.
1752, Thomas Tayler, m.	Daventry, Assistant Tutor—chaplain to Mrs. Abney, at Stoke Newington—one of Coward's Trustees, Carter Lane; the senior student now living, 1823.
d. Thomas How, m.	Flower and Weedon—Walpole—Yarmouth.
d. Henry Procter, m.	Wiltney—Stamford—Whitechurch—Evesham.
d. John Robotham, m.	Freeby—Cambridge—Coventry.
d. S. Smith,	Trade.
d. — Buxton,	Trade.
1753, d. — Jowell, m.	Trade.
d. — Hodgson, m.	Nantwich.
d. — Mather, m.	Stamford; conformed.
d. Francis Webb, m.	Henilton—London, Pinners' Hall; quitted the ministry for a civil employment; secretary of Legation at the Peace of Amiens; died 1811, aged 80.
d. Beesly, m.	Tewkesbury.

Year of Admission.	Name.	Remarks.
1753, d.	P. Doddridge, d. Bunyon, m.	Solicitor at Tewkesbury.
1754, d.	John Cole, m. d. Henry Taylor, m. d. John Willding, m.	Wolverhampton—Narborough. Croydon ; quitted the ministry. Congleton—Derby—Prescot.
1755, d.	Nathaniel Lea, m. d. John Reynell, m. d. Richard Amner, m. d. Samuel Brabrooke, m.	West Bromwich. Plymouth. Yarmouth—Hampstead—Cosely. Flower—St. Helen's—West Bromwich, as a schoolmaster—East Bergholt.
d.	Thomas Astley, m.	removed to Warrington Academy—Preston— Chesterfield.
d.	Nathaniel Cooper, m.	
d.	Joseph Howe — Maciane, Esq.	
1756, d.	Thomas Bruckshaw, m. Michael Underhill, m. d. Noah Hill, m.	Loughborough—Nottingham. Boston. succeeded Mr. Taylor as Assistant Tutor— London, Old Gravel Lane ; one of Coward's Trustees.
	John Hall, m. d. William Buckley, m. Peter Le Grand, Esq. d. — Rogers, m. d. — Hodge,	Stannington—Rotterdam. Atherston—Dukenfield. a son of Dr. Hodge, was a student about this time, and died before he had finished his course.
1757, d.	Samuel Worsley, m. d. — Bostock d. Thomas Somerset, m. Francis Panting, m. d. — Threlkeld, m.	Cheshunt. Okeham,—St. Ives. Rochdale ; celebrated for an almost miraculous memory. See Dr. Barnes's Funeral Sermon for him.
	Dr. Cooper, M. D. Thomas Colley	
1758, d.	Ottiwel Heginbotham, m.	Sudbury ; a man of very superior talents ; died young.
d.	Samuel Palmer, m.	London, Weigh-House — Hackney ; one of Coward's Trustees ; well known as the author of the Nonconformists' Memorial, and of many tracts in defence of Noncon- formity.
d.	William Enfield, m. LL.D.	Liverpool—Warrington, as minister and tutor in the Belles Lettres—Norwich ; an elegant writer ; he published some volumes of ser- mons, a System of Natural Philosophy ; and joined with Dr. Aikin in the first volume of his General Biographical Dictionary.
1759, d.	John Boulton, m. William Whitaker, m. d. William Stuck, m. d. Richard Wright, m. d. William Bull, m.	Newmarket—Congleton. Leeds, Call-Lane ; died young. Dorking. Atherstone.
d.	John Atchinson, m.	Newport, Pagnel ; where he opened a small seminary for students for the ministry under the patronage of John Thornton, Esq.
d.	— Goodford, Esq.	Gorton, gave up preaching and retired to Lei- cester.
d.	Thomas Blackmore, Esq.	Briggins, Herts.
d.	Samuel Crompton, Esq.	Clapham.
1760, d.	John Ashworth,	son of Dr. A., grazier ; kept the Wheat Sheaf at Daventry.

(To be continued.)

Edinburgh,
Dec. 11, 1821.

SIR,

IN reading Southey's *Life of Wesley*, I was much struck with the following incident: "Wesley confessed to William Law, that he felt greatly dejected, because he saw so little fruit from his labours. 'My dear friend,' replied Law, 'you reverse matters from their proper order. You are to follow the divine light wherever it leads you, in all your conduct. It is God alone that gives the blessing. I pray you always mind your own work, and go on with cheerfulness; and God, you may depend upon it, will take care of his. Besides, Sir, I perceive you would fain convert the world; but you must wait God's own time. Nay, if after all, he is pleased to use you only as a hewer of wood or a drawer of water, you should submit, yea, you should be thankful to him that he has honoured you so far.'" These appear to me very just and excellent remarks, and particularly applicable to the situation of Unitarian Ministers, and those who, being convinced of the truth of Unitarian sentiments, are desirous to diffuse them. Such persons are apt to be dejected and discouraged, from seeing the little progress which their opinions appear to be making, and the slight effect which their own efforts to propagate them seem to produce. Let them not, however, be discouraged. God's own time for the diffusion of the truth will come. It is the duty of all, following the divine light, to examine the Scriptures for themselves, and to use every method in their power to diffuse the opinions which they think agree with the real sense of revelation. Let them in this way endeavour to follow the divine direction, and they may with confidence trust, that God will give that success to their efforts which will be most for the benefit of mankind. And whether they succeed in diffusing their sentiments in this world or not, they may depend upon it that the Father of truth and sincerity approves of their conduct, and will finally reward them.

T. C. H.

March, 1822.

SIR,

I beg leave to inform your correspondent Quero, (pp. 83—86.)

that I have seen the articles in the *Eclectic Review*, on the "Illustrations of the Divine Government." I agree with him that some parts of this critique are ably written, but others appear to me to be exceedingly obscure. Though I have read some of the passages in it several times with great attention, I am yet quite unable to understand them. The charge of obscurity, however, by no means attaches to all that is said in this paper. There is in particular one capital principle very clearly and distinctly stated, which your correspondent does not notice, but which in fact goes to the foundation of the subject. It is contained in the following passages of the *Review*:

"The argument *a priori* in favour of the doctrine of Universal Restoration, is not only specious but satisfactory, if the one thing which requires to be proved is taken for granted — — —; If it be allowed that evil is a branch of the Divine contrivance for the production of a higher ultimate good to the creature; that it is but the *temporary name* of a particular class of the dispensations of Sovereign Beneficence; if, in a word, the foremost and favourite dogma of infidelity be conceded, that all things are as God makes them. But with the proof of this most essential point, Dr. Smith no where troubles his readers. Perhaps he never surmised that it could be called in question: or he might perceive that, unless he could place it beyond a doubt, it would give an absolutely gratuitous and nugatory character to his subsequent reasonings."

And again,

"It may be admitted that there is a plausibleness in the hypothesis to which we have already alluded, and which includes the whole of the argument adduced in support of Final Restitution: namely, that evil, moral as well as natural, is but a means in the great machinery of the universe, essential to the higher good of the creature. — — — We question if there is a proposition more indispensable to the existence of true religion, considered as a habit of the mind, than this, that evil is ESSENTIALLY and ULTIMATELY EVIL."

This is going to the very bottom of the subject: the consideration of this single point does "indeed include the whole of the argument adduced in support of the doctrine of Final Restitution." I am content that the matter should depend upon this issue. It

is very true that in the former editions of the *Divine Government*, I did not enter into any proof of this most essential point. I do confess that in the simplicity of my heart, I did not "surmise it could be called in question." In the nineteenth century, in England, in this age and country of religion and philosophy, I was addressing Christians, and I did not suppose that any one would deny the position, that, under the administration of a God of infinite power, of unerring wisdom, and of perfect goodness, evil is the means of producing good.

Since, however, this position is denied, and since it is distinctly admitted by the opponents of the doctrine of Universal Restoration, that this doctrine must follow of course, if that position can be established, I have now entered into the proof of it. In the new edition of the *Divine Government*, which will be published probably as soon as this article appears, I have stated that proof at length.

Believing too, as I most sincerely and firmly believe, that, taken in its whole extent, this is a subject with which the virtue and happiness of mankind are more intimately connected than with any other whatever, I have also entered into a more comprehensive and careful investigation of the origin, the nature and the tendency of evil in general. I have considered separately and in detail the several classes of evil, namely, natural and moral evil, and the evils which have hitherto been found inseparable from the social state, namely, poverty, dependence and servitude. "I have endeavoured to shew why these evils exist in the creation of a Being of almighty power, of infinite wisdom, and of perfect goodness. I have endeavoured to lead the mind to the calm and serious consideration of principles which seem adequate to divest it of doubt, where doubt must be unhappiness, and to conduct it to a conclusion which, if once embraced from conviction, must secure it from misery."

I have also read with great attention the work of Dr. Jonathan Edwards, entitled "The Salvation of all Men strictly examined," which is, perhaps, the ablest production on that side which has ever appeared. Every thing of importance, however, which

he advances, and which had not been previously considered in the *Illustrations*, may be arranged under these two inquiries :

1. Whether punishment, under the Divine administration, be invariably corrective. 2. Whether it be consistent with the Divine justice to inflict an endless punishment.

Every argument that can be considered important, which he adduces under these heads, some of which he states with great acuteness and ability, and which deserve very serious consideration, I have examined and answered with all the care in my power.

I must add, that further consideration has induced me to give up some passages of Scripture which were formerly adduced as express testimonies in favour of the doctrine, that all mankind will ultimately be restored to a state of purity and happiness.

I may notice in conclusion, that under the evils of the social state some considerations are suggested which may assist the mind in determining the very important inquiry, whether the law of population, as stated by Mr. Malthus, be or be not consistent with the Divine benevolence. I had entered with some minuteness into this thorny question of population, but considering that this discussion might divert the mind too much from the main argument of the work, I resolved to omit the greater part of what I had prepared for the press. I have, therefore, contented myself with stating what appears to me to be the real state of the question as it now stands between Mr. Malthus and his opponents; and with suggesting what I think sufficient to lead the mind to the just conclusion respecting the degree in which this question, however it be settled, can influence our conceptions of the Divine benevolence.

There are some other topics in Dr. Edwards's work which I could have wished to discuss, but as they are not essential to the argument, I have omitted them, lest my work should grow to too great a bulk. The same reason has prevented me from noticing any other part of the articles in the *Eclectic Review* than that which I have mentioned. This is the only *essential* point which, it appears to me, they

have brought into discussion, and on which there is any thing to be advanced which has not been already advanced. But there are several other topics of great interest and importance which I have always thought it would be very desirable to notice, and which I have always intended to request your permission, Mr. Editor, to discuss in your liberal and impartial Repository. But more than two years have passed away since that resolution was formed, and my time has been so little at my own command that I have not been able to accomplish my purpose. However, if you think that this is a proper subject for discussion in the Repository, and if no other person will undertake the task, (though I sincerely hope some of your able and less occupied correspondents will undertake it,) I will endeavour to do so: and if Quero do not find any thing in what is now added to the Illustrations to remove his doubts, I shall be happy to do all in my power to assist him in solving them, if he will state them with precision.

SOUTHWOOD SMITH.

Sir, *Cork, January, 1822.*

YOUR correspondent, who subscribes himself [XVI. 727—729] "No Presbyterian," replies with some degree of warmth to a charge of misrepresentation, absolutely imaginary; a charge which I never meant to bring against him, or any others of my English Dissenting brethren. With respect to the circumstance of which he complained, I did not feel interested in it, and, consequently, meant not to make any allusion to it. It was the paper in your valuable Repository, signed John McCreedy, [XVI. 473—475,] which called forth my explanation of the peculiar circumstances of the ministers and congregations to whom he alluded, and my representation of what Presbyterianism now is, in a great part of Ireland, by which I wished to give information, which might be pleasing to my highly respected English friends; information which I deemed justice required. For Presbyterianism, as described in the *Encyclopedia Perthensis*, or as denounced by that most amiable, pious and eminent labourer in the gospel vineyard, the late Dr. Toulmin, with

whom, I am proud to say, I was personally and intimately acquainted; for such Presbyterianism, which claimed authority from the Holy Ghost, which imposed creeds of human invention, and which abetted spiritual tyranny, nursed and nurtured in the very spirit and principles of religious liberty as I have been, I never could plead. Yet even in that age of dark superstition, Presbyterianism was, in many respects, an enlightened form of Christianity. Presbyterianism allowed no other head of the Christian church, than Christ, and called no man master upon earth. It was founded on the precept, "one is your master, even Christ, and ye are brethren." It did, indeed, acknowledge different offices, and consequently different officers, in the church of Christ, which existed in the days of the apostles; such as teachers, presbyters or elders, and deacons, administrators of its secular concerns.

It must, however, be added, that Presbyterianism did insist upon faith in doctrines, which, to me, appear to be corruptions of the pure gospel of Christ. But let it likewise be remembered that this was not peculiar to that system, but, unfortunately, prevailed in all Christian churches, and even in spiritual republics, styling themselves independent. Yet, with all its faults and defects, it was productive of various utilities; its form of worship was plain and simple; it disavowed temporal authority in religious concerns. I beg leave to quote its character as drawn by the translator of the *Memoirs of the Rebellion in 1745*, by the Chevalier de Johnstone: "Wherever the Presbyterian system has been established—in Scotland, in the north of Ireland, in Holland, Germany and Switzerland, or in the wilds of North America, it has uniformly been accompanied by a marked elevation of character. The great body of the people identify themselves with Presbytery; the humblest individual feels himself something under it, and raised in his own eyes; and no virtue can exist without such respect; the grand foundation on which the structure of society rests, becomes thus firm and solid. The complete establishment of Presbytery produced such effects, that the Scotch, who, in 'one

century, were the most unprincipled, and desperate marauders, were, in the next, examples of sobriety and peace. It is not meant to defend the intolerance with which the Presbyterians, as well as other sects, were chargeable. Peace be to their errors! The austerity too of the Presbyterians may seem to throw an unnecessary gloom over human life, and it cannot be denied, that they formerly carried their hatred of pleasure to an unwarrantable excess; but the open profligacy of their opponents, the keen struggle they had so long maintained, and their almost unparalleled sufferings, could hardly fail to throw them into the extreme of self-denial. To these times, succeeded others of a different complexion, in which nature asserted her dominion over the Presbyterians; and their austerity has long ceased to pass the bounds of propriety."

At present, as it exists in a great part of this country, Presbyterianism is to be considered, not as implying belief in any particular controverted opinions, but rather as a religious association of various and (as to faith and worship) Independent Christian Societies, represented in annual Synods by their Elders and Ministers, and thus forming, as I mentioned in my former communication, tribunals for the preservation of temporal funds and property; for the settlement of such differences as may unhappily arise between pastors and their congregations, and for examining into the characters and qualifications, not the religious opinions, of candidates for the ministerial office. No creed is imposed; no authority is assumed over conscience, no absolute power of decision, but simply the Christian right and duty of exhorting, of admonishing, of warning. The greater part, I believe I may say *all*, of the ministers of the Synods of Munster and Antrim, and many of the ministers of the far more numerous Synod of Ulster, hold the doctrine of the pure unity of God, and pay religious adoration to the Father only. This Presbyterianism (as I have already stated) claims no command over religious opinions or religious worship; to what claims, therefore, "No Presbyterian" refers, when he expresses his conviction, "that as ignorance and bigotry

shall give way to the further advances of knowledge, reflection and intelligence, the Presbyterian claims will recede more and more," I know not. And as it does not arrogate power derived from the Holy Ghost by the imposition of the hands of the Presbytery; nor attempt to infringe, in any respect, the rights of conscience, but, as I conceive, is productive of many salutary effects, I cannot join in the wish, that the very name of Presbyterianism should be banished from the earth.

SENIOR.

SIR,
MR. HALL of Leicester, in the last edition of his "Apology for the Liberty of the Press," has very properly omitted some acrimonious passages concerning Dr. Horsley, of which he has given notice to the reader in his Advertisement, and one reason he assigns for the omission of these passages is, that they were scarcely consistent with the "REVERENCE DUE TO DEPARTED GENIUS." Now with whatever feelings we contemplate what is called Genius, that of REVERENCE surely ought not to be one of them. I REVERENCE only moral excellence. In all the writings of the early Christians, I find no REVERENCE attached to Genius, living or departed. The Author of the Christian dispensation expresses no REVERENCE for men of Genius. If Christians were to become like little children, they were not permitted to value themselves or others as men of Genius. Indeed, this term Genius, as it is now used, inspires nothing but disgust. Now every poetastic and flippant witling is a man of Genius, and may think himself, for aught I know, entitled to REVERENCE. If Dr. Horsley in the privacy of his own heart, sacrificed either passion or interest to a sense of duty, I will not deny him REVERENCE, and he will have his reward.

But Mr. Hall, in his REVERENCE FOR DEPARTED GENIUS, has omitted in this edition of his tract his elaborate eulogium on Dr. Priestley, WITHOUT giving to the reader the slightest intimation of such omission. Perhaps Dr. Priestley, when departed, was not to be regarded as a man of Genius, though whilst living, he received the

homage of Mr. Hall! or, perhaps, Mr. Hall offers up the manes of Dr. Priestley, to the feelings of orthodox associates! But enough of conjecture, Mr. Hall alone knows his own motives of action. However, there are those who regard Dr. Priestley not only as a man of Genius, but as a man of the most solid claims to REVERENCE. Priestley, by nature or habit, or both, was a man of restless activity; but he uniformly directed that activity to what seemed to him the public good, seeking neither emolument nor honour from men. His youth, devoted to labour and spent in the habit of chastity, temperance, and every virtue, was a fruitless example to all, and a striking contrast to that of some men who have been called men of Genius. He knew how to bear poverty without murmuring, and disappointment without fretfulness. He justified the will of his aunt, which deprived him of expectations she had excited. His attainments were various and extensive, yet such was his true Christian humility, that when his reputation as a discoverer in physics was higher than that of any man in Europe, he urged men to the pursuit of natural philosophy, alleging that the pursuit demanded nothing more than COMMON POWERS OF MIND. So far was he from demanding REVERENCE DUE TO GENIUS. When philosophy was in fashion, and he, as one of its great masters, was in fashion, he wrote on religion, to the injury of his reputation, only because he believed it still more important to mankind than any of the pursuits of philosophy. His writings in philosophy, history, theology, criticism, and metaphysics, remain monuments of a vigorous, varied and extensive Genius. But leaving his writings out of the case, he was one of the most laborious clergymen who ever lived. His preaching, catechising, and other ministerial labours, would have been beyond the ability of any other man. Some men have called him the head of a sect. If he were, no one who ever sustained that character, is worthy to be compared with him. The Luthers, Calvins, Knoxes and Cranmers, for comprehension of mind, acuteness of distinction, depth of research and varied attainments were all mere children to Priestley. I

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confess I read his writings against the Trinity without interest; because writings for or against an impossibility, if they display all the acuteness of Scotus himself, are of little value. If there were a fault in the mental character of Priestley, I should be inclined to think it was too *conclusive*, as he seems to me to be confident sometimes on subjects which hardly admit of positive decision. But one should hesitate, perhaps, here; the fault may be in one's own mind.

He wrote his life when he was in the zenith of his reputation, and disdains not then to tell us, where he preached in his youth, and with what acceptance his SERMONS were received by an unlettered audience. He was, in short, a perfect pattern of Christian simplicity, and such an union of talents and attainments, with so much sanctity of character, I believe never before existed. And shall we regard this "DEPARTD GENIUS" without REVERENCE?

If Mr. Hall have ceased to praise Priestley, there is little to be lamented in this silence, when we perceive how liberal he is of his praise to his orthodox associates living or dead. This Tract contains very little "satis eloquentiæ, sapientiæ parum," and the statesman and moralist will find in it nothing to direct their conduct. And as to eloquence, (of which Mr. Hall has an ample share,) I fear it is seldom subservient to the promotion of religion. The effect of eloquence is to rouse men to some sudden act. To give a vote, or to fight a battle, men may be roused by eloquence. But religion is no sudden impulse. The Christian warfare is constant, persevering, and ends only with life. Eloquence can do nothing here. Who that is bent upon the discharge of Christian duty, does not find in the simple but classic page of William Law, more efficacious persuasion than in all the eloquent declamation (rich and varied as it is) of Jeremy Taylor? Mr. Hall is eloquent; he is, perhaps, a man of Genius; but if he be a good man, is on that account only entitled to REVERENCE: sanctity of character, and that alone, is above all Greek, above all Roman praise.

HOMO.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*An Inquiry into the Probability and Rationality of Mr. Hunter's Theory of Life, &c.* By John Abernethy, F. R. S., &c. 1814.

ART. II.—*An Introduction to Comparative Anatomy and Physiology, &c.* By William Lawrence, F. R. S. 1816.

ART. III.—*Physiological Lectures, &c.* By John Abernethy, F. R. S. 1817.

ART. IV.—*Lectures on Physiology, Zoology and the Natural History of Man, delivered at the Royal College of Surgeons.* By William Lawrence, F. R. S. 1819.

ART. V.—*Sketches on the Philosophy of Life.* By Sir T. C. Morgan. 1819.

ART. VI.—*Remarks on Scepticism, being an Answer to the Views of Bichat, Sir T. C. Morgan, and Mr. Lawrence.* By the Rev. Thomas Rennell, A. M., Christian Advocate in the University of Cambridge. 1819.

ART. VII.—*Cursory Observations upon the Lectures, &c.* By one of the People called Christians. 1819.

ART. VIII.—*A Letter to the Rev. Thomas Rennell.* From a Graduate in Medicine. 1819.

ART. IX.—*A Letter on the Reputed Immateriality of the Human Soul: with Strictures on the Rev. T. Rennell's late Publication.* 1821. Hunter. 3s.

ART. X.—*An Inquiry into the Opinions, Ancient and Modern, concerning Life and Organization.* By John Barclay, M. D. Edinburgh. 1822. 12s.

[A correspondent, having sent the following paper in the form of a Review, the Editor publishes it in that form, though without pledging himself to every opinion expressed in it.]

WE have been almost deterred by the long array of belligerents in this controversy, from entering the field and attempting a Review of their respective merits; but the subject being one of peculiar interest, and having

been treated by most of our contemporaries with disgraceful bigotry, we shall attempt a general retrospect of the publications we have enumerated, bespeaking the indulgence of our readers on account of our necessarily restricted limits.

The inquiry into the principle of life and organization is intrinsically one of philosophical curiosity, and peculiarly so to Unitarians, who, perhaps, in their general sectarian character, may be denominated Materialists. On this particular question our own individual opinions are unsettled, and perhaps at variance with the theory of Materialism; but at the same time we cannot stand timidly by and witness the scandalous opinions imputed to the Materialists, as consequences of their doctrine, and repeated in a geometrical progressive ratio with the solemnity and repetition of denial: for what, in the year A. D. 1821, could exceed the following sentence in Mr. Rennell's (the Christian Advocate's) *Remarks on Scepticism*: "Atheism and Materialism go hand in hand"? We offer this "Christian Advocate" his choice of the two horns of the dilemma—ignorance or impudence.

This controversy has also become more interesting from the recent suppression of Mr. Lawrence's works, which appears to have become necessary from the clamour of bigotry in fits, and the imminent danger of his gown and temporalities—the Professorship of Anatomy and Surgery to the Royal College of Surgeons, &c. The "HOLY ALLIANCE" (in the name of the Holy Trinity) and their connexions, it is well known, are great epicures in books, and seem to have given Mr. Lawrence a place in the revived *Ind. Expurg. Anglicanus*: such is the spirit of these literary incendiaries.

The theory of life was, undoubtedly, at an earlier period of philosophical and religious knowledge, an object of more anxious importance than at present, since the possibility and probability of a future state were deeply implicated in the research, while the

Heathen philosopher had no aid from the light of revelation. Accordingly, we find it a favourite speculation of the Oriental philosophers, and of the "Wise Men" of Greece and Rome. Indeed it is probable, that the doctrine of immateriality owed its early origin to the natural and proud desire of a future state, so inherent in man, and was the only theory on which, with their limited physical and metaphysical knowledge, they could found its belief. To enumerate or examine the several opinions of the Heathen philosophers on immortality and causation, is inconsistent with our limits; and we will take the liberty of referring our readers to a very interesting work on that subject, by Mr. Scott, Aberdeen Professor of Moral Philosophy. The philosophical inquirer also is familiar with the "intellectual system" of the learned and laborious Cudworth, who, in his refutation of Atheism, has amply explored the labyrinths of ancient metaphysics. Neither shall we here enter into the controversies concerning the belief of the ancients in a future state, or the singular silence of the Old Testament on the subject. Both have occupied a distinguished rank in British literature, and engaged the learning and research of many celebrated names. Suffice it to observe, *in processu*, with respect to the hope and theories of the Heathens, that the faint and anxious expectation indulged by some few, and the bold denial of all possibility of futurity by others, constitute an unanswerable argument for the necessity or rather for the utility of revelation: and as to the question of the Jewish Scriptures, which engaged the pens of Warburton and Middleton; the very fact of the controversy is a plain proof that the doctrine of a future state and the immateriality of the human mind was not revealed; or, at all events, most imperfectly, and could not have been a principal object of the old covenant: and, indeed, the existence of the sect of the Sadducees would of itself have afforded a strong proof. It was reserved for the glorious distinction of Christianity to bring "life and immortality to light," and Christ became "the first-fruits of them which slept." It was this glorious and invaluable privilege which Paul preached to the men of Athens, that

"stumbling-block" to the Greeks. This was his defence before Felix: "After the way which they call heresy, so worship I the God of my fathers; and have hope towards God that there shall be a resurrection both of the just and the unjust; and herein do I exercise myself to have always a conscience void of offence towards God and men." So also before King Agrippa: "And now I stand and am judged for the hope of the promise made of God unto our fathers, for which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?"

Now to every reflecting and critical reader of the New Testament, it is notorious that the very few particulars communicated as to a future state, indeed it may almost be asserted, that the bare promise and the title to it, constitute the whole revelation. On some future occasion we shall enlarge on this interesting topic. The scantiness of the divine communication has been often lamented, even by Christians themselves, and, we believe, is a cause of great anxiety with many very pious believers; but this limited knowledge appears to us perfectly consistent with the economy of the Divine government, and the silence of the sacred writers on this subject, a very remarkable testimony of their integrity. We shall, however, at present, only observe, that these metaphysical obliquities, now under censure, are in themselves a fair proof how little the limited power of the human mind can comprehend on such a subject; and, consequently, that unless man was differently endowed than by his present constitution, such particulars could not be the objects of revelation, because he could not have comprehended them. Our future existence, calculated for immortal duration, can be conceived by no analogical knowledge of our present mortal senses; for if man's understanding could comprehend the secrets and powers of Divine Omnipotency, it would of necessity be equal to it: sufficient that we are assured of our mental identity; and as to the mode of our resuming *that*, what could the knowledge of it add to the sense or influence of our moral responsibility, or to our grateful anticipation of future happiness? We

we ignorant whether there be not passions in the human mind which, in this world, remain dormant and undiscovered, for want of objects to excite them; and with respect to the *manner* of our resurrection, we are described as the "workmanship of the Creator;" and all Deists have conceded, that the Creator who first made us could remake us after dissolution. The sculptor can mould his plaister into various shapes, can again confound it into a general mass, and again fashion them from the same; shall we deny the same power to the Great Sculptor of nature? Lord Herbert, in his celebrated Dialogues, p. 169, has the following admission: "His restoring the dead to life seems miraculous, because it is rare and unusual; though yet, if we consider things aright, the birth of a child would be the greater wonder: it not being so strange, that any which once was, should be again, as that which never was, should be at all." Mr. Paine, also, in the 2nd part of his *Age of Reason*, makes the same confession, expressing his hope and expectation of futurity. We, as Christians, are no more bound to explain *how* this hope will be realized than the sceptic is. If God raise the dead, whether they have the same bodies they had formerly, or whether some other particles of matter be in the composition of them, or whether they will not have something added to counteract their former mortality, does he not do what he promised? The question is certainly a very *immaterial* one; and Alexander, in his Paraphrase on Corinthians, very pertinently remarks, that it is not the most interesting that can be imagined, since it may be reduced to this point—Whether our houses from heaven, as the apostle calls them, will be entirely new, both for matter and form, or fitted up in part out of the old materials. Nor do we consider that this physiological or metaphysical controversy at all involves the question of an intermediate state; and we were, some months since, greatly surprised to hear the horror expressed by a venerable and learned ornament of the Dissenting Church, on the accidental introduction, by Mr. Belsham, of his (Mr. Belsham's) disbelief of an intermediate state preceding a day of general judgment. On the occasion alluded

to, the "sleep of the soul," or this temporary suspension of existence, was denounced as incompatible with any rational hope of futurity. Surely nothing could be more unphilosophical than such an inference. We well know the flattering prospect which the dying Christian sees, of an immediate junction with those friends who have gone before him to their long home; but how vulgar is the prejudice against the heterodox belief in the temporary suspension of existence between the days of death and judgment, and an interregnum perhaps ordained by the superior wisdom of the Deity! This is purely a speculative subject, and we by no means assert a confident opinion against an intermediate state; but from the consideration we have hitherto given it, we do conceive that the doctrine of Materialism is here consistent with reason and scripture, and would argue against it. We shall make use of some very remarkable arguments of Alexander, selected from pp. 46, 47.

"The time which passes between death and the resurrection may be very short. And though it should be some ages longer than we apprehend, yet to them that sleep, and are unconscious of what passes, it will appear less than a moment; and the very same instant which separates them from this mortal life, must, to their thought and apprehension, be that which unites them for ever to their Saviour and their God. I do not mention it with any considerable stress, that there seems a sort of equality, which is not displeasing to the human mind, in such a constitution as we are speaking of, where no person is distinguished from another, either to his advantage or loss, on account of a difference in the time of his birth, which is wholly arbitrary, and constitutes no part of his character or desert: but each man appearing in his own order, and receiving at the hand of Providence the materials of his future character and hope, having filled up the station assigned him either to his honour or disgrace, retires at the appointed time, and waits till a general day of retribution; to receive, in common with all who have borne any part in the concerns of human life, that sentence which his conduct has deserved, from the universal Judge and Parent. And one person has no more reason to complain, that an examination has not been made into his character and conduct before this time, than another that he was not brought into the scene sooner."

And to examine the justice of another imputed imperfection of revelation, namely, the indefinite period of the day of judgment, we shall further quote the observations of the same ingenious commentator, from pp. 89, 90. Many "probable reasons" may be mentioned, "why the precise time of this event was left so undetermined, or rather entirely unknown."

"For as the gospel has fixed the time of judgment to the coming of Christ, and gives men no promise or expectation of a retribution before that period, to have determined this coming to any particular era, would have been attended with two manifest inconveniences. First, the more remote any ages of men were from the period foretold, they would consider themselves as so much the less interested in its approach; and, therefore, the expectation of it would have a proportionably smaller influence upon their apprehensions and practice. Secondly, the nearer the world drew to its conclusion, men would be more strongly affected, and at last thrown into the utmost confusion. The springs of human action would by degrees lose their force, the business of the world come to a stand, while all were intent upon the approaching revolution. These inconveniences are sufficiently provided against by the wisdom of heaven. For as we are cautioned to beware of false prophets, who should pretend to tell us that Christ is in this or that place, and immediately to appear; so we are warned against another abuse, proceeding from a contrary cause, namely, a presumption of its delay, by which too many would be led to set at defiance an event which they thought afar off, and long in coming. Matt. xxiv. 48. And further, the suddenness with which it will take place is intended to prevent that disorder in human affairs which the apprehension of its near but slow approach would at any time occasion.—The uncertainty of this event bears a near resemblance to the natural uncertainty of human life, and seems calculated to produce the same effect. He who tells me that I am mortal, tells me that death is near, that life is short and the days few, that I may die soon or suddenly, that I should be continually expecting the end of life, and not be surprised if it should take place to-morrow. And he is equally a true prophet, whether I die the next day or live beyond fourscore. Is not this the language of Scripture, with respect to the coming of Christ?"

These remarks may, perhaps, be thought out of place, or foreign to the

subject: they will, however, shew, that the Materialist may have a most consistent belief in revelation, and that "Materialism and Atheism" do not "go hand in hand." We considered it highly important to prove, that Christianity is *not* endangered in these disputes on the vital principle; and we shall, afterwards, shew from the orthodox wranglers themselves, how little *they* are, in fact, interested in establishing the separate existence of the soul.

The really interesting question, therefore, arises, How was this spurious doctrine foisted into the fundamentals of the Christian faith, and at what period was the simplicity of Christianity destroyed by its introduction? It was the gift of Paganism to Revelation in that early defection of the Eastern and Western churches from the simple tenets taught by our Saviour and his primitive disciples; and the doctrine of Immateriality was the axis on which the doctrines of Purgatory, Transubstantiation and the "Hypostatic Union" revolved, and without which these ecclesiastical mints could not have been worked to any pecuniary advantage. On this was founded the institution of masses and saintly shrines; and was, indeed, the soul of that funding system of priestcraft, which ultimately saddled such a grinding weight of unproductive labour on the industry of the people. In this subtle fluid was the credulity of the people steeped, and their whole faith was pinned on that crafty motto of monastic art—"Piu ci metti, piu meriti"—the more you give, the more's the merit! Dr. Priestley's able pedigree of this natural child of Heathenism is well known, and here we shall leave it; for no one, tolerably read in history, is ignorant how much more this doctrine owes its birth and existence to Plato and Enes than to Christ or his apostles.

This controversy, both in its physiological and metaphysical relations, has been often agitated in Europe. Our limits will not, however, allow us to sketch any particular outline of the systems which have successively supplanted each other. This will be found to have been performed in a very full and able manner by Dr. Barclay, in the 3rd and 4th chapters of his volume (the last article in our

notice). The third chapter details the opinions of those who, since the revival of learning in Europe, have treated of the causes of organization, and ascribed the principal phenomena of life to organic structure. These comprise the distinguished names of Paracelsus, Fray, Darwin, Leibnitz, Priestley, Haller, Buffon, Needham, Maudslayi, Robinet, Blumenbach, Gascendi, Cuvier, Lawrence, Cabanis, Des Cartes, &c. The 4th chapter particularizes the opinions of those who suppose a living internal principle distinct from the body, and likewise the cause of organization; comprehending the celebrated names of Harvey, Willis, Hunter, Abernethy, Deleure and Grew.

To enter into any separate examination of these various theories is impossible: they compose a Babel of hypotheses; and, as Dr. Barclay remarks in his summary view, all physiological writers, both ancient and modern, seem to be agreed, that the causes of life and organization are utterly invisible, whether they pass under the name of animating principles, vital principles, indivisible atoms, spermatic powers, organic particles, organic germs, formative appetencies, formative propensities, formative forces, formative minuses, pre-existing monads, semina rerum, plastic natures, occult qualities, or certain unknown chemical affinities!

The theological part of this controversy, as connected with our own country, forms no part of the present review; and, indeed, a most impartial history of it has been compiled by Archdeacon Blackburne, in his "Historical View of the Controversy concerning an Intermediate State, and the Separate Existence of the Soul; 2nd ed., 1772."

We pass over altogether the many absurd theories which might amuse our readers, though not instruct them; and which have abounded in the last century, from the opinions of Bishop Berkeley to animal magnetism, inclusive, and not forgetting the hypothesis of the celebrated modern French chemist, Delametherie, who affirms that the Deity is nothing more than a crystallization! Bishop B. pretended to disbelieve the evidence of his senses, and to doubt the existence of matter: he contended, that sensible, material

objects, as they are called, are not external to the mind, but exist in it, and are nothing more than impressions or shadows made upon it by the immediate act of the Deity. To reason with any of these visionists would be to fall to a level with them in absurdity. The pen and ink with which they wrote their paradoxes, were their refutation; as the works of those ultra-orthodox which contend against the use of reason in matters of religion, by their very arguing disprove the position. We shall confine ourselves, therefore, to the question at issue, as relating to the principle of vitality in man considered as matter and a body.

And, to arrive at a simple definition, we shall borrow the definitions of an author whose work, though on a department of Natural History of confined interest, we have lately read with great admiration of his power of abstract reasoning, and of the truly philosophical liberality with which, though an Immaterialist, he states the arguments of Materialism.*

"Particles of matter when collected together in a mass of any degree of size or compactness form a *body*. An *organic* body is a mass of matter of which the component molecules are or have been in motion on being collected together by intussusception. Such a body is said to *live* or to have lived. By the term *life* we would express that faculty which certain combinations of material particles possess, of existing for a certain time under a determinate form, and of drawing while in this state into their composition, and assimilating to their own nature, a part of the substances which may surround them, and of restoring the same again under various forms."

Mr. Macleay goes on to observe:

"How this faculty is acquired, what is its immediate cause, or, in other words, whether there may not be several mediate causes between it and the Primary Cause, are questions to the solution of which we are totally incompetent. It is to the organic body what the expansion of steel is to a watch, or that of steam is to the engine; but if we ask what is expansion? what is life? we can get no answer but a recital of their effects."

We have thus borrowed this clear description of man as the most con-

* *Horæ Entomologicae*: or, Essays on the Annulose Animals; by W. S. Macleay, Esq., A. M. F. L. S.

ties in its language and idea we ever met with. The distinctive character of man, and the superiority of his sentient principle to that of all organized beings, is too evident to need any illustration: nor can it, we think, be denied by any species of sceptic, that this world is particularly designed for *his* development. God made man after his own image, endowed him with reason, that distinctive prerogative of our nature, and delegated to him certain limited powers. "Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over the earth, and over every creeping thing that creepeth upon the earth."

"Far as Creation's ample range extends,
The scale of sensual mental powers
ascends:

Mark how it mounts to man's imperial
race,

From the green myriads in the peopled
grass."

We might give endless quotations, were it necessary, from sceptical writers and comparative anatomists, in proof of the vast superiority of our nature, sentient and organic, over the whole organized creation. Lord Monboddo has, indeed, endeavoured to assimilate us to baboons, with amputated tails; and Lord Karnes has described the Gias (an African nation) as a species totally distinct from mankind, because they killed their own children, and robbed the nurseries of their enemies: two instances among many, that writers against Revelation have nevertheless a credulity equal, if not superior, to that of any Christian fanatic.

It is the study of our intellectual nature which we term metaphysical science; the study of our organic nature, physiology. The great physiological question at issue is, respecting the cause of the vital phenomena, whether the effect of a certain organization of the materials which compose the visible structure, or a principle totally distinct: the metaphysical question, whether the sentient principle, or faculty of thinking, can be produced out of the powers and various modifications of matter, or is a *something* superadded to matter. Hence arose, among the ancients, those subtle, scholastic questions relative to final causes, which have continued to the present times, and as long as this

world exists will afford matter for disputation. Previous to the days of Lord Bacon, the object of philosophical inquiry was directed, not to the actual state of the creation as it appears to be formed, but to the means by which it has arrived at its present state. The vast progress of science since the memorable introduction of Lord Bacon's principles of induction, has occupied the pen of Mr. Dugald Stewart in a dissertation which, for real knowledge and eloquent language, eclipses the works of all modern historians.

We have thus distinguished the opinions of metaphysicians into Materialism and Immaterialism. We have shewn the unpopularity of the former theory to arise very much from its contradiction of the popular religion of the world, both Pagan and Roman Catholic, wherever they have been "the law of the land;" and in later times, it owes much of its obnoxious character to being the basis of the celebrated system of Spinoza, and the doctrine of many of the sceptics of the last century. A refutation of Spinozism and Atheism cannot be needed in our pages. Atheism, were it cultivated as a system, might indeed merit the notice of a legislature, since every tie of society is destroyed and all the motives of virtue buried in "annihilation, the sanctuary of sin." But the works of Boyle, Bently, Cudworth, Clarke, Tucker and Paley, are barriers against the inroad of this black infidelity, and have demonstrated the material world,
" ————— one stupendous whole,
Whose body Nature is, and God the soul."

The advocates of Materialism may be subdivided into two parties; viz. those who believe in the authority of revealed religion, and those who do not. The Christian Materialist usually believes in the immateriality of the Deity, but contends that the sentient, cogitative principle in man is not distinct from the body, but the result of its organization. The Deistical Materialists appear to verge closely on Spinozism, and argue, that, as the powers of perception and thought have never been found but in conjunction with a certain organised system of matter, therefore those powers usually exist in and depend on such a system. They have been nearly all unbelievers in a

future state. Surely, therefore, there needs no comparison of the superior sanctions to virtue in the gospel scheme and of the glorious superiority of that divine illumination which lights us through the dark valley of the shadow of death. Ignorance and prejudice may, and indeed do, assert, that the Christian Materialist, proceeding on the same reasoning with the Sceptical Materialist, would necessarily be subject to the same contempt of revelation and futurity, and which, if pushed to its extent, would lead to the Atheist's creed of a material Deity; but this by no means follows, and we shall give the present controversy in evidence. We strongly contend, on behalf of Christian Materialists, that, as far as revelation is concerned, their opinions make not a shadow of difference. We do not enter into the various theories of Immateriality, which, indeed, is a term for a *something* of which no one has yet given any distinct explanation. We are ourselves strongly inclined to the hypothesis of Mr. Locke, who thought there was some *unknown* principle superadded to matter to confer the faculty of thinking; but we do not wish to obtrude our own individual speculations on our readers: we only wish to inculcate Mr. Locke's liberal accompaniment, that these metaphysical riddles have no right to be obtruded as *creeds*, and that, however that faculty may exist, "it cannot be in any created being but merely by the good pleasure and bounty of the Creator." See Essay on H. Und. B. iv. Ch. 3.

But to exhibit the same evident truism from these metaphysical alarmists themselves, we will quote the following accidental and simple slip of the pen in the very first page of the Quarterly Review, and after which its scurrility requires no other antidote:—"It can scarcely be necessary to remind our readers, in limine, that the nature of the living principle is among the subjects which are manifestly beyond the reach of human investigation. The effects and the properties of life are indeed obvious to our senses through the whole range of organized creation; but on what they depend, and how they are produced, never has been discovered, and probably never will"! And again, p. 20: "Immateriality does not necessarily imply immor-

ality: they are not convertible terms." So also Mr. Rennell, in his Remarks, p. 113: "The principle of volition, because it is *immaterial*, is not, therefore, of necessity, *immortal*!" These admissions, however, were necessary, since they knew that any argument used to prove the necessary self-existence of the soul, went to prove its *pre*-existence—an absurdity too great for even them to undertake, skilled as they are in maintaining paradoxes. Now, if immateriality be *not* necessarily immortal, common sense must perceive that it cannot be a requisite or material part of the creed of a Christian; or at all events, that it is equally subject with matter to decay and perish; since, by their confession, immateriality may have a beginning and an end, and yet man attain immortality. Where, then, is the object of dispute, or where any preference of the two opinions? And even had there not been this luckless admission, who would be the *sceptic*;—the Immaterialist, who reckoned on futurity as the necessary result of an imperishable vital principle; or the Unitarian Christian Materialist, who placed his hope in the power and benevolence of his Creator, and on the fact of one Man, Christ Jesus, having actually risen from the dead? We think St. Paul has answered this: "If Christ be not risen, ye are yet in your sins, and those also who are fallen asleep in Jesus are perished."—"But now is Christ risen from the dead, and become the first-fruits of them that slept." Did St. Paul believe in futurity on any other trust than that of the resurrection of our Saviour? Did he believe in an intermediate state of the soul, previous to the resurrection of the body? And how many sublime passages in his writings are destroyed by the supposition of an intermediate state!

The Christian Materialist finds his hope on the immediate power of the Deity; the Immaterialist, on the subordinate agency of a supposititious vital principle; yet the latter denounces the former as a *sceptic*! Mr. Macleay, to whose candour we have before appealed, has stated our own opinions on this head with great force: "The necessary immortality of the human soul is a dogma as much in opposition to the idea of Divine Omnipotence, as its necessary mortality. Without the

assurances of revelation, the immortality of the soul could never have been ascertained; nay, perhaps might have been reasonably doubted."—P. 479.

We fear we have entered too fully into the general question to admit of any quotations from the different works, the particular subject of our review. Of Mr. Lawrence's volumes, we cannot sufficiently express our praise of the scientific knowledge and love of truth which overflows every page; and it is lamentable that the deadly poison of bigotry should have been employed against the works of an author, which bid fair to redeem our character in Comparative Anatomy and Physiology. The lectures on the natural history of man are of course more interesting to the general reader. Mr. Reanell may term the following sentence Atheism, from p. 30 of the two Introductory Lectures, but we do not: "From the modifications of structure, and its constant relation to the wants, habits and powers of animals, there arises the strongest evidence of final purposes, and therefore the strongest proof of an INTELLIGENT FIRST CAUSE." We shall not, however, reflect on the understanding of our readers by further quoting numerous sentences on "that Exalted Power and Wisdom, in testimony of which all nature cries aloud," (to use the words of Mr. Lawrence, p. 52 of his Physiology,) and repeated in language too fervid, pious and eloquent to admit a doubt of his sincerity. He has no where, in matter, that we can discover, impugned the truth of revelation: and whatever may be his opinions, (and they are certainly of comparative insignificance to the subject of his works,) we are sure Mr. Lawrence has too much common sense to believe that Christianity can be dispensed of in a parenthesis. We certainly can discover a detestation of priestcraft, which, whatever may be the policy or propriety of disseminating it through the medium of his Lectures, does honour to him in an age where talent and political prostitution are such saleable commodities in the market of corruption. But we do confess we are somewhat puzzled to discover the relevancy of a note on the Game Laws, which Mr. Lawrence introduces as an alternative to the subject; unless, indeed, it had been a short biographical notice

of some of these unfortunate young gentlemen who are occasionally introduced to his anatomical inquiry by steel traps, spring guns, and the sentences of Mr. Justice Best. Mr. Lawrence also occasionally volunteers a remark on the comparative anatomy of the American and English governments; and we shrewdly suspect that this effluvia of civil liberty has offended the olfactory nerves of the Quarterly Review and its patrons. We conceive these zealous Immaterialists are just as much interested for religion as the faculty of a northern metropolis, who so memorably opposed the election of Leslie to their mathematical chair on the ground of his Materialism, and have since preferred a candidate for the lectureship of Moral Philosophy, reputed to have made a cock-pit of his drawing-room, parodies on the words of Scripture, and a living by the editorship of Blackwood's Magazine. Such is the physical reward of "plastic natures," and of those who uphold the policy of the "social" system, in thinning his Majesty's redundant population at Tyburn Gate! "RELIGION—PEARSIES—there's a couple of topics for you, no more like one another than oil and vinegar; and yet, these two, beaten together by a state cook, make sauce for the whole nation."*

Of the part which Mr. Abernethy has written and acted, we cannot give unqualified approbation, highly as we estimate his strong and original talent, and the obligations due to him for his advancement of surgical science. But as a philosopher, he should have supported Mr. Lawrence in maintaining the independence of the chair, however he might have differed from him in opinion. We give Mr. Abernethy credit for sincere motives in a wish to secure, as he conceived, the religious principles of the students; but we think he ought rather to have shewn the insignificance of the dispute as far as concerned religion, on that beautiful sentiment of the pious and philosophical Bennet, so often quoted by Dr. Priestley and others: "*Si quelqu'un démontreroit jamais que l'âme est matérielle, loin de s'en enlarmier, il faudroit admirer la puissance qui auroit donné à la matière la capacité de penser.*"

* Congreve's Love for Love.

Mr. Abernethy, on the contrary, like all immaterialists, edges in his own hypothesis, and endeavours to define that which he pronounces undiscussable. A theory of Mr. John Hunter's is the grand specific prescribed for the prevention and cure of Mr. Lawrence's influence. He has since exhibited it in several subsequent forms—in a little anonymous tract on the Human Mind, dedicated to (by) himself; and lately in some reflections on Dr. Gall and Spurzheim's System of Physiology and Phrenology. Indeed, from the assiduity with which this grand mental catholicon is published, we expect some morning to see John Hunter's name supererogate on the walls and churches of the metropolis, "Dr. Eady, Dean Street, Soho." Lestipus, we remember, described the vital principle as a certain *blar flame*; and this Hunterian hypothesis of Mr. Abernethy's may be termed the *Phlogon Sagutaria*, or blue pill of his metaphysics. Whatever effect this physiological opinion may have on his patients, most certain it is that it did not preserve the faith of Mr. Hunter himself, who was a notorious Atheist. And the Deism of Sir William Drummond, enveloped in clouds of immateriality, is a pretty practical proof how little this vaulted nostrum is a stay to infidelity.

We had intended here to have made some remarks on the scepticism imputed to the medical profession, and to have ventured some observations on the causes of it, and the most probable remedy, but we defer them to some future occasion. The immortal Hartley, Dr. Percival and Dr. Rush, have, however, been distinguished exceptions. In an ingenious work of the latter on the diseases of the mind, he classes one which he calls the "Derangement in the Principle of Faith, or the Believing Faculty," and enumerates two classes of diseased—those who believe and report every thing they hear, and those who have an inability to believe things that are supported by all the evidence that usually enforces belief: amongst these last he ranks "persons who refuse to admit human testimony in favour of the truths of the Christian religion, believing in all the events of profane history." Ch. xi.

In the commencement of this paper

we intended also to have quoted at some length from the 9th article in our notice, "The Letter on the reputed Immateriality of the Human Soul." We can now only commend it to our readers as a most impartial and intelligent review, coinciding almost entirely with our own opinions; and we have the greater pleasure in these commendations, understanding its author is a clergyman of the Establishment.

The anonymous author of the "Curious Remarks," is an alarmist of the old school, and deals wholesale in the *odium theologicum*. And the "Graduate of Medicine" might have saved himself, the public, the paper-manufacturer and printer, much trouble, by not going to press, with the candid confession that he knows nothing of the subject. The remaining volume, "Sketches of the Philosophy of Life," by Sir C. Morgan, though an imposing title, is rather a shallow performance, and exhibits depth only in verbal mystification, as will appear in the following sentence, quoted also by the Quarterly Review; a bog of mystification, in which we think scarcely a recondite German metaphysician could see his way of extrication.

"Essentially linked with the power of loco-motion, relative sensibility is distributed to the different animals in an exact proportion to the wants of their organization, being resident in a tissue, whose development is regulated in the various species, by the sphere of activity necessary to their preservation!"—P. 276.

We would now ask the "Christian Advocate of Cambridge," whether he really considers such arrant nonsense as endangering the existence of Christianity; and whether these hopeless disputes of Physiologists (past the comprehension of the "learned" themselves) can possibly influence the religious principles of the poor and unlearned, for whom Christianity was preached? "Certainly," says Bishop Fell, "the first propagators of our faith proceeded at another rate; they well knew, that not the *brain* but the *heart* was the proper soil of that celestial plant, and therefore did not amuse their proselytes with curious questions, but set them to the active part of their religion."

We esteem all these metaphysical subterfuges as more fit "to catch flies

them man;" and an attempt to ascertain a final cause of the nature of which we are profoundly ignorant, and likely to continue so.

"— nature is but the name for an effect
Whose cause is God."

We have previously stated that our opinions on the nature of the vital principle are extremely unsettled: we hold it right to confess our ignorance, and to leave these *secret things to the Lord our God*. As liberal Christians, we shall never underrate the value of our reason. God forbid that we should countenance the folly of those who love to soak in mystery and contradictions; but we do condemn that presumptuous pride which, forgetting the limitation of the human understanding, soars beyond its sphere, and that unprincipled arrogance which, ignorant of the ends of the Deity, dares to judge of the fitness of the means he employs in the government of his creation. Intellectual pride is the Scylla of knowledge, and Infidelity its Charybdis. What innumerable errors does it originate, and how many youthful minds, ardent in the pursuit of knowledge, have been shipwrecked on its dangerous breakers! And how many delusive meteors have been mistaken for the lighthouse of reason!

"At best thou'rt but a glimmering light,
Which serves not to direct our way;
But, like the moon, confounds our sight,
And only shows it is not day,"

Oxford Miscell. 1685.

We are well aware of the popular imputations against Unitarianism: we may, perhaps, sometimes, in our ardour against the corruptions and abuses of religion, have fallen into the opposite extreme; and in our anxiety to root up the dogmatism of orthodoxy, we may have planted speculative errors of our own. We do not think it necessary or liberal to animadvert on some backslidings of former years, however lamentable, some of these instances may be regarded, or whatever their causes. But we rebel with indignation at the imputation of infidelity. The profession of the law, nay, the very bosom of the Established Church, and the annals of the empire itself, will supply a larger comparative number of those who are known to have renounced revelation; and we need fear no misrepresentation, however wilfully de-

signed; no columns, however black, so long as we can triumphantly appeal to the public libraries of our country. Whence originated your most learned and laborious works on the external evidence of Christianity and on its internal proof? From the piety and disinterestedness of Unitarian Christians.

To conclude: we have thought it necessary to make these remarks, feeling that we are interested parties in the controversy, and that, with so much contumely wasted upon us, our silence might be imputed to a strictest conscience.

We are not among those who consider that natural religion affords no hope of futurity; on the contrary, we consider its evidence as introductory to the revealed assurance. Its arguments have been enforced with peculiar strength by Dr. Jortin and Dr. Price, and lately in the luminous and practical sermons of Dr. Beaumont. On this subject we differ from many distinguished Unitarian writers, who, we think, have done great injury to the cause of natural and revealed religion, by denying the evidence of the former, in a weak jealousy, as if they could not otherwise enhance the value of revelation. Yet these same writers have written zealously on the analogy of natural and revealed religion, as if all other points of resemblance do not sink into insignificance compared with the grand doctrine of a future state. And, surely, on the most important of all relations we may expect to discover some analogy. We are far from contending that the arguments from natural religion in favour of futurity, are by any means calculated for the generality of mankind; nor, indeed, can we consider them conclusive for the more enlightened and learned, since the contrary opinions of Deists, and the many pathetic lamentations of the ancient philosophers of their want of additional assurance, indubitably prove that they are not; and we also know, that much argument has been adduced against excepting human nature from the perishable fate of the whole material world. But still we cannot but place great confidence in the attributes of an all-wise, beneficent and omnipotent Being; in the moral evidence resulting from the unequal distribution of good and evil; from

the persecution and suffering of the virtuous, and the too frequent success and impunity of the vicious. These arguments, coupled with the power of the Creator, who first made us to *recreate* us, constitute, in our opinion, a very strong and rational ground for belief in a future state, independent of the evidence of Christianity; and form, also, a very important and secure ground-work for the superstructure of revelation.

These arguments, aided by the tradition of her ancestors, doubtless emboldened that heroic Jewess (whose story is so inimitably related in 2 Maccabees vii.) to encourage the immolation of her children by a foreign tyrant and her own martyrdom, rather than transgress the Mosaic law, and to cheer them in their dying agonies with that pious exhortation—"I cannot tell how ye came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you; but doubtless the Creator of the world, who formed the generations of man, and found out the *beginning* of all things, will also, of his own mercy, give you breath and life again, as ye now regard not your own selves for his law's sake." This ancient and universal expectation of futurity is what the poetical author of the Cypress Grove, describes as "the voice of nature in almost all the religions of the world, that general testimony charactered in the minds of the most barbarous and savage people; for all have had some roving guesses at ages to come, and a dim, dusky light of another life, all appealing to one general judgment throne. To what else could serve so many expiations, sacrifices, prayers, solemnities and mystical ceremonies? To what such sumptuous temples and care of the dead? To what all religion, if not to shew that they expected a more excellent manner of being, after the navigation of this life did take an end?"

But we should be sorry to rest that belief solely on tradition or metaphysics: we believe it on the authority of the New Testament; and though we are not prepared to say there is a *demonstration*, yet we do solemnly think it is little short of demonstration, when we duly consider the *variety* of evidence, from the indisputably recent origin of our race; from the con-

nexion of the Jewish and Christian covenants; from the necessity of some super-human communication, (a necessity which sceptics themselves prove to exist by the folly they impute to the whole civilized world for believing revelation); from the evidence of prophecy and miracles; from the single, incomparable and inimitable personal character of our Saviour; from the unrivalled perfection of his moral code, a system of Ethics which, even if not original in all its principles, at all events embodies and concentrates every virtue which natural religion had taught the wise men of all previous ages and countries; the number and disinterestedness of the witnesses who handed down this revelation, and who, the more ignorant and bigoted they may be represented by sceptics, were, therefore, proportionably less able to invent such a system, and promulgate it with consistency and effect; from the numerous historical documents which in regular succession have transmitted these circumstances to the present times; from the peculiarly strong evidence contained in these writings, (the genuineness admitted,) for the grand miracle of the physical resurrection of Jesus Christ; from the final spread of his religion over the whole civilized world; from the effects it has already produced, and those that may be reasonably anticipated; from the remarkable accordance of its principles with those of civil liberty and the *signs of the times*; from the realization of its promises of hope and consolation to the afflicted and dying; and, lastly, in the recorded faith of most of the enlightened philosophers of all subsequent ages and countries; although too many of them, it must be admitted, have also given their assent to the most contradictory and unchristian additions.

Many men of distinguished intellect have credited revelation on single parts of this evidence: who, then, can deny Christianity with so much internal light of its own perfections; with so many miraculous, providential attestations, and with a knowledge of its *effects*? Mr. Lawrence has not inaptly quoted the authority of Socrates, that greatest of the ancient philosophers, as pointing out the surest admission into the temple of wisdom through the portal of doubt. Surely, then, on the

same principle, we may counsel the religious sceptic, with so much evidence for Christianity, to *doubt* ere he irrevocably makes up his mind against the truth of revelation. For this evidence, we affirm, constitutes a barrier of proof which, we confess, we cannot discover any means of surmounting by those who have studied its nature. We know we shall be answered, that ours is a spare faith, and that so long as Christians are not agreed as to what is Christianity, assent must be withheld from it. But would not this argument equally apply against the study of physiology itself, where we observe doctors so materially disagree? And, in the quaint language of old Richard Baxter, "All arguments be not weak which some men dare deny. Is not the high way right except every man hit it? A drunken man may go beside it, and a wise man that is not used to it may miss it, or by credulity may be turned by others out of his way; and yet the way may be right and plain too, for all that. Will you think nothing certain in philosophy, because philosophers are of so many minds? Or will you renounce all physicians because they ordinarily disagree? Or if a Londoner have a journey into the country, which his life lyeth on, will he not go his journey because the clocks disagree? Or will he not set on till all the clocks in London strike at once? Or will he never give any credit to a clock till then?"

But should there be those who, from ignorance of these accumulated evidences, or who, knowing them, are untrue to their understandings, deny the super-human origin of Christianity, and publicly disseminate their scepticism, we shall ever contend, that the immutable principles of religious freedom are as much their right, and may be as safely extended to their opinions, as to those of any Protestant Dissenters. Nay, many zealous Christians have contended that they ought to be encouraged to produce their objections, certain that Truth must emerge with renewed power and glory from the contest. PRIESTHOOD indeed may suffer, and the "alliance between Church and State" be endangered, but true Christianity will receive no wound from the assaults of

the sceptic. Those political Christians who regard churches in the light of barracks, may reasonably feel alarmed for *legitimacy*. What, however, can the cause of civil and religious liberty gain by the recent persecution of Deists, but prejudice against the doctrines of Christ in the hands of such followers? What effect can be wrought on the contemptible objects of such anti-christian zeal, but by this odious proscription to congregate unbelievers together, where they are sure to mistake the repetition of their objections for increased number and strength? This "illiterate policy" never yet attained its end, and never will: and that such barbarism should be varnished with the colouring of religion, "what is it," says the admirable Robinson, in his Remarks on Deism, "but the voice of Jacob and the hands of Esau?"

We here again repeat, that our opinions are not those of the Materialist, since we cannot reconcile many of the phenomena of life and sensation to that hypothesis. All that we feel sure of is, and in this it appears all agree, that God imparted to us the "breath of life." The Pentateuch, whatever may be its authority, does not inform us *how*; nor, in our judgment, will men of science ever make such an addition to revelation. But Materialism having been the opinion of many eminent and Christian philosophers, we have often, on the possibility of its truth, examined its relation and consistency with the Christian doctrine of a future state. In those sequestered moments when the mind wanders beyond the grave, the reflections in these pages have arisen; and candour obliges us to concede an equally pious and rational hope of futurity to the Materialist as his prejudiced opponents arrogate to themselves; nor can we conceive how the mere *belief* of either party can affect their *practice*.

We have studiously avoided all reference to our *title* in the promises of the gospel. We have a humble trust that HE who gave us the blessing of this life, will continue his goodness in its renewal after death; "knowing that he which raised up the Lord Jesus, shall raise us up also by Jesus, and shall present us with you." Would

that Christians could be brought to believe that we are candidates for, not judges of, heaven.

In the eloquent language of an anonymous review of the controversy with Dr. Priestley on Matter and Spirit—"Then farewell the obscure speculation of metaphysics. They embarrass me no more. The mere philosopher may indulge them if he pleaseth; and if he can gain any amusement or any satisfaction from them, I envy him not. He purchaseth it at a rate too dear for me; and placeth his hopes on what I should regard as the most insecure foundation. But do not think me the enemy of science because I consider it as ill applied in the investigation of a subject so much beyond its reach. Let it operate in its own sphere, and, by a patient research into those natural objects which fall more immediately under the scrutiny of the senses, enlarge the boundaries of human knowledge. I hail her progress, and wish I could add a laurel to her brow. But let her not presume to trespass on the hallowed enclosures of heaven's own immediate messenger. Her feeble taper may light the curious philosopher's eye through nature's walks. But it is the full, unclouded sun of the everlasting gospel that can alone, with safety, guide the doubting mind of man through the paths of religion to the world of immortality. The dove sent from the ark of reason and philosophy, wanders over a boundless expanse, a dreary waste of unfathomable waters. Fatigued with its fruitless excursions, it returns, but brings no olive branch to man. Thanks be to the immortal Redeemer of the world, I receive this pledge of peace from a higher region. I press it to my trembling heart; and methinks it gilds fresh verdure while I bode it with the mingled tears of gratitude and penitence."

C.s.

ART. XI.—*A Reply to a Review in The Christian Guardian, January, 1822, of "An Apology for the Freedom of the Press," &c.* By Robert Hall, A.M. With the Review extracted. 8vo., 2nd ed., pp. 18. Holdsworth.

IN our acknowledgements to Correspondents on the Wrapper of the

last Number we signified our intention of inserting in our work the whole of Mr. Hall's Letter from the Leicester Chronicle; but as it has been since published in the form of a pamphlet, as above, we deem it an act of fairness to the publisher, to content ourselves with this notice of it, in the shape of a review.

The "Apology" appeared nearly thirty years ago, and excited, as it deserved, considerable attention. Since that period, Mr. Hall has, until now, abstained from politics in his writings; or rather has manifested a leaning to a very different system from that which first engaged his affections and drew out his eloquence. It was for a long time supposed that he privately disavowed and would have been glad to recall the productions of his youthful enthusiasm on behalf of freedom. If the rumour were correct, he has undergone a re-conversion and returned to his first love. On this subject, Mr. Hall is entitled to speak for himself.

"It certainly is very unusual for a writer to suppress his own publications, unless he has recanted the principles they contain. To persevere in doing so, naturally exposes him to the suspicion either that he has renounced his former opinions, or that he is afraid to avow them; but neither of these situations is mine. I have changed no principle, and I feel no fear. Why then should I act in such a manner as must render me perpetually liable to either of these imputations? For a considerable time, indeed, after loud and repeated importunities, I declined a compliance with the wishes expressed for republication, from a sincere reluctance to engage in political controversy. By one party, in the mean while, it was my fortune to be so unequivocally claimed as a convert, and by the other so assailed with reproaches as an apostate, that I was convinced by experience there was no other way of putting an end to the misrepresentations of both, but to republish the original pamphlet. Had I never written it, the same motives which made me reluctant to reprint, might probably have prevented my writing it; but since there is not a principle in it which I can conscientiously retract, and my silence has occasioned numerous misrepresentations and mistakes, the fair and manly part was doubtless to republish it. An ingenuous mind is not less ashamed of receiving praises it is conscious it has not deserved, than indignant at reproaches which are not merited."—P. 4.

The "Christian Guardian," a minor theological journal, in the hands of the self-styled "Evangelical" Churchmen, took occasion from the re-publication of the "Apology," to task the author, as if he had been guilty of apostasy. This class of men have been for some years accustomed to pay excessive homage to Mr. Hall's talents, and their present chagrin is equal to their former admiration. Their "Review" of the new edition of his pamphlet manifests the affectation of dislike of politics that is invariably expressed by the religionists that would bend the Bible and yoke the conscience to those very politics that foster corruption and tend to slavery. Mr. Hall exposes very plainly this hypocrisy:

"But a minister of the gospel, it seems, is on no occasion to meddle with party politics. How exactly this maxim was adhered to at the commencement of the late war, when military banners were consecrated, and the people every where summoned to arms

'By pulpit drum ecclesiastic,
Beat with fist instead of a stick,'

must be fresh in the recollection of my readers. The men who in the garb of clergymen basked at dissonant meetings, sermons, are not really such, but merely assume the disguise of that holy order, since it would be uncandid to suppose they can so universally lose sight of what is befitting ministers of the gospel. The venerable bench of Bishops who sit in the House of Lords, either attend in silent pomp, without taking any part in the deliberations, or they violate the character of ministers of the gospel. We must have been grossly imposed upon by the public prints which informed us of the clergy of a whole archdeaconry or diocese, meeting to petition Parliament against the Catholic Claims, since they could never with any consent depart so far from the demure of ministers of the gospel.

"The plain state of the case is, not that the writer is offended at my meddling with politics, but that I have meddled on the wrong side. Had the same mediocrity of talent been exerted in eulogizing the measures of ministry, his greetings would have been as loud as his invective is bitter. But it was exerted to expose public abuses, to urge the necessity of Reform, and lay open the tergiversation of the Heaven-born Minister and Sunday Preacher, who, after devoting the

day of rest to deeds of blood, has, by a strange fatality, obtained a sort of political beatification. *Hinc illa lachrymæ.*" —P. 5.

The original edition of the "Apology" contained some passages of severe crimination against Bishop Horsley, and of glowing eulogy on Dr. Price and Priestley: these, it would appear from our correspondent *Homo*, (pp. 168, 169,) are somewhat altered in the present edition: enough, however, remains to excite the disapprobation of "Evangelical" Churchmen, and accordingly the "Christian Guardian" vents its pity or its rage at this desecration of a saint, and apotheosis of sinners. Mr. Hall's reply is, upon the whole, worthy of himself: we qualify our opinion, because we wonder that with his acute discernment he should applaud or even admit the general "correctness" of Horsley's "speculative theology."

"Another head of accusation is, that I have censured the character of Bishop Horsley, whose character, the Reviewer tells us, 'is far removed beyond my attack, while I have eulogized Dr. Price and Dr. Priestley, Socinians.' To this it is sufficient to reply that Dr. Price was not a Socinian; but an Arian; he wrote professedly in refutation of Socinianism; and though I disapprove of his religious principles, I feel no hesitation in affirming, in spite of the frantic and unprincipled abuse of Burke, that a more ardent and enlightened friend of his country never lived, than that venerable patriarch of freedom. Such were the sentiments of the worshipful Corporation of London, who, in token of their esteem, presented him with the freedom of the City in a golden box; such was the judgment of Mr. Pitt, who long professed himself his admirer, and condescended to seek his advice on questions of finance. Dr. Priestley, it is acknowledged, was a Socinian; but it was not under that character that he was eulogized. It was as the friend of liberty, the victim of intolerance, and the author of some of the most brilliant philosophical discoveries of modern times, for which he was celebrated throughout Europe, and his name enrolled as a member of the most illustrious institutions; so that my eulogy was but a mere feeble echo of the applause which resounded from every civilized portion of the globe. And are we suddenly fallen back into the darkness and ignorance of the middle ages, during which the spell of a stupid and unfeeling

uniformly bound the nations in iron slumbers, that it has become a crime to praise a man for talents which the whole world admired, and for virtues which his enemies confessed, merely because his religious creed was erroneous? If any thing could sink orthodoxy into contempt, it would be its association with such gothic barbarity of sentiment, such reptile meanness. What renders the wretched bigotry of the Reviewer the more conspicuous is, that the eulogy in question was written almost immediately after the Birmingham Riots, that disgraceful ebullition of popular phrensy, during which a ferocious mob tracked his steps like bloodhounds, demolished his house, destroyed his library and apparatus, and, advancing from thence to the destruction of private and public buildings, filled the whole town and vicinity with terror and dismay. What sort of a *Christian Guardian* the Reviewer would have proved on that occasion, may be easily inferred from his passing over these atrocities in silence, while he discharges his malice on their unoffending victim.

The maxim, *De mortuis nil nisi bonum*, admits of exceptions; and as I am vilified for censuring Bishop Horsley, whose character, it is affirmed, 'is far removed beyond my attack,' while I praised Priestley, the Socinian, justice compels me to remark (what the Reviewer probably knows well enough) that in the virtues of private life, Dr. Priestley was as much superior to his antagonist, as he was inferior in the correctness of his speculative theology."—Pp. 5—7.

The "Evangelical" conductors of the "*Christian Guardian*" are masters of the art of controversy, and have brought in the names of *Hone* and *Carlile* to embitter their accusations. Mr. Hall is justly indignant at this artifice. Does he not, however, display some portion of the willing prejudice that he condemns, when he attributes blasphemy to the publications of Mr. Memo? He himself, truly defines blasphemy, "the speaking contumeliously of God," and we are persuaded that the writer last named, would feel as much horror as Mr. Hall or any "*Christian Guardian*" at such an outrage upon public feeling as well as upon piety.

Let Mr. Hall expect no more compliments from clergymen and bishops and ministers of state; the following passage fixes him for life as unaccommodating, untameable Nonconformist:

"In relation to the question of ecclesiastical establishments, since I am challenged to produce any passage from Scripture which sanctions my opposition to them, I beg leave to refer him to our Lord's declaration: 'Every plant which my heavenly Father has not planted shall be rooted up.' That national churches, or exclusive establishments of religion by the civil magistrate, are one of these plants, will not be denied, since nothing of that kind, it is universally allowed, existed during the three first and purest ages of Christianity, and not being authorized by the great Head of the Church, it must, if we believe him, be rooted up. I have used the term *great* Head of the Church, by way of distinction from that *little* Head which the Church of England has invented, and on which, whether it be a beauty or a deformity in the body of Christ, the Scriptures are certainly as silent, as on Universal Suffrage and Annual Parliaments."—P. 9.

We have seen, in the second of our extracts, that Mr. Hall regards the memory of Mr. Pitt with no peculiar veneration; he concludes the Letter with some very bold animadversions upon the character of the celebrated minister:

"Having already trespassed on the patience of my readers, I shall close with one remark on the eulogium pronounced by the Reviewer on the character of the late Mr. Pitt. He appears to be extremely shocked with the freedom and severity of my strictures on his conduct, as implying a forgetfulness of his singular disinterestedness and his 'perfect devotion to his country.' As this has become a favourite topic with the admirers of that celebrated minister, it is necessary to remind them, that there are other vices besides the love of money, and other virtues besides that of dying poor. It may be easily admitted, that the ambition which grasps at the direction of an empire, and the pitiful passion for accumulation, were not the inmates of the same bosom. In minds of a superior order, ambition, like Aaron's rod, is quite sufficient to swallow up the whole fry of petty propensities.—Far be it from me to wish to withhold an atom of the praise justly due to him. That he devoted much time and a considerable portion of talent to the affairs of his country, is undeniable. The evils which he has brought upon us were not the production of an ordinary mind, nor the work of a day, nor done in sport; but what I con-

and for it, that, to say nothing of his unparalleled apostasy, his devotion to his country, and, what was worse, his devotion to him, have beta the cause of most calamity to this nation; than any other event that has befallen it, and that the memory of Pitt will be identified in the recollection of posterity with the unmitigated shame, augmented debt, extended pauperism, a debasement and prostration of the public mind, and a system of policy not only hostile to the cause of liberty at home, but prompt and eager to detect and tread was every spark of liberty in Europe; in a word, with all those images of terror and destruction which the same imports. The enthusiasm with which his character is regarded by a numerous class of his countrymen will be ascribed by a distant age, to that mysterious infatuation which, in the inscrutable counsels

of Heaven, is the usual, the destined precursor of the fall of states."—*Pp. 13, 14.*

Our notice of this publication is, we are aware, disproportionate to its size, but we agree with the religious public in general, that Mr. Hall is no common writer, and we cannot repress our satisfaction at seeing him once more take the foremost rank amongst the friends and advocates of ecclesiastical and political reform. We hope that this is not his last contribution to the same good cause, but that he will actively co-operate with those that are stemming the tide of corruption, which has set in so strongly under the influence of a pining sentimentalism, and of a selfish and worldly predilection of sanctity.

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OBITUARY.

1822. Jan. 18, at Ilminster, in Somersetshire, CAROLINE, only surviving daughter of the Rev. Thomas BOWEN. The fatal event is recorded here, not with the view of introducing an enumeration of her various excellencies, but for the sake of animating individuals in the bloom of life and health to prepare, by the same assiduous cultivation of their understandings and their hearts, for an early removal from the world, if such be the will of God, and of affording comfort to Christian parents, on the loss of promising children. This amiable young person was cut off in her 17th year, in the midst of pursuits, which greatly tended to the improvement of her mind, and at the period when she was repaying the fond care of her father and her mother and realizing their highest expectations. Her mild, affectionate temper, her exemplary and blameless conduct, well qualified her for the enjoyment of purer happiness than our present state of being can supply. In peace and hope she descended to the grave. On Wednesday, January 23, her remains were interred in the burial-ground belonging to the society of Unitarian Christians at Ilminster; on which occasion an appropriate address was delivered by the Rev. Samuel Fawcett, who, on the succeeding Lord's-day, preached a funeral sermon, full of tenderness and consolation, from Job xiv. 2.

Although the promiscuous ravages of death furnish an unequivocal proof of wise and kind design in the government of the world, yet the religious parent is called to one of the hardest trials of his faith by that appointment of Providence which takes from him a deservedly be-

loved child.* Still, the separation is temporary; the reunion will be eternal. When the principles and the spirit of Christianity have been successfully communicated to the young, this consolatory belief may with reason be indulged. "The flower fadeth:" but the plant will blossom again in a more congenial soil, and bring forth fruit to immortality.

February 1, at Bristol, aged 26; MARGARET, wife of Mr. J. B. ESTLIN, surgeon of that city. By an affecting coincidence, this breach in the tenderest and most important charities of life, occurred a few hours after the event with which the readers of the Repository have been already made acquainted, and which deservedly excited so deep an interest in a more widely extended sphere of influence. (See the Obituary of the Rev. H. Turner,

* In the present instance the blow was a repetition of that which had fallen, seven years before, on the bereaved parents. Elizabeth Awbrey Bowen, died, at Walsall, in Staffordshire, on June 25, 1814, after a severe illness, which lasted for twelve months, and was sustained with perfect resignation. She, like her younger sister, was removed hence at the age of seventeen. *Clouds and darkness are round about him: Righteousness and truth are the pillars of his throne.* To mourning parents the perusal of two admirable letters, the one, from the late Rev. Job Orton to Dr. Stonhouse (Letters, &c. No. vii.), the other, from Lady Jean Fergusson to Dr. Doddridge, may with propriety be recommended. (Orton's Letters to Stedman, No. xxv.)

in the last Number, p. 121.) In both cases a large circle of relatives and near friends had to experience the same sorrows, and they shared in the same consolations. None who knew Mrs. Estlin intimately, can cease to mourn her loss. Her mild humility, her simplicity and uprightness, her steady and discriminating judgment, and her rational and influential piety, and well-disciplined affections, formed a character unusually matured, and enabled her to fill up well the relations of wife and mother, daughter, sister and friend. Religious conscientiousness formed the main-spring of her conduct and self-culture; and with this, which gave her the firmness of duty, and prepared her for its higher and more extraordinary exercises, she blended the mild graces of the female character, its thoughtful kindness, its tenderness and its gentleness; and these made her more useful and more respected, as well as more the object of heartfelt affection. The principles which gave such stability and value to her virtues, which shed their influence on the sources of happiness and comfort, chastening without weakening, directing without interrupting them, and which made her view the world, as the Christian should view it, in its relations to another state of being, enabled her to meet death with a collected composure, a peaceful hope, a tender concern for the best interests of others, a steadfast trust and filial resignation, which could not but aid the lessons of her life, and which were alike affecting, encouraging and consolatory. One is deprived of her watchful, judicious care and guidance, who is too young to know her own calamity. She held her child as a trust; and by express act, as well as in the daily offering of the heart, devoted her to her heavenly Father. May he who shared in her pious cares, be enabled so to fulfil their mutual purposes and most earnest desires, that when the separation is finally ended, (which to her, as she said, "is but for a moment,") she may see them fully realized.—Her religious sentiments were those of Unitarianism, which she embraced from conviction, after a serious search into the records of revelation; and she manifested an increasing satisfaction in their truth, and in their efficacy and value.

It is refreshing, in these days of excitement on the one hand, and of indifference on the other, to witness the simplicity and calm influential piety of the gospel. And while the writer of this imperfect notice, offers it as a tribute of affectionate respect to the memory of one whom he highly valued, he cherishes the hope that

it may contribute to lead others, (and especially some who might hereafter have had the benefit of her example and her friendship,) to discern what is the true excellence of the female character; and to perceive that its finest features can only be formed, by seeking but little for the applause of the world, and looking principally for the approbation of the wise and good, and even this in subordination to the approval of Him who knoweth the heart; by a judicious preparation for the constantly recurring duties of the more confused relations of life, and the thoughtful and faithful discharge of them as they present themselves;—in short, by the devotement of the heart to God and Christian obedience.

L. C.

Feb. 22. JOHN STEWART, Esq., commonly known by the appellation of "Stewart the Traveller," or "the walking Stewart," aged 78, [Of this gentleman's life and singular publications we hope to be furnished with some particulars for our next Number.]

March 3rd, in the 7th year of her age, HENRIETTA SADLER, daughter of the Rev. Thomas Sadler, of Horsham. The Rev. Edwin Chapman, of Billingshurst, preached an excellent sermon on the occasion from Isa. xl. 7, *The Sower sows!* to a very large and sympathizing congregation. She was an amiable and promising child, making rapid progress in her education, even at so early a period, and bidding fair to become a valuable member of the community. She had endeared herself to her relatives and friends by the mildness of her temper and the simplicity of her manners. Doddridge, who lost a beloved daughter at the same age and of a similar disposition, asked her, not long previous to her decease, "How is it, that every body loves you so?" She gave this immediate reply—"I do not know, except it is because I love every body!" *Of such, indeed, is the kingdom of heaven.*

Islington.

E.

March 8, at Hurton Hall, Yorkshire, in the 83rd year of his age, the Rev. CHRISTOPHER WYLL, the amiable, virtuous and persevering friend of civil and religious liberty. [We hope some one of our correspondents will furnish us with biographical particulars of this excellent man.]

— 11th, at Mortham, Mr. BENJAMIN HAWES.

INTELLIGENCE.

Christian Tract Society.

The Anniversary of this Society was held at the Old London Tavern, on March 6th; JAMES ESDALE, Esq., in the Chair. The Treasurer read his report, from which it appeared that there was a balance in his hands of £52. 16s. 2d.; but the Society was stated to be indebted to its stationers and binder, £76. 10s. 0d.

The Committee's report was then read. The arrangements for a medal to be presented to the Author of the best Tract, in each year, which had been referred to the Committee, were briefly noticed; Mr. Parkes, who had generously offered the *die* and the medal, being prepared to lay the medal before the Meeting. When the report was finished, Mr. Parkes laid on the table two medals, one of *Silver* and the other of *Brass*, leaving the Society to make its election. That of *Silver* was accepted.

The appointment of a Collector, which had also been referred to the Committee, was next adverted to; Mr. Titford, whom the Committee had re-appointed, having a few months since resigned his office in consequence of his intention of going to Jamaica. A gentleman was known to the Committee who was willing to accept the office; but as the collectorship to the Unitarian Society, Unitarian Fund, and Unitarian Association was also vacant, the Committee did not recommend the Society to proceed to that gentleman's election; it being thought desirable that the few societies should avail themselves of the services of one Collector. The appointment was therefore again referred to the Committee, who will doubtless give the subscribers the earliest possible notice of their having found a gentleman to fill the office.

Some of the Tracts sent to Platinos in 1829, were reported to have been translated by the pastor *Gymet*, who speaks of them in terms of high commendation. From the Moravian Tract Society at Zeist, near Utrecht, some of their publications had been received in return for a set of those of the Christian Tract Society; but as yet the Committee were not prepared to make a report of their contents. To France another set has been sent; but it was feared that the recent restrictions laid on the press in that country might operate against their circulation.

During the year the Committee have

published three new Tracts—"The Father's Treatment of the Lost Son on his Return," by Mr. Wright; and "Family Dialogues, or Sunday well spent," and "The Good Grandmother, or a Visit to my Uncle's," by Mrs. Hughes. Of each of these 2000 copies have been printed, and eight of the former Tracts have been reprinted; making in the whole 22,000. The total of the Tracts published by the Society from its formation was stated to be 317,000, of which 278,000 have been sent from its store.

The Society's property was reported to be as follows:

Due from Booksellers, Country Societies, &c.	} £105 18 6
on sale or return -	
Estimated value of the Stock on hand -	} 245 16 6
In the hands of the Treasurer	
	52 16 2
	<hr/>
	404 11 2
Due from the Society to Stationers, &c.	} 76 10 0
Balance of the Society's Property - - - -	} £328 1 2

The Report concluded with the gratifying announcement, that the Rev. JAMES YATES, of Birmingham, had kindly consented to become the Society's *Agent for the Midland Counties*, and that, with his permission, the Committee had sent down 50 sets of the Tracts, as Mr. Yates anticipated a considerable increase of Subscribers. Sunday-school and Fellowship Fund Societies becoming Subscribers in the Midland or Northern counties will thus be enabled to procure the Society's Tracts at a comparatively trifling expense for carriage. Mr. Yates has engaged to receive the names of Subscribers and to forward their allotments.

The following gentlemen were elected into office for the ensuing year:

JAMES ESDALE, Esq. *Treasurer*,
Mr. GEORGE SMALLFIELD, *Secretary*,

* This office was accepted conditionally, Mr. S. stating that he was unable to devote to it the time which the interests of the Society required. The Committee are pledged to endeavour to find a successor.

Committee.

Rev. Dr. T. Rees, Messrs. Hart, Holt, R. Taylor, J. Bowring, Leach, Robinson, Friend, Joseph Fernie, R. Fennell and Jacob Guillonneau.

Auditors.

Messrs. C. Lean, C. Richmond and S. Bayley.

The Society afterwards dined together; WM. FRIEND, Esq., in the chair. In the course of the evening the sentiments given by the chairman called up the following gentlemen—the Rev. R. Aspland, S. W. Browne, Dr. T. Rees, Mr. R. Taylor, &c. &c. By desire of the Subscribers, the *Silver Medal* given by Mr. Parkes, was presented by the chairman to Mr. Aspland, requesting him to convey it to Mrs. HUGHES, with expressions of the liveliest gratitude for her numerous and highly useful literary productions, and the most cordial respect of the Subscribers.

On the health of Mr. Parkes, and thanks to him for his handsome donation, being given—that gentleman rose and said, he had *two* favours to ask of the company, which he trusted they would readily grant him. The *first* was, that every Subscriber would demand his allotment of Tracts, and endeavour to find means of distributing them; the *second*, that every Subscriber present would strive to make the Society as extensively known as he possibly could and as it justly merited.

Greenock and Port-Glasgow Unitarian Chapel.

THE Subscribers to the Greenock and Port-Glasgow Unitarian Chapel are respectfully informed, that on Sunday, January 20th, 1822, the Chapel built at Port-Glasgow was opened for the worship of Almighty God. Friends were present from Greenock, Glasgow, Paisley and Renfrew. Three Sermons were delivered in the course of the day by the Rev. George Harris, of Liverpool, to deeply attentive audiences. In the afternoon, the Rev. David Rees, of the University of Glasgow, concluded the devotional services; and the Rev. David Logan delivered his acceptance of the pastoral office to the Port-Glasgow Congregation. The chapel is a very neat and commodious building, and there is a house, ultimately intended for the use of the minister of the place, under it. The whole expense will not exceed £500, which will leave but a small debt to be discharged. The buildings are secured to seven trustees, of whom the Rev. George Harris is one,

and there is a clause inserted in the deed, securing the property to the UNITARIAN FUND, should Unitarian worship be discontinued in the Chapel. Of this, however, there is little fear, as the prospect at Port-Glasgow and in its neighbourhood is very encouraging. The morning and evening sermons, delivered by Mr. Harris, are published, at the unanimous request of the congregations which heard them delivered.

Clapton, March 27, 1822.

SIR,

I BEG leave to inform the Subscribers to Dr. Priestley's Works, that Vol. XXI., which concludes the *theological* part, will be ready for delivery at my friend Mr. Eaton's, 187, High-Holborn, on Saturday, April 20th.

I have found, on a late examination, so large a number of the former volumes for which subscribers have not applied, that I cannot but request them to consider the great *pecuniary* inconvenience imposed by such neglect, upon an Editor, unavoidably occupied in the *literary* duties of an undertaking, laborious and unproductive; except of the high gratification afforded by the prospect of accomplishing a favourite, and, as he trusts, no useless project.

I am, however, indebted to many subscribers, for their prompt attention to the notices which I had deemed sufficient, and which have always appeared in your Repository, when any volume was ready for delivery. Of such subscribers, (excepting those with whom I am in correspondence,) I have only to request that they would procure Vol. XXI. from Mr. Eaton, sending at the same time their *full address*, that I may correct my list, which I have reason to fear is, as to some names and places, very inaccurate.

Subscribers who have not received the whole of the 18 Volumes, now ready for delivery, I must request *immediately* to apply by letter to Mr. Smallfield, Printer, Homerton, Middlesex, mentioning what volumes they have received, and directing where the rest, with Vol. XXI., shall be sent, adding an order for payment in London.

As the Subscribers are generally readers of your work, I trust that these requests will come under the observation and be favoured with the attention of those whom they concern. A very few copies of Dr. Priestley's Works are yet at the service of any who may wish to possess them.

J. T. RUTT.

Liverpool Unitarian Fellowship Fund.

A REPORT of the LIVERPOOL UNITARIAN FELLOWSHIP FUND has recently been published, by which it appears the following donations have been made during the year ending 31st December, 1821.

To the Unitarian Fund (London)	-	-	£10 0 0
Rochdale Chapel	-	-	10 0 0
Oldham Ditto	-	-	5 0 0
Newchurch (Rossendale) Ditto	-	-	5 0 0
Merthyr Tydvil Ditto	-	-	10 0 0
Boston Ditto	-	-	5 0 0
Knowsley Ditto	-	-	10 0 0
Padiham Ditto	-	-	15 0 0
Newcastle-under-Lyme, Ditto,	-	-	5 0 0
Gellionew Ditto	-	-	5 0 0
General Baptist Academy	-	-	5 0 0
An Aged Minister	-	-	3 0 0
Lancashire and Cheshire Unitarian Association	-	-	5 0 0
Total	-	-	£93 0 0

Communications (post paid) may be addressed to the Secretary, Mr. H. Taylor, Bold Street, Liverpool.

ON Thursday evening, March 21st, the Meeting-House in Sir Thomas's Buildings, Liverpool, formerly a Catholic Chapel, was opened for Unitarian worship, when a sermon was preached by the Rev. George Harris, explanatory of the doctrines maintained by Unitarian Christians. The place was crowded to excess. The Meeting-House is intended for the use of the Society formerly assembling in Great Cross Hall Street, and religious worship will be conducted there on the morning and evening of Sunday, and on Thursday night, commencing with the first Sunday in April.

NOTICES.

THE Half-Yearly Meeting of the Somerset and Dorset Unitarian Association will be held at Taunton, on Tuesday the 9th of April.

G. B. W.

THE REV. GEORGE HARRIS has accepted the unanimous invitation presented to him to become the pastor of the new Unitarian Congregation, Bolton. His connexion with the Renshaw Street Society will terminate on Sunday the 31st March; and he will enter on the duties of his situation in Bolton on Sunday, April 7th.

ON Sunday, April 7th, 1822, the Meeting-House in Moor Lane, Bolton, formerly a Calvinistic Chapel, will be opened for the worship of the One True

God, the Father. Three Sermons will be delivered, those in the morning and evening by the Rev. George Harris; and that in the afternoon by the Rev. W. J. Fox, of London. On Monday the friends and members of this new church will dine together in the Cloth Hall; and in the evening, the Rev. W. J. Fox will preach in the Meeting-House.

THE Friends of the late Rev. HENRY TURNER, of Nottingham, propose to print in 8vo. (price 12s.) a volume of his Sermons. They request the names of such as propose being subscribers may be forwarded as early as convenient.

**FOREIGN.
FRANCE.**

WE perceive that in our last, (p. 128,) we stated prematurely that the law restraining the press had passed the two Chambers. The event thus anticipated has since taken place. The discussions in the Chamber of Peers, as well as in that of the Deputies, were very animated; the speech of Prince TALLEYRAND has been much applauded. This disastrous measure was carried in the upper chamber by only a small majority: it is now, however, the law of France, and will be so as long as the present system of government is suffered to continue.

Tumults have arisen in various parts of France, principally in places of public education; the young men being very reluctant to submit to the yoke of legitimacy.

One great source of discord is the preaching of the Missionaries, that is, priests who go about carrying the cross, preaching up the old doctrine of passive obedience, fulminating church-censures against those that took a part in or profited by the Revolution, asserting the divine right of tithes, calling back, as far as words avail, feudal times and usages, and in some cases pretending to miracles. Fanatics and impostors as they are, they are countenanced by the government, and on that account, perhaps, more than from any dislike of superstition, they are obnoxious to the people, who have on several occasions opposed their preaching so riotously, that they have been obliged to claim the protection of the military.

Certain state-prosecutions have brought out very prominently the political feeling of the French people. Alarmed by this and other demonstrations of disloyalty, the police are very active in their inquisition after heresy and blasphemy. We copy a paragraph on this subject from a paper which we do not often quote, but which we never see without amusement,

the *New* (or pretended) *Times*. So extravagant, and therefore so humorous, is this wretched journal, that it rebukes the *Courier*, (the regular ministerial paper,) for speaking with decency of the Opposition in the Chamber of Deputies, and especially for naming BENJAMIN CONSTANT with respect. CONSTANT is the friend of LA FAYETTE, of GREGOIRE, of LANJUNAIS, and was the friend (which of itself is a testimonial that might carry him with honour through the civilized world) of the wise and virtuous ROMILLY; but he stands up for the Charter, and not merely for the family of the Bourbons, and therefore the ex-Jacobin Dr. STODART, points him out as a revolutionary monster, whom the majority of the Chamber would do well to impeach. The paragraph referred to is in the paper of March the 19th, and runs thus: "We perceive from the Paris journals that the police exerts itself with laudable diligence in the seizure of blasphemous and seditious publications. A writer named DUPUIS, several years ago wrote a book entitled, *De l'Origine de tous les Cultes*, which was intended to prove, among other things, that there never was such a person as Jesus Christ. In order to bring the substance of this impious work within the reach of the common people, an abridgment of it has been printed at Paris, which, we are happy to find, was immediately seized, and we trust that the vendor, M. CHASSERIAN, will be made an example of."

PORTUGAL AND SPAIN.

A DISPOSITION to loosen the shackles of Papish authority has been for some time visible in the former country, and that disposition has been much encouraged and strengthened since the establishment of the constitutional system. The office of the *Patriarch*, or supreme Bishop of Lisbon, has been extinguished. The respect with which the regular clergy have been regarded by the people is singularly diminished, and even among the peasantry questions as to the utility of the monastic establishments, are sometimes started and answered in a spirit of bold inquiry. During the Lent just over, the Cortes applied to the Pope for a Bull to allow the people to eat flesh. His holiness refused for some time; but being given very plainly to understand that his refusal would not alter the determination of the national representatives, who were resolved to root out some of the foolish superstitions of the Portuguese, he at last consented. The Bull was received, published, and Lent has been observed without those forms to which folly and igno-

rance attached so much importance, still which fraud and cunning made availing for their sinister interests. There are many ecclesiastics in the Portuguese Cortes, but they are generally disposed to support the independence of the Lusitanian church. Ecclesiastical reform has not, however, on the whole, made such rapid progress as in Spain. No church or convent property has been hitherto confiscated. In half a century the religious orders will, however, be extinct by the non-admission of novitiates. In Spain their suppression is much more rapid; as they have been there deprived of much of their revenue, every encouragement has been given to secularization; and many convents have been already alienated where the number of Friars was small, or where a neighbouring convent existed of the same order. Of the most enlightened among the Friars in Spain, a considerable portion have been absolved from their religious vows. The Spanish Cortes have assumed a high tone in their intercourse with the Church of Rome. An annual sum was formerly paid in the shape of tribute to the Holy See. Since the Revolution that sum has been very much diminished, and the Cortes refused to allow any thing unless it were received as a *free gift*,—not claimed as a recognized right. The Jansenists are becoming stronger in Spain. To that party belonged the leading ecclesiastics of the last Cortes. One religious journal is published at Madrid, called the *Cronica Religiosa*. Its character is liberal, and its object is to destroy the Papal influence; but involved as all men are in party-politics, it does not seem to excite much interest or obtain much circulation.

The remnants of old intolerance have been but too visible in Spain during the late discussions on the Penal Code; many of whose articles breathe the most furious bigotry. The strongest assurance was given that they would not be permitted to pass; however, they were approved almost without discussion, in spite of a very general conviction of their absurdity and cruelty. "Let us make this cession (they said) to the ignorance of the clergy, as no Spaniard can be affected by it. To us, all the forms of religion are indifferent, and the common people are too sound in their faith to be exposed to the consequences of heretical pravity. The ecclesiastics will allow civil reform to move onward, if we give them enough of church tyranny as the price of their acquiescence!" Thus it is, that fancied wisdom becomes the ally of folly, and that truth itself is made the herald and the handmaid of error.

THE

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APRIL, 1822.

[Vol. XVII.]

*On Church Establishments.**

SIR,

*Nottingham,
October 25, 1821.*

RELIGION is so powerful an engine for moving and governing the human mind, that it is no wonder the statesman has endeavoured to turn it to his purposes, and, under the specious pretence of protection, has assumed the management of its concerns. It might be questioned, indeed, whether he has acted wisely, even as a statesman, in intermeddling with things of such a nature. Had he adhered to the peculiar line of his vocation, that of maintaining the peace of society, by protecting the equal rights of every citizen, other things might have gone on more to his satisfaction than he is willing to believe. He would probably have been no loser by his moderation and forbearance. He would have executed the useful part which is especially assigned to him with greater skill, from confining his attention to it: and the interests of which he had declined the superintendence, through a wise diffidence of his ability to serve them, would have thriven by their intrinsic importance, and the hold they possess of the desires and affections of mankind. Religion is too firmly established in the human breast to require that it should come recommended and enforced by the enactments of the civil magistrate. And although, on the supposition that all religions were alike fabulous and unsupported, it might be necessary for him to endeavour to make such a selection as would be most favourable to the peace and good order of society, nothing of this kind can be alleged with regard to Christianity, which, having its origin from God himself,

must be supposed to be perfectly consistent with the best interests of society, and is more likely to be injured in this respect, than improved, by the interference of human authority. A religion founded upon Divine Revelation, must contain within itself the best possible means of ascertaining and authenticating its real dictates; and the errors into which human weakness and fallibility might fall in regard to it, would be much more effectually corrected by the private exertions of learning and integrity, than by the ostentatious superintendence and controlling direction of the civil power. So that the interference of the civil magistrate is an act of supererogation on his part, since a religion founded on truth is much better qualified to serve him, than he is to serve such a religion. Leave it to the undisturbed exercise of its native energies, and it is sure to advance the peace and good order of society; but interfere with it and restrain it, and its nature suffers a material change; it becomes worldly and intriguing; and the magistrate will soon find himself compelled to purchase at a high rate the supineness and indolence of its ministers, lest their activity should be turned against himself.

If what we have now stated be true, we have, we suspect, decided the question of establishments already; for if it can be proved that a patronised religion is of less value to the statesman than one left to depend upon its native energies, he will no longer be anxious to lend it his support. We shall hear no longer of his wish to subserve the interests of piety and truth: he will no more think of interfering with the concerns of religion than he will trouble himself with the inquiries of the metaphysician or the grammarian.

I am aware that the question is usually argued upon other grounds;

* By the late justly lamented Rev. H. Turner, (see p. 121.) found among his papers, as prepared for our work. Ed.

and that the persons most nearly interested in the maintenance of religious establishments would fain persuade us that the Church of Christ demands it as an incumbent duty of civil magistrates to patronise and endow her ministers. But probably the civil magistrate, (whatever he may pretend,) is little moved by such arguments; and would leave Christianity to take care of itself, if he did not think that some private ends of his own might be gained by undertaking the task proposed, and that the men whom he patronised and rewarded would act a useful part in supporting him against any opposition that might be attempted in regard to his less justifiable proceedings. And in this respect he has not been disappointed; for the selfish and ambitious views of civil governments have invariably found support from an established clergy. And this forms so serious an objection in a civil point of view, that it would require the strongest proofs of the advantages derived to religion, to counterbalance it. Few will undertake to shew that an institution decidedly unfavourable to the interests of freedom and just government is requisite to the influence and success of true religion; for freedom and truth go hand in hand; and whatever impairs the one must impair the other. But who can have so poor an opinion of the power of religion, as to imagine that its progress and success depend upon the patronage of the civil power? Must truth stand waiting at the great man's door, meanly stoop for his donations, and crouch before the civil governor for the boon of his puny favour and patronage? No! Let her urge a bold claim for a simple, undoubted right, the right of being protected from lawless violence and oppression. This it is the duty of the magistrate to extend to every peaceful citizen; and let the professor of religion who pursues truth by the legitimate methods of reason and argument, boldly claim this, and refuse to be beholden to him for any thing more.

The alliance so often talked of between Church and State, is to be regarded as no better than a selfish contract, in which, under a solemn

and hypocritical pretence of advancing the success of religion, two interested parties bargain for mutual assistance in carrying on a conspiracy against the rights and liberties of mankind.

The precedent of the Jewish Church, so much relied on in support of the divine right of the church to a civil establishment, may easily be disposed of by an examination of the two cases.

The Jewish form of government was a theocracy; and its civil forms were in strict subordination to certain important objects connected with religion. Every thing was made to bend to one particular design of Providence, for the maintenance, during a certain limited period, of just views of the Divine nature and essence. The Christian dispensation was in its elements totally different, and every thing belonging to Judaism, not expressly perpetuated, is to be considered as "ipso facto" abrogated by Christianity. And it seems evidently to be of the very essence of Christianity to be completely unembarrassed by any connexion with temporary and limited institutions. It was designed to be a religion for the whole world, and represents the whole world as composing one family; it cannot, therefore, recognise any partial and national institutions, so far as to combine itself with them, and admit of the authoritative imposition of corresponding forms. Christianity establishes the paramount authority of God in the conscience of every individual; it acquired its influence by this address of truth to reason, and it admits of no other establishment. Every other is merely nominal, and although this nominal establishment may have a temporary use, (as in the case of Constantine, when religion was already become greatly corrupt, and was under the necessity of waiting until a more favourable state of society should arise, for purifying itself,) yet, as a general principle, it appears capable of complete proof that the kingdom of Christ neither is nor can be of this world.

H. T.

A List of STUDENTS educated at the ACADEMY at DAVENTRY under the Patronage of Mr. COWARD'S Trustees, and under the successive superintendence of the Rev. CALLED ASHWORTH, D. D., the Rev. THOMAS ROBINS, and the Rev. THOMAS BELSHAM. Communicated by Mr. BELSHAM.

(Continued from p. 164.)

Year of Admission.	Name.	Remarks.
1760,	d. Thomas Scrivenor, minister,	Wigston; after a few years he quitted the ministry, and entered into trade at Leicester, where he soon after died.
	d. William Denny, m.	Conformed, and became curate of Daventry.
	d. George Checkley, m.	Hyde—Ormskirk—Platt.
	d. — Bispham, m.	Horwich.
	— Follet, m.	Tiverton.
1761,	d. Henry Davis, m.	St. Neots—Wigston.
	Jos. Gummer, m.	Hereford—Worcester—Ilminster.
	Thomas Halliday, m.	Assistant Classical Tutor, Bull-House; chaplain to Hans Busk, Esq., Keighley—Norton-Hall, Norton; quitted the ministry; became manufacturer, and failed. He was a most ingenious man, a very popular preacher, and for many years supported a high reputation.
	d. — Dawson, m.	Idle, in Yorkshire: an excellent mineralogist; he resigned his congregation, but not his profession; he became proprietor of considerable iron-works near Bradford; and always maintained an exemplary character. He was subject to epileptic fits; he was drowned as he was bathing, while a student.
	d. John Haywood,	
	Dr. Clarke	
	J. Harrop, m.	Attingham.
1762,	d. William Henley, m.	St. Neots—Cambridge; conformed and became principal of a college in Virginia; escaped to England at the Revolution; was presented by Lord Rendlesham (P. Thelluson) to the living of Rendlesham, and through his interest became Principal of the East India College at Haylebury, in which situation he died; he was a man of elegant accomplishments.
	d. William Wood, m.	Oundle—Dudley.
	David Coates, Esq.	
	— Wilson	
	d. Leonard Stannings	
1763,	d. Robert Gentleman, m.	Shrewsbury New Meeting—Carmarthen, as Divinity Tutor—Kidderminster: a popular preacher.
	— Ruvel	
	John Byng, m.	Farnworth.
	d. Jonathan Hodgkinson, m.	Hindley, Lancashire.
	John Jones, m.	Bewdley.
1764,	d. — Broadley, m.	Loughborough.
	d. William Betch, m.	died as soon as he had finished his studies.
	d. Francis Bull, m.	Flower and Weedon; elder brother of W. Bull: an eccentric character.
	d. John Wood, m.	Sudbury—Creton: a truly benevolent man.
1765,	d. John Hughes, m.	Neewich—Bury in Lancashire.
	d. William Billingsley, m.	Tewkesbury—Cam.
	Samuel Fice, m.	Tutor to Sir John Clark at Enfield.
	William Wells, m.	Bromsgrove; removed to America with his family, where they live honourably and have prospered greatly.
	Joseph Turner, M. D.	Sheffield.
	Charles Maclean, Esq.	Jamaica.

Year of Admission.	Name.	Remarks.
1765,	Thomas Fuller, Esq.	Woodhall, Essex—Hackney—Kensington.
1766,	John Ludd Fenner, m.	Bicester—Morton—Taunton—Kenilworth.
d.	Habakkuk Crabb, m.	Stowmarket—Gloucester—Wattenfeld—Ryeston.
	John Bradford,	Oldbury; left off preaching, and became a schoolmaster near Coventry.
d.	Richard Darracot, m.	Walsall—Fullwood, near Taunton.
	Thomas Belsham, m.	Assistant Tutor in Metaphysics, Mathematics and Natural Philosophy; in 1778, removed to Worcester; in 1781, returned to Daventry as Principal and Divinity Tutor in succession to Mr. Robins; 1789, resigned on account of becoming an Unitarian; and appointed Tutor in Metaphysics, Moral Philosophy and Theology at Hackney; 1794, succeeded Dr. Priestley as minister to the Gravel-Pit Congregation; 1805, appointed minister to the chapel in Essex-Street in succession to Dr. Disney.
d.	Josiah Townsend, m.	Rotherham—Fairford—Elland; left off preaching and lived at Mansfield.
1767, d.	Harry Hunt, Esq.	of Birmingham.
	Andrew Rogers,	did not finish his studies.
d.	James Johnstone, M. D.	Worcester; died of the gaol fever, which he caught by visiting the felons.
	Rice Fellows, Esq.	the celebrated preacher at Salters' Hall, who maintained his popularity undiminished upwards of forty years.
1768, d.	Hugh Worthington, m.	Narborough—Beminstor; declined preaching as a settled minister; now lives at Yeovil.
	Samuel Fawcett, m.	Bloxham—West Bromwich—Stourbridge—Clapham—Bromsgrove—Stourbridge.
d.	Benjamin Carpenter, m.	Oswestry—Cottingham.
d.	Edward Dewhurst, m.	Framlingham.
	Samuel Say Toms, m.	Manchester.
1769, d.	R. Taylor, Esq.	for Sudbury—for Camelford—for Norwich; introduced into Parliament the Trinity Doctrine Bill, which received the Royal assent A. D. 1813.
	William Smith, Esq. M. P.	settled for a few years as a minister at Rochdale, and afterwards at Preston; he then studied Medicine; took his degree of M. D. at Leyden; practised as a physician in London; and is now (1823) a Fellow of the Royal College of Physicians.
	John Cooke, M. D.	settled at Call Lane, Leeds, upwards of forty years; when he resigned, in consequence of increasing infirmities, his congregation made him a handsome present as a testimony of their affection and esteem.
d.	Joseph Bowden, m.	Hinckley.
	Nicholas Hurst, Esq.	quitted on account of ill health.
	Thomas Robinson,	died in consequence of an accidental injury of the spine; an amiable youth.
d.	Phillip Ashworth,	Llanbrinmair.
d.	T. Davis,	Kettering, upwards of forty years; his congregation, a few years before his death, as a testimony of their respect and gratitude for his long and faithful services, made him a present of a thousand pounds.
1771, d.	Thomas Northcote Toller, m.	Wellingborough—Enfield—Wareham.
	Thomas Thomas, m.	declined the ministry on account of ill health; holds a good place in the Excise.
	J. Larkcom,	

Year of Admission.	Names.	Remarks.
1771.	J. Langdon, m. William Highmore, M. D. John Towgood, Esq. d. John Bowies, Esq.	removed to Mr. Rooker's Academy at Bridport. near Bath. Banker, London. Barrister; an active partisan of government; Commissioner of Bankrupts; Dutch Commissioner, Dulwich; a well-known political character.
1772, d.	John Taylor, m. d. Nathaniel Bogle French, Esq. d. Thomas Hamilton, Esq. d. Walter Beattie, Esq. Thomas Rawlins, m. d. Samuel Skey, Esq.	Classical Tutor; became a Quaker; and died at Manchester, where he had kept a school. merchant in London: lace merchant, Newport-Pagnel. lace merchant, Newport-Pagnel. Spring Grove—Worcestershire.
1773, d.	T. Withers, m. d. George Watson, m. d. John Cox, Esq.	Horwich—Carter Lane—Daventry. son of the celebrated Museum Cox; he died at Canton, in China, where he was sent to dispose of his father's curious pieces of mechanism and clock-work. a celebrated physician at Edgbaston near Birmingham; brother to Dr. James Johnstone.
	Edward Johnstone, M. D. T. Davies, m.	
1774, d.	Timothy Kearick, m. Joseph Jevans, m. d. Joseph Bealey, m. d. William Tattersall, M. D. d. Samuel Gisle, m. d. John Kings, m. d. Astley Meanley, m.	Assistant Tutor in Mathematics and Natural Philosophy; settled at Exeter; became an enlightened and firm Unitarian; opened a respectable academy in conjunction with Mr. Bretland; died suddenly at Wrexham, in the midst of life; three volumes of Exposition of the Historical Books of the New Testament, and two volumes of Sermons have been published since his death, which are highly creditable to his memory: he left two sons; ministers; the eldest, John, the learned Classical Professor of the College at York; the younger, George, settled some time at Hull. settled at Bloxham; highly respectable; become a Unitarian after mature inquiry; published some short but useful works in defence of his principles. Narborough—Cockey Moor—Warrington—Cockey Moor. This excellent man, the bosom friend of Dr. Barnes, having been the greater part of his life a zealous High Arian, became, after very serious and deep inquiry, a decided Unitarian; and while he was ardently and successfully engaged in the promulgation of Christian truth, it pleased God to take him away, after a short illness, in the midst of life. Tewkesbury; he quitted the ministry and studied physic, which he practised first in Liverpool and afterwards in London; he wrote a most able reply to a paper of Dr. Ferriar, in the Manchester Philosophical Memoirs, upon the Brain as the Organ of Perception; which reply was not admitted into the Memoirs, but published separately. Shields—Lancaster, &c.; removed to London, and preached as an occasional supply. Bromsgrove—Fairford—Cirencester. Stannington.

Year of Admission.	Name.	Remarks.
1774, d.	Joseph Fawcett, m.	Walthamstow—Old Jewry Lecture; a most admired orator; gave up the ministry, and died in obscurity.
	d. Barron French, m.	succeeded his father as schoolmaster at Ware; died at Paris.
	Thomas Lee, Esq.	solicitor at Birmingham.
Dr. Ashworth died in July, 1775. Those who entered the Institution subsequently to this date were pupils of Mr. Robins; Mr. Toller was the senior student.		
1775, d.	Nathaniel Nicolls, m.	Birmingham.
	d. Orton Smith,	nephew of the Rev. Job Orton, who was very desirous of his being a minister; but he preferred trade and settled at Bristol.
	Thomas Burkitt, m.	Buckingham—Hinkley—Bedford—Kenilworth.
d.	Benjamin Davis, m.	Assistant Tutor at Carmarthen—Evesham.
d.	Benjamin Fawcett,	died before he had finished his studies.
1776,	Abraham Wilkinson, M. D.	Kidderminster—Enfield—Russell Square.
	— Richards, m.	South Petherton.
d.	— Chadwick, m.	Conington.
d.	— Slater, m.	
d.	Richard Smalley, m.	Darwen: died suddenly.
d.	William Hawkes, m.	removed to Warrington—settled at Manchester.
	Nath. Highmore, M.D. LL.D.	brother of Dr. W. R. Highmore; a midshipman; took deacon's orders; practised as a physician at Huntingdon and Odiham with great success; he took his degree of LL.D. intending to practise in the Ecclesiastical Court, but was not permitted because he had taken orders.
	d. John Coles, Esq.	was unfortunately killed on his return from the West Indies by a broadside from an English ship of war, mistaking the ship in which he was for an enemy.
	d. Thomas Sweet, Esq.	
	Russell Scott, m.	removed to Hoxton: now the respectable Unitarian minister of Portsmouth, 1822.
1777,	William Broadbent, m.	Assistant Tutor in the Mathematics and Philosophy: removed with the Academy to Northampton; settled at Warrington, where he became decidedly Unitarian, and eminently zealous and successful; being supported in his exertions to promote the interest of Christian truth by the active co-operation of the most respectable members of his congregation.
	d. — Maxwell,	intended for the ministry, but preferred a civil employment
	d. George Osborne, m.	a highly orthodox Baptist; West Bromwich—Worcester.
	Robert Wainewright, Esq.	Clerk in Court, in the Court of Chancery.
d.	Thomas Wainewright, Esq.	
1778, d.	W. Browne, m.	Wrexham.
d.	Edward Gibson, m.	Stannington—Stockport.
d.	Samuel Catlow, m.	Mansfield—Hampstead.
	William Jacob, Esq.	merchant, Alderman of London, M. P.
1779, d.	John Howard, Esq.	son of the celebrated philanthropist; afterwards sent to Cambridge and Edinburgh; irregular; died insane.
	John Lord, m.	
	George Lewis, m.	Kingswood, near Birmingham—Carter Lane; eminently acceptable; quitted the ministry; and became a merchant.
	J. Geary, m.	Beaconsfield.

(To be continued.)

Sir,

Bristol,

Feb. 13, 1822.

THE bill of total exclusion which was long ago passed against the introduction of *religion* into general conversation, and the degree in which I still observe it adhered to, and even defended as *judicious*, by serious persons, has often both surprised and grieved me. I have thought of expressing my sentiments on the subject through the medium of the Repository, but having met with a passage in the excellent sermon of Zollikofer on "The difference between Enthusiasm and Real Piety," perfectly suitable to my purpose, and far preferable to any thing that I could have composed, I request the favour of its insertion.

"I proceed to a consideration with respect to which we are apt to confound enthusiasm and godliness together. I mean such conversations and speeches as turn upon God, his decrees, his providence, the connexion of our tempers, our future destiny, and, in short, religion and Christianity. Indeed the enthusiast and the rational votary of God and religion possess this in common, that both are prone to converse on those topics which they deem most important, on which they most frequently meditate from inclination and choice, by which they are most forcibly affected and penetrated. But were this to be a characteristic of enthusiasm, how many should we be able to acquit of that fault? Perhaps none, except those to whom all is indifferent, who are insensible to all; whose souls are sunk in a sort of lethargy! For who would not vainly entertain himself, and especially his friends and acquaintance, with discourse on subjects which he best understands, on which he is chiefly employed, in which he is chiefly interested, the idea of which procures him most pleasure and satisfaction, or on which he is most in want of the sagacity and advice of others?"

"And who does not thus act frequently with a warm and susceptible heart, with a lively interest in what he sees and hears, without the least apprehension of being taxed with enthusiasm? This is the way with the merchant, the artist, the man of letters, the master, the mistress of a family, the citizen, when they converse together on what relates to their habits of life, their station, their affairs; and it is this *alone* that gives their conversation interest and animation! And now tell me, I pray, my pious friends,

why it should then *only* be enthusiasm, when the votaries of God, when *Christians* converse together with the same zeal, the same interest, the same pleasure, on God, on religion, on the Founder of their faith, on his doctrines and precepts; when they talk upon subjects which are equally important, equally necessary and profitable to us all, however different our station and calling may be, which, consequently, should most occupy our minds, most forcibly affect us; on subjects of which all that surrounds us, all that befalls us, is adapted to remind us, and which *then only* can be truly beneficial and consoling to us, when they are so strictly combined with the whole mass of our ideas and sensations, and so knit into one web, that they spontaneously present themselves to our mind on all occasions, and have an influence on all that we conceive and do?"

"How! Shall we enjoy in common the bounties of our heavenly Father, and at the same time be ashamed to mention him, or mutually to encourage each other to love him, to obey him, to put our trust in him? How! Shall we be Christians, and studiously avoid as it were to name the name of our Lord and Saviour, to recount the advantages for which we are beholden to him, and which we have still to expect from him, and to urge one another to the resolute and faithful imitation of his example? How! Shall we be called to one common everlasting happiness after this life, and now be busily employed in capacitating and qualifying ourselves for the enjoyment of it, and shall we reckon it as it were a disgrace to exult in common in these glorious prospects and expectations, to soothe and cheer each other with them, and, by kind suggestions and warnings, to remove the many obstacles and difficulties which lie in the way to that happiness?"

"Ah, my friends! I fear the total avoidance or the careful interruptions of such conversation in companies of well-educated and polished persons, proceeds much rather from a lamentable indifference and insensibility to all that concerns God and religion, or from a false and culpable shame of being taken for a devout and godly man, than from the abuse and mistakes to which such conversations may be liable.

"Ought, then, the abuse of a thing to prevent the proper use of it? Should I, to avoid the appearance of an affected sanctity and enthusiasm, assume in my discourses and actions the character of the Infidel or the Atheist? Should I, because it is wrong to bring forward such conversation by all kinds of forced ap-

plications and on unsuitable occasions, leave unemployed the most natural openings to it? May not such conversations be free from all affected airs of sanctity, from all superstitious formality, and be carried on with the same ease and cheerfulness with which we converse on other important subjects, in which the whole company is interested? Certainly, if it be true that 'from the abundance of the heart the mouth speaketh,' we could form no advantageous idea of the piety existing in the hearts of the generality of Christians, were we to judge of it by their speeches and conversations."

I will only add, that I entirely coincide with my author in thinking, that no subjects connected with religion, no allusions to the Almighty, or to the heavenly Messenger of his grace, should be "brought forward by forced applications, or on unsuitable occasions." Zeal without discretion often injures the cause it seeks to serve. But not unfrequently "natural openings" do occur, and if these were judiciously improved, great I am persuaded would be the benefit, and our conversations would gain as much in *interest* as in *profit*. The points on which different sects disagree should be touched lightly, and in that spirit of Christian candour and humility which must conciliate, and may tend to remove error and prejudice. The man who cannot speak to another, on the subjects respecting which they differ, with temper and with kindness, has need to look carefully into his own bosom, for true Christian meekness and charity do not inhabit there; and without the divine principle of *love*, we learn from high authority, that the most perfect faith, accompanied by good works, will avail us little! Let him remember too, that, though one may be of Paul and another of Apollos, every honest professor is of *Christ*! Let him open his narrow heart to the sweet and expanding influence of "the *spirit of Jesus*;" and when that is in some good measure imbibed, all notions of the infallibility of himself or his creed will disappear; and, with them, the irritable feelings which rendered the slightest contradiction of his preconceived opinions painful. Then will he not only be prepared on all *proper occasions* to forward what he believes to be the cause of truth and righteousness, but will

listen with complaisance to the differing sentiments of his Christian brother.
M. H.

Book-Worm. No. XXVII.

Sir, Nov. 4, 1821.

THOUGH France, like England in 1660, has been deeply disgraced by the restoration of a family ill-prepared to perform the duties and little deserving to enjoy the distinctions of royalty, yet she has not been so infatuated as again to endure the unmitigated despotism of her Bourbons. It is, therefore, a fair object of curiosity to look back upon France as she appeared (making due allowance for the Antigallican prejudices of a Protestant Antijacobite) when "the right divine of kings to govern wrong" was her undisputed political creed, and while *Church and King* luxuriated in a *Holy Alliance*. Horace Walpole, (Lord Orford,) son of the corrupt *Whig* minister who boasted that he knew every man's price, in his "Epistle from Florence," 1740, (*Dodsley*, 1751, III. p. 74,) truly says, what an intervening fourscore years has too well confirmed,

"Extent of ill from Kings at first begins,
But priests must aid and consecrate their sins.

The tortur'd subject may be heard complain

When sinking under a new weight of chain,
Or, more rebellious, may perhaps repine
When tax'd to dow'r a titled concubine;
But the priest christens all a right divine."

I have been led to these considerations by looking through a small volume, published 130 years ago, when her *grande monarche* Louis XIV. was irradiating France with the tinsel splendours of a despotic reign, splendours for which

—"toiling millions must resign
their weal

And all the honey of their search."

This volume has the following title: "*Six Weeks' Observations on the Present State of the Court and Country of France*. In the Savoy, printed by E. Jones, and sold by Randal Taylor, near Stationers' Hall, 1691."

In an "Epistle to the Reader," the traveller's inducements to become an author are thus described:

"These observations had not come

thread at this time, but that the creatures of France have made it their business in all the considerable courts and cities of Europe, to magnify the opulence of that kingdom, the happy state of its subjects, the grandeur and puissance of its monarch, and the excellency of that kind of polity and government their stupendous master hath set up. To obviate such parasitical encomiums, this small piece is made public, wherein may be seen the unsoundness of those maxims, by which the more than *inhumane Jesuits* have led that ambitious tyrant; and would influence other crowned heads if their interest could compass it."

Our traveller, smitten with "the desire of novelty," which if you would suppress "you might as well go about to stop the rapid floods of Nilus," determined "to take a tour into France, to see what proportion there was between the representations that noisy strumpet Fame had made concerning that so-much-talked-of country, and the reality, as demonstrated by matter of fact" (p. 2). He arrives on "the fatal sands of Calais," the arena chosen for their *affaires of honour* by the duellists of the 17th century, "where the last sand of many a *bully's* glass hath run out, and a French *pass* hath *past* their souls into another world." On this subject the traveller thus enlarges, assailing with well-merited ridicule what should rather be abominated as a crime of no trivial magnitude.

"The jousts and tournaments of old have not been more famous for exerting youthful vigour and a profusion of *enamoured* blood; nor the celebrated fields where the Olympic Games were kept, never reeked with more exasperated gore, when the fierce combatants lay weltering under the wheels of each other's chariot. But the sands of Calais have been oftener stained with the purple jelly of an irritated Monsieur, or a distrustful gallant. Hardly can a Monsieur be choused of a snuff-box, or have his emblematic mushroom picked out of his pocket, which was to have been *grilled* or *ragouted* for supper, but out comes the tilter, and away to the sands, where the *fortune de guerre* must decide the title.

"As for our *cullies* on this side, their falling out is often about matters more frivolous and contemptible: for if Miss does but look askew, or cast a glance on another gallant, away goes footboy with the challenge, the yacht is presently hired for Calais, and there is *fop* decently run through the lungs; and there's an end

of a painted, essenced, all-to-be-spruced thing, that has treated half the jilts in town, made two or three brolls at Bartholomew Fair, and afterwards went to expire on the shore of that country whose modes he aped and whose follies he was so fond of."

His "business," however, "being an affair of another kind than that of the poniard," our traveller proceeds to describe Calais. Against "the opinion of some, that the Gallic and Kentish shores made one entire continent in ancient time," (p. 5,) he alleges the "vast disproportion in the figure and disposition of the natives on that side and this," and thus are introduced "the rattling of the wooden shoes about the streets: the mean and dejected aspect of the inhabitants" and "their contemptible and sordid way of living in their houses;" which, in a detail rather disgusting, is, no doubt, exaggerated by no small portion of Antigallican prejudice.

"From hence, travelling to Paris, there was opportunity enough to observe what a prodigious state of poverty the ambitious and absoluteness of a tyrant can, in a few years, reduce an opulent and fertile country to; there were visible all the marks and signs of a growing misfortune, all the dismal indications of an overwhelming calamity. The fields were uncultivated, the villages unpeopled, the houses dropping to decay, the inhabitants that remained peeped out at doors and crevices, as if the King's booted apostles had been coming to plant the faith amongst them, by plundering the little that was left.—The country looked no more like what it was represented to be in Louis XIII.'s time, than an apple is like an oyster." (Pp. 8, 9.)

On his journey to Paris, our traveller forms an acquaintance with a gentleman who endeavours to assign "the reasons why this great calamity is come upon France," (p. 18,) attributing a large share of the evil to the clergy. This stranger is indeed so little disposed to *Church and King* in a *holy alliance*, that he cannot "think of a national clergy, without reflecting on that voice which was said to be heard over all the empire, that day when Constantine endowed the Church with temporal patrimonies and profits, *Hæc die venenum infunditur in ecclesia*, of which every age since has been more and more sensible." (P. 20.) The ecclesiastical state of France is

thus given from "Boterus, a famous historian." It is said to contain the following particulars :

"12 Archbishopricks, 104 Bishopricks, 540 Arch-Priories, 1450 Abbies, 12,320 Priories, 567 Nunneries, 130,000 Parish Priests, 700 Convents of Friars, 259 *Commendams* of the Knights of Malta. Another historian, named the *Cabinet du Roy*, gives account that no less than three millions of people live upon the Church revenues of France; that their revenues are 80 millions of crowns, (which makes 20 millions sterling,) besides their *Baïse-main*, [Eastern-offering,] which he reckons as much more, and that, over and above all this, they have incredible reserves of provisions, which are annually laid into their stores, besides their rents." (P. 22.)

From considering the French *noblesse*, our traveller discovers, that "there may be *noble* peasants, and *peasantly* nobles, whilst many times a person meanly descended shall be ennobled with the ornaments of virtue, temperance and courage; and another derived, perhaps, from royal blood, shall have nothing to boast of but his pedigree." (P. 49.) The 4th chapter, "Of Tax-Gatherers, Court-Officers and the Army," opens with the following *tragi-comedy* :

"By this time we came to a village where were divers carts, loaden with lumber, and a miserable parcel of household-stuff of divers sorts, as if some hospital had been to be removed; and we imagined the people had been about to transplant their habitations: but at length, perceiving amongst them some files of fuziliers, we then concluded that it was some seizure made for the King's *gabels* or taxes: and it was no otherwise. There were a parcel of old and decrepit people, and many children, making a dreadful clamour for the poor remainder of their goods. Some of the men had their sons, and the women their husbands in the army; those that brought them in their daily bread, were either killed, or daily hazarding their lives in the King's service, and yet his tax-gatherers were come to strip these to-be-pitied wretches of that little that remained. I heard divers of them say, they had nothing left to make a little broth in for their children; others, that they had not a bed to lie on, nor a blanket to cover them. This lamentable object moved us to compassion, and we could not but have some sensible impressions of the great hardship they laboured under; but the soldiers and collectors, being accustomed to actions of cruelty, laughed, and mocked them,

"One of the officers brought a fiddle out of a certain house, and was followed by a lame fellow, who used many imtreaties, and made sad remonstrances of the pitiful condition he should be in, if that were carried away: it was his whole estate, all he had to live upon in the world. The other wretches, though they saw almost all the necessaries they had carrying away from them, yet besought the officer more in behalf of the fiddler than themselves; alleging, if that instrument were taken away, they should then have nothing left to divert and solace themselves amidst their sorrows, but must at once be stripped of all the comfort of their lives. Perceiving the profound stupidity and ignorance of those poor people, we joined our intercessions in behalf of the minstrel; whereupon the officer, after some sage remarks on the necessity of paying the King's dues, consented, on condition that they should give him three or four dances for his favour. The fiddler, overjoyed with the re-possession of his *tenement*, tickled up his minstrel to some tune, and the *Monsieurs* and *Madams* danced like so many puppets acted by wires or springs. Some with their feet stuffed in wooden boxes with hay or straw; others shook off their timber-slippers, and tript it on their primitive trotters; the old and young, matron and infant, all moved as naturally to the notes of the fiddle, as *Virginal* Jacks caper to the motion of your finger. Sometimes they were in a ring like fairies, then acting the haye, like furies in a play: but by the halting of some, hopping and shrugging of others, I could not but think of our play of the *Merry Beggars*, and in all my life never saw that dance so naturally acted; sometimes casting a look at the carts, you would see the hands wrung, or the breast thumped, and a sigh or two uttered, but still the dance went on, and all signs of sorrow were suppressed, as if it had been no less than treason to groan in the hearing of their oppressors." (Pp. 61—65.)

"Arrived at the great Metropolis, who, though she boasts to be as large as old Rome, hath neither the privileges nor the bravery of that heroic people," (p. 83,) our traveller found "the kitchen" of his inn sending forth "so powerfully" the odour "of onions and garlic, as if *he* had been in Egypt." Fond of this happy allusion, he thus expatiates :

"For my share, I thought it resembled the house of bondage in so many respects, that if some of the old Israelites were to leave their sepulchres for a time, and take a turn or two here, they would

dread their old tyrants and task-masters, and their cry would be as in the days of Pharaoh. The palace of their king croaked with priests worse than frogs: the *Hugonots*, like bond-slaves, were to make brick without straw; and the dragons, like task-masters, insulted and cudgelled them to their drudgery: the tax-gatherers and *gubellers*, like locusts, covered the earth. Their temples too were filled with idols, like those of Memphis. England and Holland were the Goshen for the poor refugees to retire to; and who knows but their Pharaoh and his host may one day be overwhelmed in that red sea of blood, which by their means hath overflown those parts of Europe?" (Pp. 84, 85.)

After a description, not very flattering, of the houses, streets, and especially the shops of Paris, this *trac-born Englishman* gratifies his nationality by adding, "you shall see here the finer sort of people flaunting it in tawdry gauze, or *culbertine* with a parcel of coarse, staring ribbons; but ten of their holiday habits shall not amount to what a citizen's wife of London wears on her head every day." (P. 86.) Though "there are several great piles of building about the city, which look noble and ornamental; as the gates of St. Anthony, St. Michael, St. Jacques, and others;" yet "there is too an old castelet, said to be built by Julian the Apostate, which presents no more like the tower of London, than a tooth-drawer to Alexander the Great." (P. 88.) Also "their great church of Notre Dame, said to be the finest in all France, falls short of many of ours." (P. 89.) Here our traveller might have paid a deserved respect to the enlightened liberality of "M. Joli, Chanter," and one of the canons of this church, of whom it is mentioned in "A New Description of Paris," (1687, II. 169,) that "he had a numerous library" which he gave away "in 1685," on condition that it be public, and that all sorts of people may have liberty to come and study in it freely." At "the Town-House, or Guildhall," our traveller found "inscribed over the gate S. P. Q. P.," which reminded him of "the gaol at Newgate, where the emblem of liberty is set over the arch, and the poor wretches are in fetters within." (P. 90.) Of "the University, founded by Charlemaine," The *New Description*, which I lately

quoted, says, (II. 4,) that there "the sciences flourish more than in any other part of Europe, and are taught with much success and profit." On the contrary, our English censor of France makes the following unfavourable comparison:

"You have a confusion of colleges and grammar-schools, writing-boys and mathematicians, doctors and pedagogues, all sorts of literature shuffled together, from the Primer to the Talmud; from the whipping school to the Convocation-house. You see not here those regular buildings and oeconomies as in Oxford or Cambridge; no Bodley's Libraries, no Sheldon's Theatres: not that pomp and order, not that discipline and uniformity, not that neatness and convenience as in the universities of England, which, for nobleness and beauty of foundation, besides the foregoing excellencies, justly claim the precedence of all other academies of the world" (Pp. 88, 89.)

On mentioning "Pont N. Dame, or Our Lady's Bridge," the traveller, as if ignorant that vice in the great loses "half its grossness," complains, in uncourtly phrase, that "a whore hath lately got the upper hand of our Lady: for that, to the perpetual infamy of Charles II., he loaded his *Jade Portsmouth* with English treasure enough to build the best street in Paris, which is called by her name." (P. 92.) On "a triumphal statue" of "the great Louis," designed "to insinuate the notion of victory into the heads of his poor deluded subjects," it is observed,

"The Roman Emperors used to set up the marks of their conquests in the country, or city conquered, as the many remaining monuments and inscriptions in Gaul, Spain, Britain and Flanders witness. They had not their trophies confined to the wall of their own city, but the mighty Louis hath a more modern way of publishing his victories in the streets of his own Paris.—These are pretty artifices to set the credulous and admiring vulgar at gaze, and to raise in them an opinion of the great prowess of their daring monarch, who valiantly keeps himself entrenched within the walls of his Versailles." (Pp. 101, 102.)

Our traveller "had the curiosity to go to one of their churches upon a very solemn occasion." It was the day sacred to St. Anthony, to whom the church was dedicated. There

"the saint" has "his usual residence in a niche," around which "was a hog cut in stone," because "this holy man, in the time of his mortality, kept a herd of swine—out of pure charity, to keep the devils out of them, who have always had a great hankering after swine's flesh." Now, however, "the holy saint, which was a piece of timber painted and drest up like a *Bartholomew-Baby*" was on a progress, during which our traveller witnessed the following scene :

"Some thumped their breasts and wrung their hands, imploring the saint's intercession for themselves, others for their husbands and relations in the wars. The women held up their infants to receive his benediction. Before him marched several troops of friars of all orders, some with ropes and beads, some with crosses of divers sorts; they sang ballads and catches in praise of the saint, and between each order were people carrying torches and flambeaux.—In the rear of them came two pontificals, with perfuming pots in their hands, whose incense cast a cloud of aromatic through the street, and after them a pair of friars which sprinkled the holy-water amongst the crowd; then came a parcel of doctors in their formalities, and after them the saint, carried in a chair under a canopy supported by many people; these were followed by more torches, and another canopy, under which was the host, carried by a prelate in great pomp." (Pp. 109, 110.)

Our traveller learned, in conversation with a friar, that the priests were "this day to implore" Saint Anthony's "favour for the Dolphin, in his expedition into Germany," and thus discovered that "the same saint" might "serve for pigs and princes." He found also "abundance of other saints, both male and female, about the church.—There was Saint Winifrid, in a commode, with a laced scarf on, and a visor in her hand, as if she was going to confession. Saint Denis, with a laced hat buttoned up on one side, an embroidered coat, and a gold and silver fringed sash, like a captain of the Guards." (P. 114.)

Seeing *Louis* dine in public at Versailles, which he allows to be "very splendid," our Antigallican exclaims, "who could imagine that a soul so barbarous, false and cruel, could inhabit in a body graced with a mien and

presence so lovely and full of attraction?" (P. 125.) "This once glorious country" *France*, he finally contrasts with another then lately risen into importance, remarking, "that as *Holland* is a bog fertilized and enriched, *France* is a garden destroyed and laid common." Referring to the wars of that period, the observations conclude by describing "the mighty Louis" as "untiling his own house to break his neighbour's windows."

It is remarkable that this *Observer* does not appear to have been once attracted to the *Bastille*, of which I well remember to have heard *Burke*, when eloquently earning his pension in 1792, regret the fall, under the respectful appellation of "the King's Castle," but of which the indignant and uncourtly muse of *Cowper* had invoked the destruction as

———— "the abode of broken hearts,
In dungeons and in cages of despair
That monarchs have supplied from age to age

With music, such as suits their sovereign ears—
The sighs and groans of miserable men."

It was, indeed, not till late in the 18th century, that the horrid "secrets of the prison-house" were even partially disclosed, when *Howard*, at the peril of liberty, if not of life, brought out of France that curious MS. the *Remarques sur la Bastille*, which he printed in England for gratuitous circulation.

VERMICULUS.

SIR,

February, 1822.

DR. WARBURTON, in his "Divine Legation of Moses," supposes, that the Book of Job must have been written at some time between the approach of the Babylonish captivity, and the complete re-establishment of the Jews in their own land. No other possible period, he says, can be assigned, when the grand question handled in this book could ever come into dispute, viz.,

Whether God administers his government over men here with an equal providence, so that the good are always prosperous and the bad unhappy; or whether, on the contrary, there is not such an apparent inequality, that prosperity and adversity

often happen indifferently to the good and the bad.

As I have not access to the work, I can only observe, from recollection, that Dr. W. enters much at large on the principles of the Divine government in the Jewish theocracy. Under the Mosaic law, provision was made for the recompence of the good, and the punishment of the wicked, and historical facts prove that virtue and vice were followed by temporal rewards or privations. But in later periods, when men's minds were gradually opening to ideas on a *future* state of rewards and punishments, this peculiarity of Providence was withdrawn, and difficulties on the subject must naturally have arisen in the minds of reflecting and pious Jews. Dr. W. supposes the book to have been written by Ezra, with these circumstances in view, and remarks, that the number of *indirect* allusions to the Jewish laws and history, introduced in the narrative, prove it to be the production of a much later period than that of Moses.

Dr. Warburton's argument on the "grand question" may perhaps be controverted, but certainly, with respect to the age of the book, it is a remarkable fact, that it abounds with ideas and expressions which present images of actions past, long subsequent to the age of the Jewish lawgiver.

Your much respected correspondent Mr. Butcher's remarks [p. 11] on the introduction of the term Satan appear very conclusive. I cordially join with him in hoping that some of your contributors will endeavour to throw light on this very interesting, though, in some respects, difficult book.

H. M. H.

Exeter,

February 7, 1822.

SIR,
WITH your leave, I will state why I cannot agree with my respected friend Mr. Butcher, [p. 10.] in his views of the book of Job; but must continue to rank that admirable poem as the oldest portion (at least if we except some fragments contained in the book of Genesis) of the Bible.

Its date has been fixed by all critics either very early or very late; all agree that there is no middle course—all perceive that its language is not of

the same kind with that of the other books, and that the difference is greater than can be accounted for from peculiarity of style and individual circumstances. This fact is differently applied by the opposite parties. On the one hand, we are told that "the many Chaldaisms, Syriacisms and Arabisms, with which this book abounds, are a very certain mark of its being of later date than most of the other books of the Old Testament."* On the other, we find the peculiarity of the language attributed to its having been written in an age when the Mosaic Hebrew had not yet been distinctly separated from the Arabic, and in the country of Idumæa lying between Palestine and Arabia. Certain it is, that the peculiarities of the book of Job, or any similar to them, do not occur in what are acknowledged to be the latest Hebrew writings, and it is, perhaps, not too much to affirm that the more the subject has been investigated, the more the profoundest scholars and acutest critics have been led to adopt the last-mentioned explanation of a phenomenon which has deservedly engaged much attention. Some persons have imagined that they have observed in the poem allusions to the Jewish law, and even to a late period of the Jewish history; but a large proportion of the most careful and intelligent inquirers have been unable to discover any trace of these allusions, and I confess they appear to me fanciful and visionary in the extreme. With much more justice the want of all historical notices later than the destruction of Sodom, has been brought forward as an argument for the great antiquity of the book. And when we add to this the beautiful description of patriarchal manners, and the proof incidentally afforded that idolatry had not yet proceeded farther than paying homage to the heavenly bodies, one of its earliest stages, we shall, I think, incline to the conclusion that the book of Job is the production of an age previous to the establishment of the Mosaic law.

That Moses was the author seems to be mere conjecture, and to have been hastily believed, to avoid acknowledging our entire ignorance. An exa-

* Heath's Preface. See also Warburton's Div. Leg.

mination of his known poetry does not, I think, increase the probability of this notion: certainly we cannot assume, as Mr. B. appears to do, that, if ancient, it must have been written by Moses, and that, if not agreeing with his other writings, it cannot be ancient. If Moses was only the compiler of at least a considerable part of Genesis, we can hardly draw a conclusion from the comparison of a portion of that work with the book of Job, supposing it to be his composition; and, after all, if the Satan of the introduction to Job meant, as seems, I think, pretty certain, not a wicked and malignant spirit, but either an angelic servant of God, whose office it was to try, by suffering and temptation, the real characters of men, or a simple personification of Job's afflictions,—and it was not at all intended to assert the actual existence of such a being,—then, even supposing the history of the fall to have been written by the same author, we can see no propriety in the introduction of such an imaginary being there. Mr. B. is mistaken in supposing 1 Chron. xxi. 1, to be the first place where the word Satan occurs in the Bible. It is found in the Pentateuch, Num. xxii. 22; in 1 Sam. xxix. 4; 2 Sam. xix. 22, &c.: it certainly then was not introduced at a late period, and may, for aught we know, be as old as any other Hebrew word.

The resemblance between the prophetic vision in Zech. iii. and the imaginary poetic scene in the opening of Job, is not such as to warrant the conclusion that they were written about the same time. Joshua is only introduced into the presence of the angel of Jehovah, and the opposers of the re-building of the temple are obviously intended by the *adversary*.

These remarks are designed to vindicate the *patriarchal* character of the Book of Job, in which I feel much interested, and with this view are submitted to the candid consideration of your readers, and especially of your excellent correspondent.

Whilst my pen is in my hand I am tempted to express my surprise that Ben-David (p. 24) should seem to ascribe to Mr. Belsham the well-known theory of Astruc, * adopted and im-

proved by Eichhorn, and since maintained by many learned men, respecting the composition of the Book of Genesis. I will not here enter into the defence of this theory, but I cannot agree with your correspondent in thinking the style of the Book of Genesis uniform; the difference between the first chapter and the second and third strikes me as very remarkable, greater than any we can observe between several of the prophets. To my mind, Ben-David's explanation of Moses' intention, in his manner of using the different names of the Supreme Being, seems far-fetched and fanciful; whilst his choosing to give some explanation shews that he thought the circumstance deserving of attention; this, however, is but one of several important arguments employed by those who consider the Book of Genesis as a compilation, and if Moses be allowed to have been the compiler, there cannot be said to be any historical evidence against this opinion.

W. HINCKS.

Maidstone,

November 30, 1821.

SIR,
MR. WELLBELOVED having announced his intention of publishing more fully his views relative to "the origin and design of the three first chapters of Genesis," any remarks on what he has already published on the subject of those chapters, till we are favoured with his additional observations, may be thought premature. But as he has, in his notes on the third chapter, expressly said, that its doctrine clearly is, "that before the fall of man the serpent had the use of reason and speech, and also walked erect;" and as I cannot help thinking that this interpretation is highly incredible in itself, and irreconcilable with similar passages of Scripture, I am induced to offer the following hints for his consideration and that of your readers. And I am the more prompted to do it, from the hope that he may, in his preliminary observations, be led to reconsider a subject, the just interpretation of which is evidently of considerable importance to those rational views of scriptural principles which in general he advocates with

moires originaux qui ont servi à la Genèse." Ed.

* In his "Conjectures sur les Mé-

great ability and success, and to the promotion and practical influences of which, the arduous work in which he has so laudably engaged promises upon the whole to be eminently conducive.

But in exonerating this narrative, or rather allegory, from the charge of imputing diabolical possession to the serpent, he surely loads it with a still more palpable absurdity; it being easier to imagine that there might be an *invisible* influence from an evil spirit, than to believe that an animal, which originally walked erect, and was by nature endowed with reason and speech, was, in consequence of one criminal act, "deprived of feet," and reduced to the condition of a mere reptile in all respects, his whole progeny being involved in the same fate. To adopt such an interpretation is but adding to the difficulties attending the literal sense of a passage, which can be rendered credible only in the form of allegory. It is the more extraordinary that Mr. W. should attribute such a doctrine to the author of this account, when he very justly rescues him from the imputation of representing any prodigious or very great change, either intellectual, moral or physical, as being wrought in our first parents on this occasion. The act of partaking the forbidden fruit, he observes, "was simply an indication that man had not virtue enough to resist the temptation," so that "he must have been equally guilty in the sight of his Judge, had some miraculous interference prevented the commission of it." Now, if the dialogue between the serpent and the woman be considered as nothing more than a figurative description of the workings of her mind, it furnishes very reasonable grounds for the conclusion Mr. W. deduces; but if a literal conversation of our primitive mother with a creature of superior subtlety and intelligence were meant, the case would be materially altered. His artifices and persuasions might reasonably be expected to suggest ideas and motives very different from any that would have occurred to her, had no such extraordinary seductions been employed. It is plain, that in the note on ver. 6, Mr. W. is reasoning entirely upon the supposition that the narrative merely conveys an idea of the

moral frailty of the primitive pair, and not of their having been misled by so subtle a deceiver, as might justly be expected in a creature walking erect, and endowed with reason and speech, so artfully accosting the mother of mankind in all her original simplicity. But whence did he derive the former conclusion, but from the circumstances of the narration, (im-perceptibly to himself perhaps,) conveying to him an idea that the dialogue was allegorical, representing the secret operations of the mind, just as, I doubt not, must be his opinion of the dialogue which is described between the Lord Jesus and Satan, "that old serpent" in the wilderness? In both cases certain mental operations are represented under the simile of a dialogue, and there is, perhaps, a general moral intended in each of them. Our primitive mother, allured by the low pleasures of taste, and captivated by a fond imagination, is easily induced to violate an express command of her Creator, though surrounded by the productions of his beneficence, which she was at free liberty to partake. Our great Exemplar, on the other hand, by the energies of a matured understanding well exercised in the Scriptures which were then extant, is enabled with ease and dignity to triumph over the most powerful temptations that could be presented by the joint influences of want, vanity and worldly ambition. In both cases, moral phenomena are represented by symbols taken from the natural creation; the design, probably, being not merely to represent the temptations by which these distinguished individuals were respectively exercised, but to convey a general idea of the state and destination of the human species, in the infancy and maturity of their intellectual and moral progress. This appears the more probable, as they were severally followed by general results of the greatest importance;—the delinquency of our first parents, by the sentence to the ills of mortality common to mankind; and the fidelity of Jesus, by the promises and evidences of a universal revival. But if it be supposed that in either or both of these cases, some being of extraordinary subtlety and address, whether of the visible or the invisible world, was engaged, for the

express purpose of deluding, by fallacious statements, the analogy ceases; nor do the effects produced by dialogues of so very extraordinary a nature, appear to furnish proper grounds for the general denunciations and promises which followed in the respective cases.

Is the existence of a speaking serpent "walking erect," and afterwards "deprived of feet," more "clearly the doctrine of this chapter" than that of Satan or the devil assuming a visible shape and conversing with Jesus, is the doctrine of three of the Evangelists; or than that "he walketh up and down in the earth," and "goeth about as a roaring lion, seeking whom he may devour," is the doctrine of Peter and the author of the book of Job? But since that "old serpent, which is also called the Devil and Satan," is identified, Rev. xii. 9, with "the great red dragon, whose tail drew after it the third part of the stars of heaven;" is it not clear, that these terms must all sustain the same symbolical character? Mr. W., indeed, appears to be influenced by the assertion of Josephus, "that at that period all animals partook of the gift of speech with man," &c.; as expressing the general opinions of the Jews, and of the writer of the third chapter of Genesis in particular. But is a writer, whose credulity or desire of amusing his readers appears to have led him to record such puerilities as these, or that of the fruit of Sodom being full of ashes,—of a cow calving a lamb in the Temple,—of extracting demons from the nose, and the like, to be taken as the standard of the sentiments of an author who is recording the circumstances of an actual interposition from God, of great importance to the general interests of the human species? Dr. Lardner [*Works*, I. 488] has, with great reason and judgment, contrasted the ridiculous statements of Josephus respecting the cure of demoniacs, with the simple but rational narratives of the Evangelists; but the accounts which they give of our Saviour's temptation resemble, in many particulars, that of our primitive mother, and is probably but the counterpart of it, or another act of the same scenic representation. Taken literally, like all other symbols, they are attended with insuperable difficulties,

but under the allegorical form of man exposed to temptations, they seem susceptible of a very rational and instructive interpretation.

Mr. W. has himself, in his Note on Gen. i. 26, appealed to the vision of Micaiah, (1 Kings xxii. 19—24,) as an instance of the determinations of the Divine mind being represented by the figure of the Deity sitting in council with an assembly of spirits. This passage is, indeed, a remarkable case of the figurative use of visible imagery and dialogue, to convey a lively idea of mental operations. Mr. W. probably regards the dialogue of the Supreme Being with Satan (Job i. 7—12) as of the same figurative description as his dialogue with the evil spirit in Micaiah's vision; and analogy requires that it should be of the same description, differing only with the nature and circumstances of the mind to which it relates, in the case of the temptation of Jesus. Now that Satan and "the old serpent" are identified, appears not only from Rev. xii. 9, but from Rom. xvi. 20, and Luke x. 18, 19; and hence it follows, that the dialogue between Eve and the serpent is in like manner descriptive of the operations of her mind, and that the wounds to be inflicted on the serpent's head are of the same figurative nature, as those of which Christ and his apostle speak. The serpent must, upon this principle, represent temptation or moral evil, as the lying spirit in Micaiah's vision represents this propensity in Ahab's pretended prophets. Upon this supposition the sentence passed upon it will be of unspeakable importance to the best interests of mankind, as well as far more credible in itself, and conducive to the glory of the Creator, than "that the venomous qualities of the serpent tribe, their power and disposition to injure mankind," &c. are to be attributed to the part which the serpent took in leading Eve into the first transgression.

The manner in which the Apostle Paul personates *sin*, in the Epistle to the Romans, particularly chap. vii. vers. 8—17, so strongly resembles, and is such an evident allusion to the story of Eve and the serpent, that it furnishes a strong confirmation of the above interpretation. He represents sin as "taking occasion by the commandment to work all manner of

concupiscence," to deceive and to destroy. He ascribes the misconduct of the Jew without the aid of the gospel, to the delusions of sin, and endeavours to lay the whole weight of his guilt on this enemy, just as Eve attempted to lay the burden of hers upon the serpent. As she excused her misconduct by attributing it to the deceptions of the serpent, so he apologizes for his transgressions of the Mosaic law, by ascribing them to the delusive influence and uncontrollable power of sin. Thus, under the smile of his own person quite deluded and overcome by this internal enemy, he represents the corrupt state of the Jewish nation, maintains that it is desperate and unavoidable, and, consequently, that the new dispensation of the gospel was necessary to effect their deliverance from its power; in like manner as the special favour of God was necessary to effect the deliverance of our first parents from the consequences of the guilt into which they had been betrayed, no doubt by the same principle of delusion. As the apostle, in his unconverted state, personates the Jewish nation, so the primitive pair may be conceived as personating their race in that moral imbecility which appertains to the first stages of their social existence. It is possible that Eve's youthful fancy may have actually attributed to a serpent the artful suggestions which were in reality the work of her own imagination, just as the solitary Laplander imagines that his rein-deer can understand his discourse, and that his cat has the power of predicting future events. But admitting that the story might originate in this way, it is, nevertheless, wrought into as regular an allegory as any of the other dialogues with the principle of evil, recorded in the Scriptures; and as it terminates in a divine interposition of high importance, I can see no reason why it is not entitled to the like credit and respect which is paid to the analogous passages in any other portions of the Sacred Writings; and particularly to that of the temptation of Jesus, to which it bears precisely that resemblance which appertains to the same species of allegory, with such differences only as correspond with the differences of characters, circumstances and results. In these allego-

ries, moral phenomena are represented by visible scenery and dialogue; and the serpent is selected as the emblem of moral evil or its causes; its grovelling nature, its sly, insinuating movements and its venomous bite, being apt symbols of vice. It has been the allotment of this and the two preceding chapters of Genesis to be treated with a degree of slight, as traditionary and involved in obscurity, if not in fable, by some late respectable writers. But they are not so represented any where in the Sacred Writings; and from the allusions made to them, which are not infrequent, they appear evidently to have been regarded as genuine accounts of extraordinary divine interpositions. And after all that has been objected, I must still confess myself an admirer of these primæval records, which, with a simplicity adapted to the occasion, acquaint us with the prominent circumstances of the creation, in reference to mankind and the inhabitants of this earth, and with those which relate to the introduction of moral evil. Surely it is reasonable to conclude that a divine care, if I may be allowed the expression, must have superintended the records of these in common with all the other extraordinary divine interpositions.

T. P.

SIR,

March, 1822.

IN my last [p. 65] I committed a trifling error in quoting the words of Mr. Hume. Instead of writing, "all reasoning from the relation of causes and effects," &c., I should have written, "all reasoning from the relation of cause and effect," &c.

I will avail myself of this opportunity to say another word on the nature of this relation. The question is, whether the constant conjunction of cause and effect implies that there exists between them a necessary connexion. I contend that it does. The conjunction under consideration must either be fortuitous or necessary.* If

* I am aware that a third hypothesis may be formed, namely, that the conjunction between cause and effect is arbitrary, depending on the pleasure of the Deity, by whose energy the effect is produced. But as this hypothesis would

fortuitous, then every event which takes place in the universe must be truly and properly *contingent*. How then comes it to pass that causes should not often act without being followed by their effects, and that effects should not spring up without being preceded by their causes? Moreover, as that which is contingent, or altogether independent of previous circumstances, (could it happen at all,) *may happen at one time as well as at another*, how comes it to pass that those events which we term effects uniformly follow those which we denominate causes? Whence is it, for instance, that the motion of the cricket-ball always instantly succeeds to the impulse of the bat? Are not the chances against such a succession *infinite*, unless the phenomena which are thus conjoined are necessarily connected? And will not this reasoning hold with respect to the innumerable combinations of cause and effect which take place throughout the whole of nature? Is it not then *infinitely* improbable that cause and effect should be uniformly conjoined, if they were not necessarily connected? Here, I think, we have the necessary connexion of cause and effect made out by something like a *process of the understanding*. But perhaps some sceptical philosopher may say, that the contrary hypothesis, namely, that there is no necessary connexion between cause and effect, does not involve a contradiction, and, therefore, that it may possibly be true. This inference is not quite correct. It does not follow because a proposition does not involve a contradiction, that therefore it may be true. It does indeed follow, that it may be true for any thing that we can *prove* to the contrary; but our ignorance is not an infallible criterion of possibility. Mr. Hume, I think, says, that this proposition, The sun will not rise to-morrow, does not involve a contradiction; from which the intended inference doubtless is, that perhaps the sun may

not rise to-morrow. Nor does it involve a contradiction to say, that the sun did not rise yesterday; so that had I slept through the day, I might have had some doubt whether the world was not during that period involved in total darkness. But the information of my friends would, in this case, have set me right. But who could have vouched for the truth of their information? The falsehood of the strongest testimony does not amount to a contradiction; consequently (it might be said) the strongest testimony may be false. But methinks, Sir, I hear you say, Enough of these extravagancies! I say so too, and will take my leave of them with observing, that scepticism, when in her most incredulous, or what she doubtless considers as her most *philosophic* mood, borders on the opposite extreme of puerile credulity.

E. COGAN.

P. S. Your correspondent O. P. Q. [p. 76] is desirous of information respecting John xxi. 15. The little which I have to communicate he is welcome to, and that little will concern the Greek of the passage alone. If the sense were, "Lovest thou *me* more than these?" the Greek ought to have been, ἀγαπᾷς με πλεον ἑαυτῶν; I recollect but one passage in which *me* seems to be used as a contradictory, and that is Eur. Phœniss. 447, παύσαι πονῶν με, καὶ σε, καὶ πᾶσαν πόλιν, but here it is easy to read παύσαι πονῶν σὲ καὶ πᾶσαν πόλιν. See Æschylus Sept. contra Theb. v. 240. But to return to the passage under consideration; suppose the sense to be, "Lovest thou *me* more than *these* love me?" the Greek is correct, and may be compared with the following passage of Aristophanes: τὴν Πύλιν παρῆχον ἐλπίνας ἀνδράς, the construction of which is precisely similar, and the pronoun is not inserted as the nominative to παρῆχον.

Bedford Row,
March 1, 1822.

SIR,

I AM pleased with the liberal manner in which your publication is conducted. I am gratified with your readiness to insert hints and plans for spreading the truth. The instance you gave last month (p. 94) of the scheme for promoting Christian know-

only shift the notion of a cause from one thing to another, and would imply a necessary connexion between the *real* cause and the effect; it does not require a distinct consideration.

ledge, and training private characters for becoming public benefactors at Manchester, has encouraged me to address you on a subject that may, through a divine blessing, be useful.

I have lately been at Clifton. The secession of a Reverend Gentleman from the Established Church naturally afforded matter for conversation. Among other topics was, the opportunity thus furnished for opening a place of worship, in which a reformed Liturgy might be used. I do not consider myself competent to argue the question, which on the whole is best, extempore prayer or a printed form; but I know from experience, that those who have long been accustomed to a Liturgy do not derive the same comforts, from the minister delivering a prayer, however pious, however appropriate, they would have done, had they been able to have accompanied him with the fixed attention a printed form excites.

Far be it from my intention to detract from the admirable method in which the religious services are conducted at Lewin's Mead. I cannot sufficiently praise the zeal, the piety and the judgment shewn by the pastors of that congregation. It is not to oppose, it is to strengthen their hands that this letter is written. I do not know what are their ideas on the use of Liturgies. Nor have I any information, whether the gentleman who has joined the Unitarians would like either to reside in Bristol, or to undertake the formation of a religious society resembling that in Essex Street. I purely narrate the subjects that interested my mind when conversing with those who knew the respectability of his character, the importance of his connexions and the want of a place of worship where those persons might assemble who are dissatisfied with the Liturgy of the Established Church, and do not like to unite where extempore prayer is carried on. Many such I believe visit Clifton, and many others would join if a proper attempt were made for combining devotion with fervour, instruction with liberality, and truth with freedom of investigation.

I am not acquainted with the wealthy among the Bristol Dissenters; I know nothing of the inclination of the lower classes there, nor of the immediate

connexions of the Reverend Gentleman to whom I have before referred, except from report that they are highly respectable, or I should have been anxious whilst in the neighbourhood to have inquired, whether there might not some steps be taken for making the attempt I have suggested. It occurred to me that, through the medium of your Repository, the subject might meet the eye and awaken the attention of those who might be competent to determine the expediency of the measure I have proposed. If good is effected, my design is answered; if nothing follows, I shall have acted as my conscience directed.

L. P.

Torquay,

January 8, 1822.

SIR,
WE are taught in Scripture that "Christ died for our sins," that "we have redemption, that is, remission of sins by his blood," that "we are reconciled to God by the death of his Son," and many other expressions are used of similar import. That words like these convey something very interesting and remarkable must be admitted by all, and there is a plainness and simplicity about them which might seem to preclude much diversity of opinion in regard to their interpretation. Yet we know that the fact is very different, and that there are few parts of scripture doctrine about which Christians are more divided.

All must allow that we may learn from them as much as this, that the end for which our Lord died was that sins might be forgiven; and, on the other hand, that the forgiveness of sins was in some sense dependent on his death. The only question, therefore, is, in what way our Lord's death promoted this end; in what way the forgiveness of sins depended on his death. Unitarians in general seem disposed to understand the matter in this way: That the death of Jesus Christ was a strong testimony to the truth of his doctrine, and a powerful incitement to repentance and virtue; that, therefore, so far as men are convinced by it of the truth of his religion, and in this way led by it to repentance and virtue; since forgiveness of sins is promised to these, it becomes the means or cause of forgiveness. In

the same sense, of course, every powerful advocate of the cause of truth and righteousness, nay the Bible itself, or any other book which is efficacious in awakening sinners to repentance, may be said to effect our redemption, and be a propitiation for our sins.

In this view the death of Christ has only an indirect or remote connexion with the forgiveness of sins, not an immediate one. It is thus : The death of Christ promotes repentance, repentance will procure forgiveness, and thus the death of Christ procures forgiveness. Moreover, according to this view, no man owes his pardon to the death of Christ, in any other light than as the occasion of that repentance and amendment which have immediately procured that pardon. If I mistake not, this is a fair representation of the prevailing opinion of Unitarians on this subject.

In proceeding to consider the justness of this opinion, I may first observe, that it must be allowed that it is quite true as far as it goes : I mean, that the death of Christ does in part procure forgiveness through the means of producing repentance, to which it is so powerful an incentive. But is not this too limited a view of its efficacy, and has it not a more direct and immediate connexion with the forgiveness of sins ? Is it only in consideration of the repentance which in any case it has actually wrought in us, that we can be said to have forgiveness through the death of Christ ? Now, if we consider what the Scriptures say on this subject, we may observe generally, that the connexion which they mention is immediate and direct, and neither do the sacred writers explain their meaning in the way we are considering, nor does their language bear to be so explained without a degree of violence. The best way to be sensible of this, is to consider how peculiar the language is which is used concerning Christ, and how different from any that is applied to any other prophet or preacher. "Christ died for our sins,—for the remission of our sins." It is to me a violent straining of language to say, this means only that he died to convince us of the truth, or to move us to repentance. But especially, the frequent illustration of the death of the Lord, by allusion to the sacrifices, is inconsistent

with this interpretation, inasmuch as the pardons which the sacrifices procured, followed immediately on the performance of them, and was obviously independent of any change of mind previously wrought, by the rite, upon the worshiper. So far, then, as the efficacy of our Lord's death has any analogy with that of sacrifices, it must be immediate, and not dependant on the repentance which it may have been the means of producing.

In what way then does the death of Christ lead to the remission of sins ? This is not a necessary inquiry, neither can we find any formal answer to it in the Scripture. We there find the immediate connexion between these two things strongly, repeatedly and variously asserted, and brought forward as a great and prominent truth of the Gospel. We see that it was that way of reconciliation which it pleased the Father to appoint, and we have general views given us of the intention of that appointment in such words as these : "That God might be just and yet the justifier of him that believeth in Jesus." It is also said, "He gave himself for us, that he might purify unto himself a peculiar people zealous of good works." Here no doubt we see the general objects, in its tendency to promote which, the efficacy of the death of Christ, as a propitiation for sins, consisted. Its tendency to promote a just sense of the Divine authority, and a deep and lasting repentance in those whose sins are forgiven, we may thus presume to be the principal grounds of its propitiatory virtue : but yet this virtue is something very different from that of a testimony to the truth, or a pattern of righteousness. They may be said to procure remission of sins indirectly, through the means of such repentance as they may have occasioned ; but this immediately, as a consideration influencing the mind of God, and that in regard to the repentance and holiness, which, in a more extensive view, it is calculated to promote and ensure. It is rather as a security for the future, than as the cause of what is past, that it has this efficacy.

I have thus endeavoured to shew, that the death of Christ was something beyond a testimony to the truth, or an example of righteousness ; that it was truly a propitiation for sins ; that

is, that it was appointed by God, as what would be, besides the repentance of the sinner, a proper provision or preparation for forgiveness. I hope I shall not be thought to imply that any thing was wanting to give efficacy to repentance. Far from it; but he who forgives the penitent may certainly prescribe the terms and mode of reconciliation. That I have advanced nothing in favour of the doctrine of satisfaction by vicarious punishment, is, I trust, evident. To conclude, let me use this illustration: A father has many children, all of whom but one have joined in an act of disobedience, and, moreover, ill-treated the dutiful child for his singularity: they become sorry for their fault; but the father prescribes, as the condition of forgiveness, that the dutiful child shall solicit pardon for the others.

If, Sir, you should favour these remarks with insertion, I hope shortly to send you a few more on the practical importance of these views.

T. F. B.

SIR,

Clapton,
March 21, 1822.

TO such of your readers as amuse themselves with conjectures on the imitations and resemblances discovered in the English poets, I beg leave to point out the probable original of that line in Pope's epitaph "On the Hon. Simon Harcourt:"

"Or gave his father grief, but when he died."

Among the resemblances mentioned by Mr. Wakefield, in his "Observations on Pope," (p. 124,) is the following, which "Hackett (II. 15) quotes from Montfaucon:

LUCIA JULIA PRISCA,
Vixit annis XXVI.
Nihil unquam peccavit
Nisi quod mortua est."

Mr. Wakefield also quotes, from an epitaph "on a stone in St. Mary Magdalen's, Bermondsey, 1694," this concluding line:

"Who never disobey'd, but in her death."

The whole epitaph, which rises above the sepulchral doggerel of the 17th century, was written on a daughter who died "in the 11th year of her

age," as I find it in "A New View of London," 1708, p. 389.

It is, however, probable that a passage, which had not occurred to Mr. Wakefield, was Pope's original. It forms part of an epitaph "in the Church of Great Wychingham, in Norfolk," on Jane, the wife of Oliver Le Neve, who died in 1704. She is said never to have grieved her husband or her friends, except by dying.

"——— quæ viro, suisque omnibus,
Non unquam erat, nisi moriendo gravis."

I quote these lines from Le Neve's *Monumenta Anglicana*, (p. 85,) published in 1717, and probably well known to Pope in 1720, when he wrote the epitaph on his friend Harcourt.

In the same volume (p. 68) is another epitaph worthy of being transcribed, as excelling the common strain of such compositions. It also serves to shew, how even Christians, when under the pressure of the weightiest sorrows of mortality, are disposed, as if they credited "the fam'd fields of Heathenish bliss," to dwell with fond affection on the fancied occupations of a supposed *separate state*, (on which supposition there is, strictly speaking, no death, but an uninterrupted and improving life,) instead of trusting, like Paul, that "the dead shall live," because *Jesus died and rose again*.

"In Clapham Church, near Bedford, in memory of *Ursula Taylor*.

'Vicina hæc tacita tumulantur urnâ

Ursulæ filiolæ sacræ reliquæ:

Dum vixit, Patris, formâ et indole

Vera effigies.

Pthisis utrisque fuit fatalis.

Lachrymas absterge bis vidua mater,

Patrem visit qui est cum Deo,

Et plusquam 10,000 cælestium virginum

Cætu divino splendet triumphans.

Obiit Martii 20, 1703, Ætat. 15."

These lines, which might have been written if the Christian doctrine of a resurrection had never been promulgated, may be thus literally translated:

Near this silent urn are deposited the dear remains of *Ursula*, a daughter who died in her tender age. While living, she was a fair resemblance of her father, in person and disposition. A consumption was fatal to both. Yet dry thy tears, twice-widowed mother; for she now beholds her father, who is

with God, and shines triumphant in the divine company of more than 10,000 celestial virgins.—From the phrase, *bis vidua mater*, it appears that *Ursula* was an only child.

Many of your readers will recollect how the author of the *Pleasures of Memory* describes a widowed mother, pensively musing over her sleeping infant till

“——— Oft she lifts the veil to trace
The father's features in the daughter's
face.”

Having been led back into the 17th century, I take the liberty of adding a poetical effusion on the destruction of a Dutch fleet, in 1653, during the war between England and Holland. The lines appear in a journal of “several proceedings of Parliament,” published weekly, with the *imprimatur* of “Hen. Scobell, Clerk of the Parliament.” Articles of intelligence are occasionally introduced. One of these is an account of “a violent tempest,” on the coast of Holland, Nov. 4, 1653, “upon which occasion these verses were written,” in the true spirit of an age which ventured, with remarkable confidence, to interpret the dispensations of Providence:

“In Belgas de cede calamitosa eorum
classi, viventorum et tempestatis marinæ
impetu, nuper illata, in quâ (ut ajunt)
multæ naves Bellicæ et hominum millia
naufragio periére.

— “*Carmen Duodecastichon.*

“Væ vobis Belgæ, si contrâ militat
æther,
Angligenumque Deus, ventus et oceanus.

Quid stratagemæ valet? Quid gens?
Quid bellica classis?

Si contra Christum, Christi columque
gregem.

Ah revocate gradum Batavi! desistite
bello,

Angliades non sunt gens inimica togæ.
Pro Christo pugnant, ut Christus monte
Sionis

Regnet apud Gentes, et ruat urbs Ba-
bylon.

Pandite tunc oculos Belgæ, vestigia cœli
Certe, sit Castris, pax pietasque
redux.

Ne Deus omnipotens vobis malefacta re-
pendat,

Et pereat refragis, spesque salusque
poli.

*Augustinus W'ingfieldus, Parlia-
menti Membrum.*

“Upon the Datch, concerning a lamentable destruction which lately happened to their navy, through the force of the winds and violent assault of a sea tempest, wherein (as it is reported) many ships of war and some thousands of men perished by shipwrack.

“*A Duodecastick Verse.*

“Wo to ye Dutch, if th' elements ap-
pear

'Gainst you, and eke the Lord, then
dread and fear:

What can your plots, your nation,
ships avail,

If Christ t' oppose and's flock, ye hoist
up sail?

Repent, repent O *Holland*! cease from
wars,

The English nation are for peace, not
jars:

It's for the Lord they stand, that
Christ alone

May reign in *Sion*, and Antichrist de-
throned.

Then ope your eyes, and heavenward
set your face,

That so Gods hand may teach you
peace t' imbrace:

Least for your evil deeds, the Lord
repay,

And from heavens joys ye perish quite
away.”

Augustine Wingfield, in the Short or Barbones's Parliament, (of which see XIV. 357, 358,) was one of the three representatives for Middlesex. I have paid so much respect to the memory of a quondam M. P. for our county as to attempt, in the following translation, to give his Carmen Duodecastichon a modern dress, not quite so uncouth as the made English of 1653.

Woe to the Belgians! leagued against
them see

Ocean and air, and England's Deity.

Their stratagems, their martial navies
fall:

Christ and his flock—o'er these no hosts
prevail.

Ah cease Batavians! from the contest
cease

With Albion's sons, no foes to arts of
peace.

For Christ they combat, till he reign o'er
all

On *Sion's Mount*, and *Babel's turrets* fall.
Yes, Belgians! Heaven's high providence

discern,

And quick to peace and piety return,
Or ere the Almighty's well-earn'd wrath

ye prove,
And perish, hopeless of the bliss above.

I have preserved, as you will perceive, what the former translator lost, the author's *Angligenum Deus*, a too common presumption, claiming the "Father of all the families of the earth" as peculiarly, if not exclusively, the God of *Britain*, which, according to the fond *nationality* of Watts, in his version of the 67th Psalm, is, or, at least, is to be, celebrated to "the creation's utmost bound," as the Almighty's "chosen isle," and "the favourite land."

Give me leave to remark, on the "Verses composed by a Lady," (XVI. 733,) that, though probably new to most of your readers, (as they must be interesting to all,) they are not very modern, for the ingenious authoress has been more than a century in her grave. I find those lines in Cibber's (*Shield's*) "*Lives of the Poets*," (1753, III. 201,) and there attributed to "the Hon. Mrs. Monk," daughter of Mr. Locke's friend, the justly celebrated Lord Molesworth, who thus describes her accomplishments, in a prefatory dedication to her "*Poems and Translations*," published in 1716, under the title of *Marinda* :

"In a remote country retirement, without omitting the daily care due to a large family, she not only perfectly acquired the several languages here made use of, (*Latin, Italian, Spanish and French*;) but the good morals and principles contained in those books, so as to put them in practice, as well during her life and languishing sickness, as at the hour of her death; in short, she died, not only like a Christian, but a Roman lady, and so became at once the object of the grief and comfort of her relations. I loved her more," adds Lord Molesworth, as a parent's highest commendation, "because she deserved it, than because she was mine." (*Cibber*, III. 201.)

I should not have expected that "An Old Dissenter," (p. 158,) would have considered it as correct, under an anonymous signature, and without justifying his censure by a single example, to represent Dr. Toulmin, "an industrious collector of anecdotes," from whose pen we have derived so much interesting contemporaneous biography, as "too ready to record as facts unauthenticated reports." As to the report, in question, I can safely affirm,

from distinct recollection, that there had then existed, for several years, a very common opinion, however entertained, that there were "tame Dissenters," ready to barter their rights for the smiles of a court. Among these "the Rev. Mr. Marten," who, I remember, was said to have had a friendly visit from Bishop Horsley, was conspicuous; though, I understood that "the other receivers and distributors of the *regium donum* money" had been either supplanted by Mr. Marten, or had declined to act with him, rather than that they had encouraged his courtly propensities. I trust, however, that "An Old Dissenter," unless he can be more explicit, will not persuade your readers, or, on reflection, satisfy himself, that Dr. Toulmin was eminently *credulous*, though his well-known candid temper might sometimes indulge to excess the charity that "thinketh no evil."

I take this opportunity of offering you another letter, which also remained in MS. among Mr. Wakefield's papers in 1804, because the writer was then living. Mr. George Bew was for some years Secretary of the Manchester Society, and, if I am not mistaken, a Lecturer in the *Manchester College*, now removed to York. I find by a friend's obliging information, in 1820, "that he died at Kendal some time ago," and that "there is no printed notice of him." One of your correspondents can, probably, supply the deficiency.

Mr. Wakefield, referring to Mr. Bew's Letter, (*Mem.* I. 269,) says, that his *Essay on the Origin of Alphabetical Characters* was "read to the Society at two successive meetings, published in the second volume of their *Memoirs*," and "inserted in the New Annual Register for 1795, and the *Encyclopædia Britannica*." In this *Essay*, which appeared in both editions of his *Memoirs*, Mr. Wakefield maintains, contrary to the more common notion, that letters were an immediate divine communication. This opinion, which is well known to have been Dr. Winder's, (*On Knowledge*, 1756, II. 30—55,) I find maintained, in 1726, in an anonymous "Essay upon Literature;—proving that the Two Tables written by the Finger of God in Mount Sinai was the first Writing in the World." It is also

advocated in "Conjectural Observations on Alphabetical Writing," 1772.

J. T. RUTT.

Manchester,

November 5, 1784.

DEAR SIR,

I have the pleasure of transmitting your diploma as an honorary member of the Literary and Philosophical Society, which I have hitherto been prevented from sending, by a variety of circumstances. Allow me, at the same time, to thank you for the satisfaction your Essay on Alphabetical Writing afforded me. Had I been favoured with a sight of it before I had occasion to treat on the subject in my Course of Lectures, I should certainly have taken the liberty to avail myself of your observations, and not only spared myself the study of some days, but, likewise, the exposure of some nonsense.

In treating on a subject so involved in obscurity, it is not to be wondered that I found much difficulty in saying any thing satisfactory; however, by the assistance of a number of authorities, I proceeded tolerably well through the known gradations of Hieroglyphic and Syllabic Writing. And though the origin of the characters of the alphabet do not seem illustrated by any historical relation that can in the least degree be depended on, yet, like most young adventurers, with more rashness than judgment, I ventured to hazard a conjecture, rather than utterly relinquish the inquiry. As (I remarked) it appeared probable that the alphabet of every language is derived from one source, I supposed it possible that the idea of substituting a character which has no similitude to the thing it is to assist in representing to the mind, might possibly take place from one of those fortuitous circumstances that oftentimes occur, and instantaneously present the accomplishment of what may in vain have exercised the most laborious study and investigation. It is needless to suggest to you that the perfecting, and even the inventing, of many of the most important things in science and the arts, have been owing to accidental and unlooked-for incidents which ingenious and intelligent people have availed themselves of, so as to determine to important disco-

veries and improvements. May we not, therefore, be authorised in conjecturing, that the figures from whence the characters of the alphabet have originated, might have been suggested from the awkward attempts towards drawing hieroglyphic characters made by some person who either had not sufficient ingenuity, or wished to spare himself the trouble of forming the necessary design? You will readily conceive the inference I made.—When once a figure that did not convey the least relative appearance to the thing it was meant to represent, or assist in representing, was, nevertheless, sufficient to give an idea of resemblance to the mind, the first difficulty would be surmounted, and the imperfect and laborious system of hieroglyphic writing would be superseded as a more perfect and simple one was formed, and which we see accomplished in the most important discovery of representing sounds and speech by the combination of alphabetic characters.

The small number of letters employed in early times (Cadmus having only introduced 16 letters, and the Etruscan alphabet, at a still earlier period, being said to consist of no more than 14 letters) is a circumstance that luckily favours my hypothesis; and to this may be added, that hieroglyphic characters were employed at the time, and even long after the use of alphabetic ones. The latter, if of human invention, must have been effected by very slow degrees, and it would, therefore, be necessary to supply their early deficiency with picturesque representations, which we may imagine might have some similitude to the hieroglyphic puzzle-papers that are put into the hands of children.

I fear from the length of this Letter that you will be induced to think me a hunter of hypotheses and fond of argument, to both which charges I must plead not guilty in general. I will, however, put an end to this page, with subscribing myself, with the truest esteem and respect,

Dear Sir,

Your most obedient Servant,
GEO. BEW.

The Rev. Mr. Wakefield.

*Newcastle-under-Lyne,
March 27, 1822.*

SIR,

AFTER this long delay, I feel myself able to comply with the request of your correspondent Q., pp. 666, 666, of your last volume.

And, in the first place, it may be proper for me to state, that Jamaica is the only island I visited during my late residence in the West Indies; and that my knowledge of that colony is confined to the three following parishes: * *Hanover, Westmorland and St. James*. I have, however, been repeatedly assured, by gentlemen who have spent many years in the island, and travelled over the greater part of it, that what I saw may safely be deemed a fair specimen of the whole. The estate upon which I lived is one of the finest in the parish of Hanover: at one period it contained a population of four hundred and ten slaves; but now the number is reduced to about three hundred and ninety.

The sole object of my mission was to ascertain the practicability of improving the condition of the negroes on this property, by means of religious instruction. And, with a view to render my task as easy and as agreeable as possible, I was authorized by the proprietor† to adopt my own plans of tuition; provided they should in no respect be found incompatible with the order and management of the plantation. A house was provided for me, pleasantly situated, about a mile from the negro village; and I was made quite independent of the other white people connected with the slaves. These preliminaries being settled, I and my wife embarked at Gravesend, in the ship *Ann*, late in October, 1817, and, after a tedious passage to the Land's End, and a charming run across the Atlantic, we

reached our destined harbour in the morning of the 25th of December.

It does not fall within my present design to attempt a description of the truly sublime scenery which now presented itself to our view: those who wish for a true idea of it, must cross the mighty waters. But just after the vessel came to an anchor, a circumstance occurred which, though trifling in itself, made an indelible impression on our minds. I will here relate it in as few words as possible. Three men came along-side, two of whom (a negro and a mulatto) quickly presented themselves on deck, and entered into conversation with us. We treated them as we should have done any other individuals of their appearance, not suspecting what they were, when, towards the close of the conversation, they told us we were wrong in taking them for free-men, adding, that they were slaves. The information, like an unexpected clap of thunder, chilled all the blood in our veins: it was the first time we had ever seen human nature thus fallen. But we were now to become familiar with persons of this description, for they were constantly about us during the three years and four months it was our lot to pass in the torrid regions.

It being Christmas time, we were introduced to the negroes under circumstances of the most favourable kind. Numbers of them were decked in their best attire, exhibiting a thousand marks of mirth and gladness. For, at this season of the year, they are allowed, throughout the island, a few days' liberty, which they commonly spend in dressing, dancing, feasting and singing. On these occasions they seem, indeed, almost to fancy themselves on a par with the whites; from whom they now experience great hospitality and even affability.

Shortly after we entered our new habitations, several of them came to pay their respects to us; and, with this intent, most of the slaves belonging to the estate waited upon us before the end of a fortnight. Many of them were exceedingly well dressed, and they all affected great politeness; assuring us, that they felt particularly happy to see persons of our description amongst them. They inquired after their master and mistress in En-

* All the parishes of Jamaica are of very large extent, and, in general, pretty thickly populated. St. James contains 25,688 slaves; Hanover, in which we were situated all the time we were in the island, 23,853; Westmorland, 21,200; and the whole island, 324,410; besides a very large number of whites, browns and blacks of free condition. See the *Jamaica Almanack* for 1821.

† Robert Hibbert, Esq., of East-Hide, near Luton, Bedfordshire.

gland. On the whole, their appearance and behaviour made a favourable impression on our minds, while, at the same time, we could not help seeing much about them calculated to excite the deepest commiseration. We questioned them respecting their families, their ages, their knowledge of good and evil, of God, of Jesus Christ, and of a life to come; but most of their answers were of a very unsatisfactory and ambiguous nature. Their ignorance on points of this kind, as may easily be imagined, is, certainly, very deplorable; yet by no means so profound as they endeavoured to make us believe. One young woman, on being asked a few questions by Mrs. G. about the Supreme Being, humourously replied that her mother had been christened, and, therefore, she left such matters to her, and did not trouble her head about them. Before they left us, they generally took care to drop a number of complaints, with respect to their temporal affairs, and to insinuate that they had a very hard overmaster. But in all this there was great art and much hypocrisy. We soon discovered, that on subjects of this description they endeavoured to mislead us, in order that it might afterwards be in their power to make tools of us. They tried us, in every possible manner, and although we had been forewarned of their arts and intentions, I must own that they did succeed in getting us to believe, for a considerable time, that they were really exposed to a number of unnecessary hardships and much wanton cruelty. We, however, clearly saw, long before we returned to this country, that their testimony against persons employed to superintend them at their work is not to be relied on in ninety-nine cases out of a hundred; and that nothing short of the strictest discipline can ever keep them within any thing like due bounds. At the same time, it is not to be denied that their case is an extremely hard one; perhaps much more so than is generally imagined. Where there is slavery there must be *fear* and *force*, in spite of a thousand laws and regulations to the contrary; or even the most ardent wishes of the best masters and overseers. This will be more apparent in the sequel.

Almost immediately on our arrival on the estate, care was taken to inform the slaves, that they were all at full liberty to ask me any questions they pleased, on subjects of a religious nature, and to form themselves into a society under my directions, as soon as they felt disposed to do so. Accordingly, about eighty of them came to our house one Sunday morning for the purpose, as they said, of hearing me preach. They were all invited to come in; and I concluded that I could not do better, on such an occasion, than explain to them, in the fullest manner, the object I had in view in taking up my abode amongst them; and, at the same time, state a few particulars respecting the being and perfections of the Deity. They listened to me with more attention than I expected; yet they could not forego the temptation of, every now and then, stopping me to ask some question, or to make some observation on what was said. Those of them who had been baptized, or, as they always term it, christened, appeared to take a deeper interest in the service than the rest: they were observed to kneel during the time of prayer, and they evidently felt their imagined superiority to the uninitiated. The whole company, indeed, expressed a willingness to attend on my instructions in a regular manner; and much anxiety to obtain information on a subject of such vital importance as that of religion: but they declared, in the most positive and clamorous manner, that their master (meaning the agent for the estate) must allow them time for these things. They begged me to intercede for them, alleging that it was not, and never would be, in their power to attend in what is termed their own time. I did what I could to pacify them, and gave them to understand that I wished them to depart, and reflect on what they had heard; but before they went out, they could not forbear uttering a variety of complaints against individuals, and seemed strongly inclined to insist on the indispensable necessity of a redress of grievances. At length the house was cleared, but immediately filled again, with a second congregation of precisely the same description with the first. I repeated the service I had

just performed, and the requests and complaints, stated above, were again urged upon my attention, with great emphasis and apparent sincerity; and here ended my labours for this day. The scene was novel and tumultuous; yet I could not help thinking that it portended well. Out of so many who professed a regard for religion, I thought I might reasonably hope to find a few sincere; but I was disappointed. For even those who laid claim to the Christian name were afterwards found to be persons totally void of religious feelings, and absolutely given up to the practice of the grossest vices. Discoveries of this sort were inexpressibly painful; yet they could only be regarded as so many reasons for persevering in our experiment. As to the unbaptized, they turned out, as your readers will see hereafter, to be equally depraved, and, to a slave, wholly destitute of what might be termed a steady desire to attend to things of a spiritual nature. They were all perfectly aware that I held myself in readiness to serve them at all times, and that nothing was expected, or would be received of them, but their attendance; their master having undertaken to bear all the expenses of the mission: yet they never came to me in their own time, for many months together, with that degree of regularity which was absolutely requisite to ensure their permanent improvement. At one period a few of them did, indeed, appear to take real pleasure in hearing me read and illustrate, in a familiar manner, some of the most striking parts of the historical Scriptures. But what took their attention above all things, was the sight of some of those large plates which are bound up in Goadby's Bible. Upon these I have seen them gaze with delight and astonishment, and I doubt not that in some instances they afforded them a degree of information.

By these methods alone we endeavoured to turn their thoughts to subjects of a spiritual kind for the first six or seven months we were in Jamaica, when it was resolved to allow them half a day in a fortnight, out of Crop, for the purpose of attending on me. The manner in which this time was employed, together with the relation of some other particulars, will

constitute the subject of my letter for your next Number.

T. COOPER.

Norwich,

March 22, 1822.

SIR,
I AM indebted for the inclosed to Mr. Clifford, of the Theatre-Royal in this city. It is a copy of an additional letter from Mr. Fox to Secker, (then Bishop of Bristol,) which completes the correspondence with them at that period.

From Mr. Fox to the Bishop of Bristol.

Plymouth,

May 4, 1736.

MY LORD,

I am very sensible that an address of this kind to one in your Lordship's situation, ought to be attended with some reasonable apology; especially as it comes from a person of low rank in life, probably not thought of for many years past, and perhaps not suspected to be in the land of the living. All I can say for this liberty with your Lordship is, that I believe the same goodness and generosity which I knew to have guided your thoughts and actions eighteen or twenty years ago, do still prevail; and that I cannot think your Lordship will be offended with me, who had once the honour to be called your friend, for doing that now, which I had the pleasure of doing then very often.

Providence hath continued me in the same solitude and obscurity in which I was when your Lordship left England: suffer me to assure you, my Lord, and in the sincerity of my heart I say it, that the different dispositions of it in your favour hath given me unspeakable satisfaction. The same sentiments of friendship which you have often kindled in me are alive and warm; and I rejoice to see once in my life a lover of virtue and of mankind called forth to a station in which he can so well promote the interests of both.

I have long intended to indulge myself in making your Lordship some humble but sincere congratulations of this sort; but the belief that your Lordship's time and thoughts being employed in things of consequence hath made me afraid of being troublesome. I hope, my Lord; you will accept this as it is meant, and not impute it to the low vanity of making myself known; with which (if any thing can be remembered of me) you never knew me tainted.

I heartily wish your Lordship a long and happy continuance in your station; and beg leave, with all becoming deference

and respect, to conclude this in your own words to me in 1717, that I am, and hope ever shall be,

Yours and virtue's Friend,
JOHN FOX.

Then follows his Lordship's answer,
May 8th, 1736.*

Mr. Clifford has in his possession some other memoirs by Mr. Fox, of the times in which he lived.†

G. SOTHERN.

Leicester,
April 3, 1822.

SIR,
THE angry feeling which your correspondent Homo has manifested towards Mr. Hall in your last Repository, (p. 168,) appears to me to be entirely groundless, for I cannot find a single word in the original edition of the "Apology" concerning Dr. Priestley, that is omitted in the last edition. I think he must have had in his memory two passages contained in Mr. Hall's publication entitled "Christianity consistent with a Love of Freedom,"‡ and have forgotten the work in which they appeared. The first of the passages I refer to runs thus:

"The religious tenets of Dr. Priestley appear to me erroneous in the extreme, but I should be sorry to suffer any difference of sentiment to diminish my sensibility to virtue, or my admiration of genius. From him the poisoned arrow will fall pointless. His enlightened and active mind, his unwearied assiduity, the extent of his researches, the light he has poured into almost every department of science, will be the admiration of that period when the greater part of those who have favoured, or those who have opposed him, will be alike forgotten. Distinguished merit will ever rise superior to oppression, and will draw lustre from reproach. The vapours which gather round the rising sun, and follow it in its course, seldom fail at the close of it to form a magnificent theatre for its reception, and to invest with variegated tints and with a softened effulgence the luminary which they cannot hide."

* For which see Vol. XVI. p. 634.
ED.

† We should be still further obliged to our correspondent could he procure for us a sight of these Memoirs, with the liberty of using any part of them which may suit our purpose. ED.

‡ On occasion of a Sermon published by the Rev. John Clayton, 1791. ED.

In the other passage he keenly rebukes Mr. Clayton for having intimated to his congregation that the Birmingham Riots were a *judgment*, and advises him not to suffer this itch for interpreting the counsels of Heaven to grow upon him, and concludes thus:

"The best use he could make of his mantle would be to bequeath it to the use of posterity, as for the want of it I am afraid they will be in danger of falling into some very unhappy mistakes. To their unenlightened eyes it will appear a reproach, that in the eighteenth century, an age that boasts its science and improvement, the first philosopher in Europe, of a character unblemished, and of manners the most mild and gentle, should be torn from his family, and obliged to flee, an outcast and a fugitive, from the murderous hands of a frantic rabble; but when they learn that there were not wanting teachers of religion who secretly triumphed in these barbarities, they will pause for a moment, and imagine they are reading the history of Goths or of Vandals. Erroneous as such a judgment must appear in the eyes of Mr. Clayton, nothing but a ray of his supernatural light could enable us to form a juster decision. Dr. Priestley and his friends are not the first that have suffered in a public cause; and when we recollect, that those who have sustained similar disasters have been generally conspicuous for a superior sanctity of character, what but an acquaintance with the counsels of Heaven can enable us to distinguish between these two classes of sufferers, and whilst one are the favourites of God, to discern in the other the objects of his vengeance. When we contemplate this extraordinary endowment, we are no longer surprised at the superiority he assumes through the whole of his discourse, nor at that air of confusion and disorder which appears in it, both of which we impute to his dwelling so much in the insufferable light, and amidst the coruscations and flashes of the divine glory; a sublime but perilous situation, described with great force and beauty by Mr. Gray:

"He pass'd the flaming bounds of place and time:

The living throne, the sapphire blaze,
Where angels tremble, while they gaze,
He saw; but, blasted with excess of light,
Closed his eyes in endless night."

To these glowing eulogies on the illustrious Priestley, may be added

those contained in the "Apology" and in the passage from the "Reply" quoted in your last Number, (p. 183,) and I should be glad to learn, Sir, what stronger evidence can be given of reverence for living or departed genius and moral excellence? I yield not to Homo, or to any man, in admiration or affectionate remembrance of the splendid character and exalted virtues of Dr. Priestley, and no difference in our religious creeds can lessen my reverence for the transcendent abilities, fervent piety and exemplary and useful life of Mr. Hall.

T. M.

SIR, March 21, 1822.

FROM the very liberal, candid and explicit letter of *Dr. J. P. Smith*, lately inserted in your Repository, [p. 37,] we may draw this important conclusion, viz., That the modern reasoning orthodox are to be considered as utterly renouncing and disclaiming that strange and unintelligible phraseology adopted by some pious writers and divines in their representations of the *Athanasian doctrine*, in terms, according to the worthy Doctor, "*of deliberate and studied confusion; laboured antithesis and extravagant hyperbole:*" that is, in plainer terms, in language both absurd and mischievous: for every thing that is extravagant in religion, and urged with a grave face, must be of mischievous tendency. It is in this view, as I conceive, that Mr. *Belsham* has considered the subject; and, indeed, it is only on the supposition, that these writers thought no reader of common sense would take them literally, that we can possibly vindicate their integrity.

But, without entering into the main question, which is continually before you; my chief design at present is to request your insertion of a few passages from some eminent orthodox divines, respecting the human nature of our Lord, which, in addition to the quotation by *Dr. Smith*, will serve to shew, that, in their serious moments and when not disposed to play the orator, they could speak very rationally upon this important subject.

"Nothing is absolutely perfect but God; in comparison of whom, the highest and most exalted of all creatures is and will be eternally imperfect and de-

fective. 'The heavens are not clean in his sight, and he chargeth even his angels with folly.' Even the *Man Christ Jesus* shall for ever fall short of the perfection of the Divine Nature to which he is united, and, in this sense, will be imperfect for ever."—*Watts's Death and Heaven*, 1722.

"Even the human nature of Christ cannot comprehend God; for Christ's human nature, being but a creature, therefore his human understanding, though enlarged beyond that of any mere creature, yet, absolutely considered, is but of a finite capacity, and so bears no proportion to the infinite majesty of God. Though his human nature, being strictly united to the Divine Nature in his person, doth behold the essence of God, yet it cannot comprehend it: 'Vidit Deum, idem autem non intellexit.' Christ, as man, sees whole God, but he doth not see him wholly and fully."—*Wheatley's Theologia*, 1716.

"Some have fancied that Christ was pleased to take something from every condition of man; taking immunity from sin, from Adam's state of innocence; punishment and misery from the state of Adam fallen; the fulness of grace from the state of renovation; and perfect contemplation of the Divinity and beatific joys, from the state of comprehension and the blessedness of heaven; meaning that the humanity of our Lord did, in the sharpest extremities of his passion, behold the face of God, and communicate in glory. But I consider, that, although the two natures of Christ were knit by a mysterious union into one person; yet, the natures still retain their incommunicable properties. And, therefore, though the human nature was united to the Divine, it does not infer, that it must in all instances partake of the Divine felicities, which in God are essential; to man communicated without necessity, and by an arbitrary dispensation. Add to this, that many excellencies and virtues were in the soul of Christ, which could not consist with the state of glorified and beatified persons: such as poverty of spirit, hope, &c., which suppose a state of pilgrimage; that is, a condition imperfect, and in order to something better. Thus, his present life was a state of merit and work, and, as a reward of it, he was crowned with glory and immortality; he was made Lord of all creatures, the first-fruits of the resurrection, and the prince and head of the universal church; and because this was his recompense, and the fruits of his humility and obedience, it is certain it was not a necessary consequence, and a natural efflux of the personal union. This, I have said, that we

may not in our esteem *lessen* the suffering of our Lord, by thinking he had the supports of actual glory in the midst of his sufferings. For there is no one minute or ray of *this*, but its fruition must outweigh the greatest calamities and the spirit of pain from all the infelicities in the world; and it was not possible that the soul of Jesus should at once be ravished with glory, and abated with pains grievous and afflictive.

On the other hand, some say that the soul of Jesus on the cross suffered the pains of *hell*, and all the torments of the damned; and that without *such sufferings* he could not pay the price which God's wrath should demand of us. But the same argument which reproves *the one*, doth also reprehend *the other*. For *the hope* that was the support of Jesus, as it confesses an imperfection not consistent with the state of glory, so it excludes *the despair* of torment proper to accursed souls. Our Lord suffered the whole condition of humanity, *sin only excepted*, and freed us from *hell*, with suffering those sad pains; and merited heaven for his own *humanity* as the head, and all faithful people as the members of his mystical body; and, therefore, his life *here* was only a state of pilgrimage, not at all trimmed with beatific glories. *Much less* was he ever in the state of *hell*, or upon the cross felt the torment and formal misery of damned spirits; because it is impossible that Christ should *despair*, and without despair it is impossible there should be a *hell*.—*Bishop Taylor's Life of Christ*.

From these and similar passages which might be produced, it should seem that "The Man Christ Jesus" of these writers, is the same individual being that is received and acknowledged by their opponents; even "a prophet, mighty in word and deed before God and all the people;" and they are well calculated to bring serious persons of different sentiments nearer together; and, perhaps, to inquire, what they are disputing about. And let none of your *eagle-eyed* correspondents think that I am an advocate for *Latitudinarianism* in the concerns of religion, or an amalgamation of opinions utterly discordant: I only say, with *Dr. Whichcote*, that "religious disputes would much sooner come to an end, if none but wise and good men had the management of them."

By the way, would it not tend much to the promotion of amicable controversy, if we were to substitute plain

and decisive terms in the room of those which are obscure and equivocal? The "*Trinity*," and the "*divinity of Christ*," are of this latter class. When it is said a man rejects the doctrine of the *Trinity*, an ignorant, but well-meaning Churchman, immediately concludes, that he rejects the *Christian religion* altogether; but when you *explain*, that he only does not hold the *Athanasian doctrine*, the other replies—No more do I, for I never could understand it! It was said in public company, that a worthy Alderman, lately deceased, "neither believed in God nor devil;" but all the argument produced on the occasion was, that he attended at a chapel not a hundred miles from Temple Bar; and, probably, with such profound disciples, the whole congregation and its worthy pastor were included in the same predicament.

The *Trinity* of Dr. Clarke, Whichcote, Salter, Courayer and others, is "that doctrine which was revealed by God the Father, preached by his Son Jesus Christ, and confirmed by the gifts of the Holy Spirit; and the *divinity* of Christ, as implying his *divine mission*, and all that the New Testament hath clearly and unequivocally declared concerning him, is the belief of all Christians. Even Archbishop Tillotson, though perhaps more orthodox on this point than these great men, heartily wished "a riddance" of the Athanasian Creed; and it is eminently disgraceful, in the present state of religious knowledge, that the *damnatory clauses*, at least, of this Creed, should be suffered in a Protestant Church to remain on the rubrick, for "the curse causeless shall not come." J. L.

Chichester,

February 4, 1822.

SIR,
UNITARIANS, as a body, do not, I think, patronize Bible Societies; and it may be presumed, from the extract from the Report of the Parent Institution, given in your last Repository, [pp. 30, 31,] that it is at length determined that their co-operation in circulating the Scriptures is not agreeable to their orthodox brethren: if not, it was surely ill-judged to introduce into that report a tenet which really, it might be imagined, every reasonable man would scout, as being a foul libel on the benevolent

Creator. Some Unitarians, however, are members of these societies, and they may chance to take the Repository, and be able, through its pages, to inform me, how they can acquit themselves of duplicity, while they circulate the common version of the Scriptures, for pretending that they circulate the Scriptures without note or comment.

I think no book can be more fit for circulation than the Scriptures; and, at a meeting of an auxiliary Bible Society, not long since held in Sussex, on hearing one of the orthodox orators expatiate on the necessity of all men having the words of eternal life in their hands, that they may not be seduced by false commentaries, but may be ever able to see the innate depravity of our nature, in the language of the prophet himself, that "the heart is deceitful above all things, and desperately wicked," I was almost going to enrol my name among the other members, for I felt anxious to have some hand in circulating the antidote to this tenet, in the words of him who was greater than previous prophets, who regarded with kindness little children, because of such (notwithstanding, of course, their wicked hearts) was the kingdom of heaven. Unfortunately for my incipient resolution, the next orator largely expatiated on the excellence of the institution, in uniting in its support all parties, by circulating the Scriptures without note or comment. I instantly felt paralyzed, as to any exertion in behalf of the Society, from what appeared to me to be duplicity in the reverend pleader, and I believe my nerves or senses have not recovered from the shock they then received, for I still feel a sort of horror at the ignorance or want of principle of the man who would send our received version of the Scriptures among the Kamschatkans, as the genuine, revealed word of God, without note or comment.

To send, under such a title, Scriptures containing, as does the commonly received version, the famous text of the Heavenly Witnesses, appears to me to be unpardonable; for, notwithstanding Bishop Burgess has volunteered his services in defence of an old friend, there is little reason to believe that he will be able to tear from the front of that friend the word "impostor,"

which Porson and his learned associates have indelibly affixed there. If this text be not genuine, it is in effect a note and comment to all intents and purposes; nay, it is infinitely worse, because it does not appear with the modesty of a note or comment, but as a legitimate member of the sacred volume.

But, surely, not to insist on doubtful passages, the "heads of chapters" set in some cases as notes and comments: they do not belong to the revealed word of God: where can be the honesty of circulating them as such? We are decidedly led by the summary prefixed to the first chapter of the Gospel by John, to consider Jesus as a Divine Being, but whether the *evangelist* teaches this doctrine or not, remains as yet quite undecided among the learned. I cannot say I have seen any observations leading me to think that by the term *logos* or word, the *personal nature* of our Lord was intended. It probably does refer to that growing revelation, or gospel, of which he was the conveyer from the bosom of his Father to mankind. When the apostle talks of the word or *logos* of God, not being bound; when he commands the converts to the word or *logos* of his grace, he can hardly be considered as in the least having in his mind the *personal nature* of Jesus; nor do I perceive that there is any solid ground for imagining it as being referred to in the first chapter of the Gospel. Be this as it may, the summary of contents takes upon itself to solve this difficulty, and to dispel this doubt. Hence it has all the tendency of a note and comment, the professed object of which is to render more intelligible, than it otherwise is, the text; though it sometimes happens, as may, perhaps, be the case with the summary above referred to, that it darkens counsel with words without knowledge.

If, Sir, any of your intelligent correspondents can convince me that my feelings as above stated are erroneous, I shall be very thankful; and as I see this week, by the Hampshire Telegraph, a Ladies' Bible Society has been established lately at Newport in the Isle of Wight, which some Unitarians, if I mistake not, patronize, and where their ears heard from a Mr. Dudley, from the Parent Society, the

old story of "no note and comment," I am not without hope that I may receive this benefit. I must, however, just hint, that should I be thus enlightened, I do not promise to become a very ample contributor to the funds of these institutions, for though I think no book so important for circulation as the Bible, I am not quite satisfied, that the union of Conformists and Nonconformists, for even this glorious object, is desirable. I have heard, at the meetings which I have attended, a great deal said on the glorious spectacle there exhibited, of zealous Christians forgetting their points of difference, to co-operate for this grand object; but I think I see no particular affection engendered in the bosom of the High-Church Priest toward his Dissenting neighbour, by their annually speechifying in succession on the subject of the Bible; while there is great danger of the descendants of the venerable Puritans becoming insensible to the value of those principles for which their ancestors braved tribulation and death, if through the means of these occasional meetings, they become familiar with the smiles and favours of nobility.

I acknowledge myself at times doubtful of the correctness of my conclusions, relative to the disingenuousness of the members of our Bible Societies, from the circumstance that among the supporters of them, are members of the Society of Friends, who we know are so scrupulous of appearing to approach to falsehood, that they will not call the months by the names usually allotted to them; but persist in terming them the first, second or third month, &c. It is indeed true, that the Friends, though an excellent body of people in many respects, are not remarkable for the extent of their religious inquiries, nor for depth of general knowledge; but I presume they must be aware that the summary prefixed to the chapters of our version, nay, even the division of chapters itself, were not in those Scriptures from which ours were rendered into English. This knowledge is not, however, always found where it might be fairly expected; for I remember hearing a young minister, when discoursing on the excellence of charity, remark, among other things, that the apostle felt its worth so much,

that, in his Epistle to the Corinthians, he not only thought it right to devote one chapter to the enumeration of its qualities, but absolutely began a second with this interesting subject.

It is really, Mr. Editor, hardly possible to conceive to what pitch of intellectual glory and enjoyment the poor South-Sea Islanders may attain, when taught by Missionaries deeply read, as was the above minister, with our Scriptures, as now circulated without note and comment, in their hands.

NON CON.

SRR,

April 10, 1822.

I LATELY observed in Mr. Cobbett's *Register* for February 2nd last, that among his reasons which he assigns, in his Letter to Mr. Carlile, for a "dislike to republican government," he alleges the following recent instance of persecution:

"In the year 1819, a man was tried in New Jersey, under the act of King William III., for *impugning the Holy Trinity*, found guilty, and punished by imprisonment in the common gaol."

I quote this passage with the hope that one of your *transatlantic* correspondents, if not a correspondent on this side the water, may furnish you with some particulars respecting this modern enforcement of a barbarous statute which disgraced a *regal*, and very ill becomes a *republican*, government. It is indeed a statute on a subject so remote from the fair objects of national convention, as to be only worthy of a government in which "priests are instructed to teach speculative despotism, and graft on religious affections, systems of civil tyranny." Such, according to Oatharine Macaulay, was the government of Charles I., before his royal propensities were effectually controlled by the *Long Parliament*.

GAMALIEL.

Sylva Biographica.
(Continued from XVI. 667.)
VII.

NO. 226. ISAAC AMBROSE, a minister's son, was born in Lancashire, became a Butler of Brazen-Nose College, in 1621, aged 17, took

* "A scholar that battles or scores for diet in the University." *Diet. Anglo-Brit.* 1715, in *voco*.

one degree in Arts, holy orders, had some little cure in his own country conferred on him, and afterwards relief from William Earl of Bedford,* who caused him also, if I mistake not, to be put into the list of his Majesty's preachers appointed for the county of Lancaster.

Afterwards, upon the change of times, he sided with the Presbyterians, then dominant, took the covenant,† became a preacher of the gospel at

Qaztang,* and afterwards at Preston in Amouanerness, in his own country; a zealous man for carrying on the *beloved cause*, and active against the orthodox clergy, when he was appointed an assistant to the commissioners for the ejecting of such whom they then (1654, 2 *Oliver Protector*) called scandalous and ignorant ministers and schoolmasters. He hath written:

"*Prima, media et ultima*; or the first, middle and last Things; wherein is set forth, 1. The Doctrine of Regeneration, or the New Birth. 2. The Practice of Sanctification, in the Means, Duties, Ordinances, both private and public, for continuance and increase of a godly Life.† 3. Certain Medita-

* "Crested Marquis of Tavistock and Duke of Bedford in 1694." He was the father of William Lord Russel, whom that royal profligate Charles II. sacrificed in 1683 to his brother's malignity. To the Earl of Bedford is attributed the following severe but well-merited reproof: when James II. applied to him in 1688 for his assistance, the Earl excused himself, now an old man, but added, that he had once a son who might have served the King in his extremity.

† "The Solemn League and Covenant" in 1643. See Oldmixon's *Stuarts* (1740) 238, 239; *Parl. Hist.* XII. 402, 403. *Whitlocke* gives the following account:

"Sept. 25, 1643. Both Houses, with the *Assembly of Divines* and *Scots Commissioners*, met in St. Margaret's Church, Westminster, where Mr. White, one of the Assembly, prayed an hour to prepare them for taking the Covenant, then Mr. Nye, in the pulpit, made some observations touching the Covenant, shewing the warrant of it from Scripture, the examples of it since the creation, and the benefit to the Church.

"Mr. Henderson, one of the Scots Commissioners, concluded in a declaration of what the Scots had done, and the good they had received by such covenants, and then he shewed the prevalence of ill counsels about the King, the resolutions of the states of Scotland to assist the Parliament of England.

"Then Mr. Nye, in the pulpit, read the Covenant, and all present held up their hands, in testimony of their assent to it; and afterwards, in the several houses, subscribed their names in a parchment roll, where the Covenant was written: the Divines of the Assembly and the Scots Commissioners likewise subscribed the Covenant; and then Dr. Gouge, in the pulpit, prayed for a blessing upon it.

"The House ordered the Covenant to be taken the next Lord's-day, by all persons in their respective parishes, and the ministers to exhort them to it."—*Mem.* (1643) p. 20.

* Whence he was ejected in 1662, though it appears he had no insurmountable objection to the Liturgy. "A little after the King's restoration," says Calamy, "there was a meeting of above twenty ministers at Bolton, to consult what course to take. Mr. Ambrose and Mr. Cole, of Preston, declared before them all, that they could read the Common Prayer, and should do it, the state of their places requiring it, in which otherwise their service was necessarily at present at an end."—*Account*, (1713,) p. 409.

† This is probably the book mentioned in the following interesting narrative by Mr. Benjamin Bennet:

"A number of young men in the town of Newcastle (about thirty) met together once a week for mutual assistance and improvement in religion; for which purpose they spent some time in prayer and conference, having subscribed a paper containing rules for the better ordering such a society, and the work to be done in it; taken out of a book of Mr. Isaac Ambrose's. One of the society, upon what inducement he best knows, turns informer; and having a copy of this dangerous paper, with the names of the subscribers, makes a discovery, and the whole matter was laid before Judge Jefferies at the assizes.

"The offenders (*sense of whom* are found in Court, and others of them brought in by the sheriff) are presented before his Lordship's tribunal: such as know his Lordship's character will easily imagine (and some well remember it) with how much indignation and contempt he would look down upon these young men. One of them, Mr. Thomas Verner, who had but a mean aspect at best, (and the work he was taken from

tion of Man's Misery, in his Life, Death, Judgment and Execution: as also of God's Mercy in our Redemption and Salvation."

The *Prima* and *Ultima* were printed 1640. The *Media* is chiefly taken out of the most eminently pious and learned writings of our native practical divines, with additions of *Ambrose's* composition. It was first printed in 1650. The authors, whom he doth abridge in the said *Media*, are mostly Separatists, and it is licensed by Mr. Charles Herle,* and recommended to the world by John Angier, † Thomas

made him appear at that time meauer than ordinary,) his Lordship was pleased to single out, no question, to triumph over his ignorance, and thereby expose all the rest. 'Caa you read, Sirrah?' says he. 'Yes, my Lord,' answers Mr. Verner. 'Reach him the book,' says the Judge. The Clerk reaches him his *Latin Testament*. The young man begins to read *Matt.* vii. 1, 2, (it being the first place he cast his eye upon, without any design in him, as he affirmed afterwards,) *Ne judicete, ne judicemini, &c.* 'Construe it, Sirrah,' says the Judge; which he did: 'Judge not, lest ye be judged; for with what judgment ye judge, ye shall be judged.' Upon which, it is said, his Lordship was a little struck, and sat in a pause for some while.

"The issue of the matter was this: That the young men, though never tried, were sent to jail, where they lay above a year, (i. e. from the assizes in 1684 till February, 1685,) when they were admitted to bail. And at the next assizes after (viz. 1686) were called upon and set at liberty."—*Memorial of the Reformation*, ed. 2, (1721,) pp. 362, 363.

* "Rector," says Wood, "of one of the richest churches in England, which is at Winwick, in Lancashire—elected one of the Assembly of Divines in 1643, being then a frequent preacher before the Long Parliament," by whom, "in 1646, he was voted Prolocutor, after the death of Twisse. In 1647, he, with Stephen Marshall, went with certain Commissioners appointed by the Parliament into Scotland, to give them a right understanding of the affairs of England.—After the King was beheaded, he returned to his rectory of Winwick," where "he died and was buried in 1659."—*Athen. Oxon.* II. 151, 152.

† "Born at Dedham, in Essex," and "educated in Cambridge." He was ejected from Denton in 1662, but by the

Johnson,* and John White, B.D., in their respective epistles before it.

"Redeeming the Time; Sermon on *Ephes.* v. 16," 1658. "Looking unto Jesus: A View of the everlasting Gospel; or the Soul's Buying of Jesus, as carrying on the great Work of Man's Salvation," 1658. In the penning of which he took most delight, as being a subject, as he complains, almost wholly neglected by all others.

"Warre with Devils; Ministration of, and Communion with, Angels." At the end of this treatise are subjoined two letters; the first written by Richard Baxter, dated at London, 29th November, 1661, and the other by William Cole, dated at Preston, 8th October, 1661.† He hath also a sermon extant, preached at the funeral of Lady Houghton.

He died suddenly of an apoplexy, † as I have heard, but when, I know not. (*Athen. Oxon.*)

VIII.

No. 230. RICHARD BYFIELD, half-

connivance of the bishop and the justices "continued preaching in his private chapel" till his death, in 1677, aged 72. See Calamy's *Account*, 396.

* "Master Herle," "Master Anger," and "Master Thomas Johnson," are named with "Master Ambrose," and six others, as assistants to the Commissioners "for the county of Lancaster." See the *Ordinance*, 1654.

† Calamy says "he was turned out of Preston, but afterwards conformed, and was lecturer of Dedham, in Essex."—*Account*, p. 410.

‡ "In 1664, aged 72. He lived in the latter part of his life at Preston, and when his end drew near, was very sensible of it. Having taken his leave of many of his friends abroad, with unusual solemnity, as if he foresaw that he should see them no more, he came home to Preston from Bolton, and set all things in order. In a little time some of his hearers came from Garstang to visit him. He discoursed freely with them, gave them good counsel, told them he was now ready whenever his Lord should call, and that he had finished all he designed to write; having the night before sent away his discourse concerning *Angels* to the press. He accompanied his friends to their homes, and when he came back, shut himself in his parsonage, the place of his soliloquy, meditation and prayer;

brother to Nicholas Byfield,* was born in *Worcestershire*, and at 16 years of age, in 1615, became either a servitor or batler † of Queen's College. Taking the Degrees of Arts, he left the University, and through some petite employments, (of which the curacy or lectureship of Islesworth was one,) became rector of Long Ditton, in Surry, a leading man for carrying on the *blessed cause*, a reformer of his church, of superstition, (as he called it,) by plucking up the steps leading to the altar, and levelling it lower than the rest of the chancel; by denying his parishioners (particularly his patron ‡ that gave him Long Ditton) the

sacrament, unless they would take it in any way, except kneeling, &c.

He was one of the Assembly of Divines, a great covenanter, an eager preacher against bishops, ceremonies, and being a frequent and constant holder forth, was followed by those of the vicinity, especially such who were of his persuasion. In 1654 he was appointed an assistant to the commissioners of Surry, and was not wanting in any thing whereby he might express his zeal for the aforesaid cause. His works are these:

"The Light of Faith and Way of Holiness, shewing how and what to believe in all Estates and Conditions," 1630.

"Doctrine of the Sabbath vindicated: or a Confutation of a *Treatise of the Sabbath*. Written by Mr. Edward Brerewood * against Mr. Nicholas Byfield," 1632.

they thought he stayed long, and so opened the door, and found him just expiring.

"It was his usual custom, once in a year, for the space of a month, to retire into a little hut in a wood, and avoiding all human converse, to devote himself to contemplation.—His works were printed altogether, in folio, in 1689."—*Calamy's Account*, p. 410.

* "Of Exeter College.—He left the University to go into Ireland; but at Chester he was, upon the delivery of a noted Sermon, invited to be pastor of St. Peter's Church there.—At length he had the benefice of Islesworth conferred on him, where he died in 1632, aged 44. His writings shew him to have been a person of great parts, industry and readiness.

"He left behind him a son named Adoniram Byfield, who became first known for the love he bore to the *righteous cause*, by being chaplain to Col. Cholmondeley's regiment in the army of Robert Earl of Essex in 1642, and soon after for his being one of the scribes to the Assembly of Divines, and a most zealous covenanter. He was afterwards minister of Collingborn in Wilts, and assistant to the Commissioners of that county, 1654. He died about the time of his Majesty's restoration."—*Wood*, I. 402, II. 230.

† See *supra*, p. 224.

‡ Sir John Evelyn. On occasion of "a great difference" between them, "about repairing the Church," *Calamy* gives the following particulars:

"Mr. Byfield went to Oliver Grewnell (who was at that time Protector) and complained of his patron. He contrived how to get them both with him together, and at length having compassed it, found their account agreed exactly, except in one thing. For Sir John charged Mr. Byfield

with reflecting upon him in his sermons. Whereupon Oliver told Mr. Byfield it was very ill done; for that Sir John was a man of honour in his country; and if he had done any thing amiss, he ought to have told him of it privately, and with respect. Mr. Byfield took God to witness, that he had never designed any reflection upon him in his sermons, and he did it with that solemnity and seriousness that Oliver believed him. And thereupon turning to Sir John Evelyn, 'Sir,' said he, 'I doubt there is something indeed amiss: the word of God is penetrating, and finds you out. Search your ways.' This he spake so pathetically, and with such plenty of tears, that both Sir John and Mr. Byfield, and the rest that were present fell to weeping also. He made them good friends before parting: He saw them shake hands, and embrace each other before he dismissed them. To bind the friendship the faster, Oliver asked Sir John what it would cost to repair the church? He told him the workmen reckoned it would cost 200l. He called for his secretary Malin, and gave him orders to pay Sir John Evelyn 100l. towards the repair of the church. 'And now, Sir,' said he, 'I hope you'll pay or raise the other hundred,' which he thankfully undertook to do. And they lived very amicably afterwards."—*Account*, pp. 664, 665.

* Now principally known by his "*Enquiries touching the Diversity of Languages and Religion through the chief Parts of the World*," first published in 1614, the year after the author's decease, at Gre-

"The Power of the Christ of God; or a Treatise of the Power, as it is originally in God the Father, and by him given to Christ his Son," &c., 1641.

Several Sermons, as, 1. "Zion's Answer to the Nation's Embassadors," &c.: Fast Sermon before the House of Commons, 25th June, 1645, * on *Isaiah* xiv. 32. 2. "Sermon on 1 *Cor.* iii. 17," 1653.

"The Gospel's Glory, without Prejudice to the Law, shining forth in the Glory of God the Father, Son; and Holy Ghost, for the Salvation of Sinners, who through Grace do believe, according to the Draught of the Apostle Paul in *Rom.* iii. 34," 1659.

Whether any other matters were by him published, I know not, nor any thing else of him, only that after he had been ejected from Long Ditton for Nonconformity, he retired to Mortlake in Surrey, where, dying in 1664, he was buried in the church there, leaving this character behind him,

sham College, where he was Professor of Astronomy. See Ward's *Lives*, pp. 74—76. It is remarkable that this learned person has no place in the *Biog. Brit.*

Edward Brerewood was a native of Chester, and sometimes an auditor of N. Byfield, against whose *sabbatical* notions he wrote "A Treatise of the Sabbath," which coming in MS. into the hands of N. Byfield, and by him answered, was replied upon by Brerewood, in 'A Second Treatise of the Sabbath.'—John Ley wrote partly against him in his *Sunday a Sabbath*. An old and zealous Puritan, named Theophilus Brabourne, an obscure schoolmaster, or, as some say, a minister of Suffolk, was very stiff for a Sabbath, in his books published 1628 and 1631.—Thomas Broad, who was esteemed an *Anti-Sabbatarian*, did write almost to the same effect that Brerewood did."

Brerewood "never published any thing while he enjoyed this earthly tabernacle, yet, to avoid the fruitless curiosity of that which some take upon them, to know only that they may know, he was ever most ready in private, either by conference or writing, to instruct others, repairing unto them, if they were desirous of his resolution, in any doubtful points of learning within the ample circuit of his deep apprehension."—Wood, i. 332, 333.

* The day of "the Monthly Fast." *White Locke*, p. 147. (*Lignarius*.)

among the *godly*, and such that frequented his conventicles, that he was a pious, good and harmless man." (*Athen. Oxon.*)

LIGNARIUS.

Liverpool,

April 6, 1822.

SIR,
YOUR correspondent Senior (p. 167) endeavoured to point out the advantages of *Presbyterianism* in Ireland. Circumstances may, perhaps, exist in that country, which render useful or even necessary some kind of church government, which elsewhere would be deemed decidedly hostile to that liberty "wherewith Christ has made us free;" but I have been misinformed if the Irish Synods are merely "tribunals for the preservation of temporal funds and property."

"No creed," says Senior, "is imposed; no authority is assumed over conscience; no absolute power of decision, but simply the Christian right and duty of exhorting, of admonishing, of warning." In opposition to these assertions, I have been led to believe, from good authority, that these ecclesiastical bodies have the power of putting down religious discussion whenever they please, for by their laws, if I am not mistaken, no book or tract involving theological opinion can be published, unless the MS. first undergoes the inspection of the Presbytery, who can withhold certain pecuniary benefits from those who are hardy enough to resist their mandates. Here is "authority over conscience" with a vengeance, and a pretty effectual damper it has been to all reform beyond a certain defined limit, prescribed by the warrant of individuals. In short, religious information and inquiry is at as low an ebb in Ireland as can well be conceived; nor will it be otherwise till the unhallowed shackles of ecclesiastical domination be totally broken, and consigned to the darkness whence they sprung.

Were our brethren in the Sister Kingdom to resolve on thus emancipating themselves, I believe the energy of truth and right reason would do more for them, than calling in the unscriptural aid of constituted authorities to propagate Presbyterianism; nor would the assistance of the "*Church of Scotland*," which is invoked in one of their recent reports,

be thought at all essential for the preservation of a system "whose builder and maker is God." JUNIOR.

SIR, April 4, 1822.

THE references in your last Number to Dr. Priestley's latter days in England, have reminded me of a design to offer you a MS., never printed, which has been long in my possession. It is a copy and, I believe, a very correct one, of a speech delivered 30 years ago, at a general meeting in London, consisting of Delegates from the Dissenters in the country, united with a committee from the *deputies*, to concert measures for renewing their application to Parliament for a repeal of the Corporation and Test Acts.

The speaker was a delegate from a large county, abounding with Dissenters, who were, almost exclusively, *Calvinistic*. The question discussed was, the propriety of addressing Dr. Priestley and the Dissenters at Birmingham, on occasion of the Riots. The result of the discussion was "An Address of the Deputies and Delegates of the Dissenters in England to the Sufferers in the Riot at Birmingham." This address, dated Feb. 1, 1792, which is to be found in the Appendix to Dr. Priestley's Appeal, contains the following paragraph:

"While, however, as sustaining one common character, we are anxious to pay this sincere tribute of affectionate and fraternal sympathy to all our injured brethren, we are persuaded that we shall gratify alike your feelings and our own, when, waving our various speculative, and especially our theological differences, we desire to express our peculiar concern on the account of that distinguished individual whom the rancour of this cruel persecution selected as the first victim of its rage. Deeply convinced of the importance of truth, we unite in admiring the ardour which he has ever discovered in the pursuit of it; as freemen, we applaud his unremitted exertions in the great cause of civil and religious liberty; as friends to literature, we are proud of our alliance with a name so justly celebrated as that of Dr. Priestley; and we pray the Almighty Disposer of events long to continue to us and to the world, a life which science and virtue have contributed to render illustrious." [See Priestley's Works, XIX. 568.]

The society mentioned at the con-

clusion of the speech was that in *Bartlett's Buildings*, composed; exclusively, of members of the Church of England. These had very lately convened a special meeting for the purpose of resolving, that their church would be in danger, should the legislature be prevailed upon to grant the solicited repeal.

SEXAGENARIUS.

Speech, in 1792, on a proposed Address to Dr Priestley.

MR. CHAIRMAN,

I believe I cannot serve the Dissenters of ———, who sent me to this committee, more acceptably than by supporting this motion; because, though they hold, in general, religious opinions very opposite to those of Dr. Priestley, yet they understand the difference between polemical distinctions and those principles upon which Dissenters are, or should be united.

It is, Sir, a master-piece of craft with our enemies, after uniting us all by penalties and civil disabilities, to endeavour to divide us upon theological questions; and I think one principal good effect of the addresses proposed, and especially of that to Dr. Priestley, will be to counteract such designs. For when the representatives of the Dissenters of England, persons holding such various opinions, agree to shew respect to a man who has suffered for his adherence to their general rights, they declare to the world, that though there are questions on which men who think for themselves must continue to disagree, there are also principles upon which they will be united, while the legislature shall join them together by oppressive statutes and unjust restrictions; and, at the same time, such a measure may tend to encourage some of our well-meaning but more prejudiced brethren, to study the principles of civil and religious liberty, even in the writings of Dr. Priestley.

I esteem that gentleman as exemplary in his character as a Christian as he is distinguished in the walks of science, and I hope I shall never be ashamed to profess such an opinion of such a man; but were Dr. Priestley a deist in principle and a libertine in practice, we might with the greatest propriety send him an address, if he

had suffered for his attachment to our civil interests, and especially for his exertions respecting the Test Laws; and that this has been the case I believe no person can easily deny, who reads with any attention the history of our modern Vandals, the savages of Birmingham.

Sir, I always understood that Dr. Priestley had clearly defined and ably defended the principles of our dissent, but it has been said that his later writings have prejudiced the cause of the Dissenters in Parliament, and the objection to an address upon this ground was stated with all possible force on a former occasion, by a gentleman (Mr. Fuller) to whose years and experience I would pay every respect consistent with my own freedom of sentiments; but I think, upon re-consideration, justice and candour will incline that gentleman to admit, that the offence taken by the House of Commons to the writings of Dr. Priestley appeared but in two instances: in one it arose from a misunderstanding, about which it is difficult to be serious; and in the other, from one of the most flagrant violations of honour and decorum which can disgrace the intercourse between man and man. Every gentleman will suppose that I refer to the alarms of an hon. Baronet upon finding a few grains of metaphorical gunpowder in a pamphlet of Dr. Priestley's, and to the fraud committed by a person or persons unknown, on one of his prefaces, which was dissected in the most injurious manner, and so gave occasion to a splendid philippic against those three monstrous evils—Innovation, Dr. Priestley and the Dissenters. But if instead of consulting the comments of prejudiced men, or the partial selections of his enemies, we examine the spirit and tendency of Dr. Priestley's writings, I believe we shall find that he has no idea of supporting his most favourite opinions by any force but the force of argument; and in proof of this I refer with confidence to his Sermon on the Test Laws, his Letters to the Inhabitants of Birmingham and the Tracts published with them, and, indeed, to any of his works which shall be read in their connexion, and not selected for the purpose of a party.

Sir, It has long been esteemed the honour and happiness of our country, that while a man thinks what he pleases, he may say what he thinks, and I cannot allow myself to apologize for that manly freedom with which Dr. Priestley declares and discusses all his opinions; and, indeed, this is not a country fit for a freeman to live in, if he cannot deliver his opinion upon any question, political or religious, if he cannot say what he thinks about the doctrine, the discipline, or the establishment of any church in the world. And on this subject it ought to be remembered how we have been accustomed to admire the bold spirit of the Reformers who, in no very gentle language, impeached the opinions and practices which had been established for ages through all the nations of Europe; and at this day, that respectable body of men, the Quakers, are esteemed the most peaceable of citizens, though they profess to discover the features of the harlot of Babylon, even within the pale of the Church of England.

And pray, Sir, who are the persons that shall object to our addressing Dr. Priestley? Will the Dissenters blame us for shewing respect to one of their ablest advocates, or shall our enemies accuse us of inconsistency, and say that we go out of our province; they who called together a society formed expressly for the propagation of the Gospel, to decide upon a question of civil right?

I beg pardon, Sir, for having taken up any of your time, but without saying a few words on this subject I could not satisfy my own feelings, or do justice to my friends the Dissenters of —, who have the warmest attachment to the cause of civil and religious liberty, and, though they differ from him in almost every thing else, esteem Dr. Priestley as one of its ablest defenders.

Sir,

I PERCEIVE by Mr. Friend's Letter (XVI. pp. 646, 647) to Mr. Belsham, that the latter gentleman has, in a discourse delivered at Warrington, maintained "that the efforts of learned men to reconcile the Mosical cosmogony to philosophical truth, have been preposterous in the

extreme, and have exposed revelation and its advocates to the scoffs of unbelievers. It would be far better to give up the point as untenable. The author, as we have seen, is right in his theology, but erroneous in his philosophy." And that Mr. Belsham is not satisfied with Mr. Frend's able reply to his objections, I perceive by his reply. Without having the least pretence to the learning or acquirements of either of those gentlemen, I hope it will not be considered as presumption on my part to attempt investigating the truth of this opinion of Mr. B.; an opinion which, on my mind, if established, would have very important results as to the truth of a revealed religion.

Moses appears to me to have been raised up by the providence of God, to preserve the knowledge of and reverence to the Universal Creator, that, in the light of the nation of Israel, all nations might see the folly and wickedness of worshiping the creature instead of the Creator. If, therefore, Mr. Belsham could establish the truth of the above proposition concerning the philosophy of Moses, I should think that I had strong grounds for doubting the truth of his theology.

The first objection of Mr. Belsham to the philosophy of Moses appears to be, that Moses believed that light might exist in the absence of the sun; and every smuggler believes this with Moses; for if he has a choice of weather for his deed of darkness, he chooses a night when the moon is absent and the wind blows, the agitation of the aerial fluid in the absence of the solar light or its reflection from the lunar orb, giving as much as he wants to perform his deeds, without being sufficient to make his occupation dangerous. Mr. Frend has well reasoned this point, and it would have been well for the defence of his proposition had Mr. B. replied to him.

But Mr. Belsham has, before he can establish his proposition, first to prove that Moses says any thing about the creation of the light, or the sun, as it respects the order of time in which either was created. I do not wonder at a careless reader supposing that he has, but I do wonder at Mr. Belsham having any such idea. Prejudiced men, cabalists, as Mr. B. calls them, such as Mr. Hutchinson, Mr.

Parkhurst, &c. &c., persons who suppose that when the Deity is, in Gen. i. 1, represented as creating the world, that he not only formed the world, but formed it out of nothing,—that they should so believe is not surprising, but that Mr. Belsham should so believe is, at least to me, a matter of great surprise. If Ovid ever read the Book of Genesis, as every one who reads the first book of his *Metamorphoses* will think he had, he did not so read the language of Moses, for he says,

"While yet not earth nor sea their place possess,
Nor that cerulean canopy which hangs
O'ershadowing all, each undistinguish'd lay,
And one dead form all nature's features bore,—
Unshapely, rude, and chaos justly nam'd."

The word *ברא*, to create, no where signifies to form something out of nothing, but to form that which before existed, into something more perfect and beautiful than it was before. Thus God is said to create man from the dust of the earth; to create the family of Israel into a nation; to create the desolated Jerusalem into a glorious city, the joy of the earth. When, therefore, Moses says, that "in the beginning God created the heavens and the earth," he does not say more than that in bringing into being the present order of terrestrial nature, "in the first place, or at first," for it may justly be rendered either way, "God formed the earth and its atmosphere."

The second verse proves this to be no forced construction of the passage, and that Moses from the beginning to the end of this chapter, was only describing the creation of the earth, and of the celestial orrery of which it forms a part. He says, "The earth was chaotic and hollow, and stagnation on the face of the deep," or, in the language of Ovid,

"Together struggling laid, each element
Confusion strange begat. Sol had not yet
Whirl'd thro' the blue expanse his burning car;
Nor Luna lighted yet her burning lamp,
Nor fed with waning light her borrow'd rays."

I have a better opinion of Mr. Belsham's candour than to suppose that, for the sake of supporting an opinion

hastily given, he would impute ideas to Moses which, from his writings, do not appear to have entered his mind, and which no part of his after-language will give support to, without straining it from its plain and obvious meaning.

Mr. Belsham will, doubtless, rest his proposition chiefly on the 3rd verse—"Let there be light, and there was light," compared with the 14th verse. But I need not tell Mr. Belsham that the word *אור*, in this place, does not necessarily mean *light*; that the same word was applied to the city of *Ur*, or rather *Aur*, of the Chaldees, because there they worshipped the Deity under the emblem of fire; that the Prophet Isaiah, xxvii. 11, xxxi. 9, and in other places, uses it for *fire*, and that here it might be, and, to do Moses philosophical justice, ought to be, so rendered; and by so rendering it, the systems of the Neptunists and Vulcanists of Geology would gain a grand step from sacred history towards the true knowledge of the structure of this globe, by shewing, from the writings of Moses, that the present organic structure of this earth was the produce of the united action of fire and water.

But, says Mr. Belsham, when Moses "adds, that God made a firmament in the *midst* of the waters, and thus divided the waters under the firmament from the waters which were above the firmament, it is plain enough to a reader who has no hypothesis to support, that, in the author's idea, the firmament possesses solidity sufficient to sustain the weight of half the waters." And "this firmament" here spoken of, Mr. B. says, whether the word be used in Hebrew, Greek, Latin or English, signifies "the celestial hemisphere." And on this, I think, Mr. B. seems chiefly to rest his *own* hypothesis. As each of the other three languages are descending generations from the parent Hebrew in which Moses wrote, the examination of this language alone will be sufficient, I should think, to determine this subject.

Moses introduces the subject he was writing upon by stating what it was—the earth and its atmosphere. He then proceeds to inform his readers of the state in which the earth was, and then of the means by which

God first reduced it by volcanic fire out of confusion into order. He then very properly proceeds to shew how the stagnated atmosphere was set in motion, and the effect which it produced. And here, I think, lies Mr. Belsham's next great error.

Moses does expressly say, that the earth was not only a chaos on its surface, but that it was also hollow, and that in the midst of this chaos, he says, "Let there be a firmament." Mr. B. says, that in all these languages its meaning is the celestial hemisphere. Taylor, in his Concorde, observes on this word *רקק*, that it is applied to beating upon, stamping upon, spreading dirt abroad. "To beat a mass of metal into a broad piece with a hammer; hence it is applied to God's spreading out or extending far and wide the surface of the earth when he created it." The word used by Moses, *רקק*, is not a substantive, and, therefore, is not a thing but a cause, an *expansion*; a cause which, acting upon the airs, will produce the effect intended, to set the dark, stagnated, damp vapours in motion, and, pressing from the midst of the waters to the internal shell of the earth, compress and harden it, and separate the internal waters from those which were external.

I know that Mr. Belsham, if he is not convinced by me, will call this cabalistic, and a mystery of a Hebrew root. As no argument is contained in outlandish names, they will carry no more weight with me, nor indeed so much, as Calvinistic, Methodist, &c. I shall require something more; I shall require to know why Moses leaves his first subject to introduce one quite distinct from it? Why he ceases to treat on the earth and its atmosphere, to introduce the sun, moon and stars, and not only the atmospheres in which they revolve, but the vast immensity of what Mr. Belsham calls "celestial hemisphere"?

Mr. Belsham, indeed, intends further to support his proposition by Moses's account of the deluge, and it is but fair he should, if it will aid his assertion, saying, "that in the idea of Moses, the firmament possessed solidity sufficient to sustain the weight of half the waters: which interpretation is confirmed by the account which the same writer gives of the immense

fell of rain which produced the deluge. Gen. vii. 11, 12: "The windows," or, as it is in the margin, the flood-gates "of heaven were opened, and the rain fell upon the earth forty days and forty nights."

I will not say, that, solely owing to having a system to support, for I do not believe that Mr. Belsham is any ways interested in supporting a system, but that having made up his mind to a system, Mr. B. certainly does take the varied expression of the causes of Moses, as though they were but one cause, and that one was the collection of water which rested on the "celestial hemisphere." But the language of Moses states not one single cause, but two distinct causes. 1. "The fountains of the great deep were broken up;" 2. "The windows of heaven were opened." And, 3. An effect which followed those causes—"And the rain was upon the earth forty days and forty nights." The first word, מַעֲיִנוֹת, invariably signifies fountains, springs, or wells, (Ps. lxxxvii. 7, Isa. xl. 18, 2 Chron. xxxiii. 4, Prov. v. 16, &c. &c.,) and not flood-gates. The next important word in this consideration is מַתָּחַ, here rendered deep,—“the fountains of the great deep were broken up.” If Mr. B. is as candid as I suppose him to be, he must confess that this great deep can have nothing to do with the celestial hemisphere. In Gen. xlix. 25, this word evidently must mean the vast abyss beneath the surface of the earth, and it becomes a candid opponent to shew why, as used by the same author, it should not so signify here; and if it so does, it destroys the whole evidence on which Mr. B.'s hypothesis rests.

The next cause of the deluge, Moses says, was, וּשְׁבַרְתָּ מַתָּחַי הַשָּׁמַיִם, "And the windows of heaven were opened." The word מַתָּחַי here used, appears to be the word from which the Arabians derive their title from their habit of plunder, and lying, like hawks of prey, in holes and dens, ready to dart upon the unwary passengers. The lacust, from the same cause, is called by the same name. And for the same reason, holes, dens, caves, and such places as have vast internal recesses communicating with the bowels of the earth, are so called. The other word, מַעֲיִנוֹת, in this place

and in Gen. i. 1. and in a vast many other places, signifies the airs or heavens, and the place should be rendered, *the caverns of the airs were opened*, i. e. these caverns being unstopped, and the atmosphere forced in, the waters within the earth were driven out through the springs or fountains of the vast internal abyss, and caused the deluge. And thus owing to this additional quantity of water upon the earth, there was an increase of vapour, which descended for forty days and nights in incessant rain.

But in all this account we do not find any thing about a firmament, or of the firmament being a solid arch, capable of containing a sufficiency of waters to drown the globe. This is not the hypothesis of Moses: it may be the supposition of a man who has only read the Bible in the English language, but it is to me surprising that it should be the faith of a Hebrew scholar and a Christian.

Mr. Belsham, also, seems to consider the philosophy of Moses to determine the sun and moon to be fixed, as lamps, in the solid firmament, and that Moses regarded the stars as ornamental sponges in the firmament. It is evident, from this conception of Mr. Belsham's, that he considers Moses as supposing that the sun, moon and stars were the creative work of the fourth day. But I would here again observe, that Moses was not writing upon the creation of the whole system, of which the sun is the centre, nor was he writing on the formation of any thing out of nothing. But he was writing upon the reducing the chaotic mass of earth and water into this our beautiful globe, with its surrounding atmosphere. To have here introduced the creation of the sun, moon and stars, would have been foreign to his subject. No where in the whole of the Scriptures is the word מְאֹרֹת, here used by Moses, put for the body of the sun. Whenever this is spoken of, it is under the name תָּרִיס, the burner; and where its effects are mentioned, it is under the name שֶׁשֶׁם, solar light. Mr. Belsham should, therefore, have shewn why Moses should here have used this word, to have supported his idea of the opinion of Moses on this subject. If Mr. B. will again examine the 14th,

15th and 16th verses, he will find, on his supposition, that the 16th verse is unnecessary tautology. I would thus render these three verses: "*Be light*" (Psa. lxxiv. 16, Prov. xv. 30) "*through the expanse of the airs, to make distinct the day from the night, that these may be signs, and seasons, and days, and years, and be the instruments of light in the expanse of the airs. For God had made two illuminators; the greater illuminator to rule the day, and the lesser illuminator to rule the night, with the stars.*"

And by so rendering them the whole order of creation to me appears perfectly natural and strictly philosophical. The first period of creation is calling fire and light into action, raising volcanoes from the bed of the ocean, and, by their action on the air, setting the atmosphere in motion, and bursting through the denseness of chaos, making the first gloomy appearance of day and night.

The next great action of the Deity, in his progress of forming chaos into an inhabitable globe, was to set in motion, says Moses, the expansive powers of the airs within the hollow, chaotic globe, and this, says Moses, by hardening the crust of the globe, separated the internal waters from the external.

The third stage of creation was the bursting of this crust of the solid earth in various parts, and collecting into the basin of the sea and in the hollow of the earth, the waters which before covered the whole earth, rendering the upper lands visible. This was followed by the creation of vegetable matter.

In this state of the creation the earth must have been covered with immense forests, lakes and marshes, covered with grass and dense vapours wholly unfit for the existence of birds, beasts and man. To fit them for such existence appears to have been, in the philosophy of Moses, the fourth stage of the creation, by causing the solar rays to penetrate the dense vapours, strike the earth, and pierce its recesses, giving motion to all the powers of nature.

Had Mr. Belsham only attacked the periods of time Moses allots to this work of creation, I would not have disputed it with him: I would have agreed,

that whatever Omnipotence could do was not the question, but what Omnipotence had done; that a day was with the Deity as a thousand years, and a thousand years but as a day; that all nature bore the evident marks of the progressive work of creation, and that the periods of Moses are evidently to be taken as successive actions of time, and not as six actual days.

But when Mr. Belsham attacks the philosophy of Moses, and imputes to him gross ignorance of the works of creation, he must excuse me for requiring evidence to support his assertions, and his attempt to destroy that respect which some of the wisest and best of men have had for the philosophical as well as the theological writings of Moses. Mr. Belsham has not proved that Moses supposes the firmament to be solid; he has only shewn that he himself draws such a conclusion from, I think, very inconclusive premises. Nor does Mr. Belsham's produced evidence prove that Moses thought that either sun or moon were fixed in the solid firmament, or, indeed, that Moses considered the firmament to be a solid arch, or even solid. These, and all these, are his own conclusions formed from equally distant premises; for how can expansion, an active and ever-moving principle, have any thing to do with a solid arch or with solidity? And, however unphilosophical Mr. Belsham may think it is to suppose that light may exist in the absence of the sun, I believe that there are very few students of nature but will determine, that light and fire are both wholly distinct from the sun; and that the sun itself, with all its glorious effulgence, is but the means of giving motion to light and fire, by calling all their energies into action. But though it does, and is the grand instrument the Creator has appointed for this purpose, it is not the sole instrument; every thing which blazes, from the dim taper to the conflagration of a burning mountain, produces in its degree, according to its flame, the same effect. Therefore, though the efforts of learned men may be, as Mr. B. says they have been, "preposterous in the extreme" in attempting to reconcile the Mosaic cosmogony to philosophical

truth, I am, notwithstanding, still willing to add my unlearned attempts, and to meet the laugh, and will promise Mr. Belsham not to be indignant, though I might be sorry, should he unite in it.

THO. A. TEULON.

SIR,

April 2, 1822.

ONE of your correspondents (p. 156) has quoted "the exclamation" of "the pious father," *credo quia impossibile est*. This ground for belief, especially in a Trinity, I find to have been a favourite resource of the pious and learned Sir Thomas Browne, his "firm footing" and his "solid rock," as appears in *Religio Medici*, Sect ix.

He begins by remarking: "As for those wingy mysteries in divinity and airy subtleties in religion which have unhinged the brains of better heads, they never stretched the *pia mater* of mine." Nor, indeed, was there any danger of such an accident, for he immediately complains that "there be not impossibilities enough in religion for an active faith," adding, "I love to lose myself in a mystery, to pursue my reason to, an *O altitudo!* 'Tis my solitary recreation to pose my apprehension with those involved enigmas and riddles of the Trinity." And now, lest while pursuing such rather hazardous recreations he might forget "to keep the road in divinity," and to "follow the great wheel of the church, as he had resolved," (Sect. vi.) he proceeds to "answer all the objections of Satan and rebellious reason with that odd resolution, learned of Tertullian, 'it is true, because it is impossible.'"

As the Deity, according to *Trinitarians*, (excepting a comparatively few learned *Eclectics*,) could be born, it was quite consistent that he should be subject to the other great law of humanity. Thus *orthodox* Christians, both the learned and the unlearned, have not scrupled, or rather have been eager to represent the salvation of the world, as depending on that moment,

"When God, the mighty maker, died
For man, the creature's sin."

I will add an example from each denomination.

Dr. Young, in his *Night Thoughts*, adoringly celebrates the *crucifixion* as "extended Deity for human weal;" while, as lately as 1806, in the concluding couplet of an epitaph, more pious than poetical, a departed Christian is made to console his mourning survivors with this representation of his celestial occupations:

"Electing love I loud proclaim,
And worship God, on Calvary slain."

These lines any person, who passes the churchyard in Horsleydown, may read, as I have often done, on a gravestone in memory of "Mr. James Smith."

R. L. C.

Pontalc,

SIR,

April 4, 1822.

MANY of your readers are, I dare say, well acquainted with that curious *autobiography*, "The Life of Mr. Anthony A. Wood," published at Oxford in 1772. I have met with two or three passages which bring me, as it were, behind the scenes, and assist to settle questions of some importance. For instance, those who cannot satisfy themselves whether the doctrine of the Church of England be Calvinistic or Arminian, or, as my Lord of Winchester, *via Lincoln*, contends, between both, may receive some assistance in their inquiry from the following record, which also contains a most extraordinary reading of John iii. 16:

"An. Dom. 1673, Jun. Richards, Chaplain of All Souls, preached at St. Marie's, *God so loved the world that he gave himself up*, &c. Dr. Barlow, Vice-Chancellor, [Bishop of Lincoln in 1675,] called him in question for it, because he insisted much on the Arminian points." (P. 249.)

The following paragraph will serve to exhibit the pleasant manner in which that nursing father of the Church of England, Charles II., her "most religious king," amused himself with his *supremacy*; on the death of Archbishop Sheldon:

"1677, Nov. 26. Divers would be asking the King, who should be Archbishop, who to put off and stop their mouths, he would tell them, 'Tom Bal-

lies; he is a drunken, lecherous justice of peace for Westminster." (P. 271.)

Not having seen the life of Archbishop Sancroft, very lately published, I am ignorant whether his biographer has quoted the following passage. It forms a curious comment on the proceedings of a Dean and Chapter, to supply the vacancy of a Sec, after a solemn prayer for divine direction:

"1677, Dec. 29. Conge des Lire went to Canterbury to elect Sandcroft, Archbishop of Canterbury, set up by the Duke of York against London, [Bishop Hensman,] and York put on by the Papists. York doth not care for London, because he shewed himself an enemy to the Papists at the Council Board." (P. 271.)

Good *Churchmen* have been accustomed to make a comparison, unfavourable to the times when Dr. Owen was Vice-Chancellor, between Oxford, as an *Alma Mater*, under the *Commonwealth* and under the *Restored Stuart*. Such may read, if they please, the following representation by a daily observer:

"1677. Why doth solid and serious learning decline, and few or none follow it now in the University? Answer, Because of Coffee Houses, where they spend all their time; and in entertainments at their chambers, where their studies and Coffee Houses are become places for victuallers, also great drinking at taverns and alehouses, spending their time in common chambers, whole afternoons, and thence to the Coffee House." (P. 273.)

Wood had remarked, under 1650, (p. 65,) that "this year Jacob, a Jew, opened a coffey-house, at the Angel, in the parish of St. Peter, in the East, Oxon. and there it was by some who delighted in noveltie, drank."

N. L. T.

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GLEANINGS; OR, SELECTIONS AND
REFLECTIONS MADE IN A COURSE
OF GENERAL READING.

—
No. CCCLXXXV.

Saying of Fletcher of Saltoun.

I join with your family, (says Pope in a letter to his friend Blount, Works,

Warburton's edition, VIII. 32,) in giving God thanks for lending us a worthy man somewhat longer. The comforts you receive from their attendance put me in mind of what old Fletcher of Saltoun said one day to me. "Alas, I have nothing to do but to die; I am a poor individual; no creature to wish, or to fear, for my life or death: 'Tis the only reason I have to repent being a single man; now I grow old, I am like a tree without a prop, and without young trees to grow round me, for company and defence."

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No. CCCLXXXVI.

*Facts illustrating the operation of
Prejudice.*

We are told, in the Life of Galileo, (says Dugald Stewart, Dissert. prefixed to Vol. I. of Supp. to Cyclop. Britan. p. 29, note,) that when the telescope was invented, some individuals carried to so great a length their devotion to Aristotle, that they positively refused to look through that instrument: so averse were they to open their eyes to any truths inconsistent with their favourite creed. (*Vita del Galileo, Venezia, 1744.*) It is amusing to find some other followers of the Stagirite, a very few years afterwards, when they found it impossible any longer to call in question the evidence of sense, asserting that it was from a passage in Aristotle (where he attempts to explain why stars become visible in the day-time, when viewed from the bottom of a deep well) that the invention of the telescope was borrowed. The two facts, when combined together, exhibit a truly characteristic portrait of one of the most fatal weaknesses incident to humanity, and form a moral apologue, daily exemplified on subjects of still nearer and higher interest than the phenomena of the heavens.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*The Unitarian Christian's Apology for Seceding from the Communion and Worship of Trinitarian Churches. A Discourse, of which the Substance was delivered in Lewin's-Mead Chapel, Bristol, on the 6th of January, 1822.* By S. C. Fripp, B. A., late of Queen's College, Cambridge. With Notes, and an Appendix. 8vo. pp. 84. Bristol, printed and sold by Parsons and Browne, and sold by Hunter, London. 1s. 6d.

MR. FRIPP's secession from the Established Church was announced in our Number for January, (p. 63,) and the above is the title of the sermon then described as in preparation for the press. The peculiarity of the case out of which it arises will, no doubt, procure it celebrity, of which it is indeed deserving; for, though it pretends to no originality or display of eloquence or learning, it has the merit (a much higher merit) of being the artless effusion of a mind deeply intent upon Divine truth, and thoroughly imbued with the Evangelical spirit of disinterestedness, purity, frankness and candour. Uprightness of principle and ingenuousness of character are always venerable and lovely; in the profession of religion they are pre-eminently entitled to esteem and admiration; and they who are influenced by these sentiments will receive Mr. Fripp's "good confession" with Christian affection and gratitude.

This respectable clergyman thus describes the course of his theological inquiries :

"Respecting the *origins and progress* of his present religious sentiments, the narrow limits of a Preface will only allow of his now adverting to the fact, that they have not been taken up lightly or inconsiderately; that, on the contrary, so long as four years ago, a considerable impression was made on his mind, by the perusal of Dr. Carpenter's Letter to the Editor of the Bristol Mirror, written in reference to another letter of a most interesting nature, the production of an excellent person, who not long before had relinquished the doctrines of Unitarianism.

From the perusal of that letter, the Writer of these lines arose, with a persuasion that a 'Socialist' might be a good man, though his doctrines were decidedly erroneous; and this persuasion was strengthened, and some doubts as to the purity of the orthodox system of theology arose in his mind, upon comparing the general spirit of an able and eloquent defence (just then published) of the Calvinistic doctrines, by the Rev. E. Vaughan, with the spirit of Dr. C.'s Letter. The consideration of the much-controverted topic of baptismal regeneration, and the possibility that the author might, sooner or later, be called upon to subscribe his solemn and *ex animo* assent and consent to all and every thing contained in the Book of Common Prayer; together with some doubts as to the generally-received meaning of certain texts of Scripture; all impelled him to devote a considerable time and attention to the serious examination of the Unitarian controversy. The result will be found in the following pages."—Pref. i. H.

To a person coming for the first time to the Unitarian controversy, nothing will appear so strange as the unmeasured abuse that is heaped by polemics of all other denominations upon the Unitarians. This fact seems to have deeply impressed Mr. Fripp's mind, and to have been one of the secondary causes of his conversion. He begins his Discourse with reciting some of the maledictions upon "the sect every where spoken against," that have proceeded from the pens and lips of dignified and mitred churchmen; and very naturally and sensibly remarks,

"Many reflections necessarily crowd into the mind at this melancholy recital. I call it *melancholy*—for is it not *truly* so, that the professed disciples of Him who hath taught us a new commandment of universal love, should so far forget themselves, and be so little solicitous to imitate the example and to imbibe the spirit of their great Lord and Master? When did *He* give these defenders of the orthodox faith a commission to refuse the name and (as far as this is in their power) the privileges of Christians to those who equally with themselves believe in 'One God, and in one Mediator between God and men, the MAN Christ Jesus?' When

did the great Head of the Church empower them to deny Christian communion to any man, who seriously professes faith in Jesus as the Christ, the Son of God? Much more, to denounce, with every epithet which the copious vocabulary of polemic wrath contains,—as men deserving the scorn, and contempt, and aversion, and abhorrence of all the world—as blasphemers and Atheists—*those* whose only *PROVED* crime is, that they differ from the majority of Christians in understanding the records of their Master's will, the terms of salvation *there* propounded, and the history of their Saviour's life *therein* contained?

“Seriously to set about refuting such charges as the above, would, I trust, be considered quite unnecessary by the majority of this audience. But, be that as it may, I beg that it may be understood by all, that we plead ‘NOT GUILTY’ to them; that, upon the calmest reflection, we believe ourselves as undeserving of them as any other denomination of professing Christians; and, appealing from the fallible denunciations of our erring brethren, we most gladly commit the vindication of our character ‘unto Him who judgeth righteously.’ Still we cannot help feeling, and feeling deeply too, such unmerited attacks upon all that is valuable to us as Christians, as men and as Britons. ‘We are all of us,’ (says an eminent writer,) ‘made to shun disgrace, as we are made to shrink from pain, and poverty and disease. It is an instinct; and, under the direction of reason, *instinct* is always in the right.’

“How much were it to be wished that certain defenders of orthodoxy would be less sparing of their *anathemas*, and deal more in *arguments*! Could my feeble voice be heard, I would earnestly solicit them to imitate—not *this* or *that* polemic of great fame, whose intention was to crush where he could not persuade, to defame where he found refutation impracticable—but the great Apostle of the Gentiles; who, when speaking of the ‘*enemy of the cross of Christ*,’ wielded the all-powerful eloquence of a bleeding heart; who disdained to employ threats and invective, or to call to his aid the thunders and lightnings of Mount Sinai, but rather used the mild and persuasive language of tears and exhortations and benevolent prayers. Besides, it might not be unuseful were they to reflect, that, by bending the bow too far, it may break; that by representing a denomination of professed Christians as a hideous compound of all that is vile and base, as even worse than the very worst ‘anti-religious’ sect; as men irreversibly scaled to everlasting perdition—*doubts* as to the

truth of such representations may possibly be raised in the minds of some, who might otherwise have gone on contentedly, in an unwavering and implicit assent to whatever they hear from their spiritual guides. Surely, their conviction of the TRUTH of their own cause cannot be so tottering, as to lead them to suppose that the awful and magnificent edifice, reared by prophets and apostles, ‘Jesus Christ himself being the chief corner-stone,’ can require the puny buttresses of human censures, of misrepresentation and calumny, of haughty diadems and bitter invective. Can the anathemas of councils and the damnable clauses of creeds give stability to the foundation; or can the lightnings of excommunication reflect glory on the hallowed walls of the TEMPLE OF ETERNAL TRUTH? Vain thought!

It stands, like the cerulean arch we see,
MAJESTIC IN ITS OWN SIMPLICITY.”
Pp. 13—16.

Having cleared his way to the subject, the preacher proceeds to describe the right dispositions of a seeker of Christian truth, and to detail some of the arguments for the doctrines of the unity and essential mercifulness of the Supreme Being, and the delegated and ministerial authority and work of Jesus Christ. In this course he is led to answer popular objections. Throughout, he avails himself of the works of well-known Unitarian writers.

In a note, p. 55, Mr. Fripp, who appears to be conversant with the German language, remarks that our Lord's phrase, “I and the Father are one,” (*ἐγὼ καὶ ὁ πατήρ*), is literally, “are *one thing*,” and is thus correctly rendered in Luther's German translation, “Ich und der Vater sind eins,” i. e. “I and the Father are of one mind, or unanimous.” He adds, further, in the *Appendix*,

“I take this opportunity of noticing the circumstance, (which to some of my readers may possibly be new,) that Luther's translation is, in some other important cases, closer to the original than our public version. For instance, in that very interesting passage, (Exod. iii. 14,) where Moses asks by what name he is to describe the GREAT ETERNAL to his countrymen, ‘God said unto Moses, I AM THAT I AM.’ Thus it is translated in our common version. Luther's is, more correctly, as follows: ‘I will be what I will be.’ (Ich werde seyn der ich seyn werde.) i. e. The Eternal, Immutable. It so happens, however, that our translators have

rendered John viii. 58, thus: 'Before Abraham was, I AM.' (*Eyw eimi*.) From this verbal parallelism, occasioned by the inaccurate translation of these two texts, many a plausible argument has been constructed in favour of the eternity and immutability of Christ Jesus our Lord. That the mere English reader should draw such a conclusion, is not to be wondered at: but that grave and learned divines should have sought, *si et unguitus*, in defence of an argument, which rests entirely on a mistranslation, is indeed astonishing. To a reader of the Septuagint, as well as of Luther's version, the supposed allusion of our Lord to the words in Exodus, must appear groundless. (The LXX. translate Exodus iii. 14; thus: *eyw eimi* & *Ων*: "I am He that exists—*THE BEING*.) That John viii. 58 ought to be rendered, 'Before Abraham was [born] I am HE,' or 'I was HE,' is, I think, evident. For the expression *eyw eimi*, is the same that is *thus* rendered in this very chapter twice: ver. 24: 'If ye believe not that I am HE, ye shall die in your sins:' ver. 28: 'Then shall ye know that I am HE;' i. e. the Messiah: 'He who was to come.' (Compare also John iv. 26, ix. 9, xviii. 5; Luke xxi. 8; Matt. xxiv. 5; Mark xiii. 6; Matt. xiv. 27; Mark vi. 50; John vi. 20.)

"To prove the utter impropriety of *eyw eimi* being rendered (in the 50th verse) 'I am,' let us translate those very words, as they stand in the 24th verse, in the same manner: 'When ye have lifted up the Son of man, then shall ye know (*ὅτι eyw eimi*) that I AM, AND THAT I DO NOTHING OF MYSELF.' What! He who is the self-existent Jehovah,—doth HE, verily, do nothing of HIMSELF? But Christ Jesus does incontestably assert this of HIMSELF, (and not of his human nature, as is erroneously affirmed); and in the very same breath too with which he utters those words (*eyw eimi*) 'I AM,' which are supposed to assert his eternity and immutability. This expression must, therefore, refer to his Messiahship, not to his supposed eternity and Godhead. As God's Christ, 'he did nothing of himself,' nothing without the Father: as God Almighty, he could not but do all things of *himself*, else he were less than God. But he himself (ver. 40) assured the Jews that he was 'a man who told them the truth which he had heard of God.' And is he not the 'true and faithful witness,' who was born 'that he might bear witness unto the truth'?

"As the great appointed, promised and expected Messiah, he doubtless pre-existed before Abraham was born: and Abraham saw him with the eye of faith, which realizes 'things to come,' and sees

'Him that is invisible.' He pre-existed, as 'the Lamb slain from the foundation of the world:' 'fore-ordained *then*, though manifest in these last times for us.'

"The implacable enemies of our Lord flew into a paroxysm of rage at his declaration, and, armed with malice and religious hatred, strove to overwhelm their meek and lowly Messiah in a whirlwind of stones. This was just what might be expected from cold-hearted, proud bigots of their stamp. Had they not already stigmatized him as a Sabbath-breaker, a Samaritan, (or *heretic*), a daemoniac, because Christ had performed a miracle of mercy on the Sabbath-day? And could these stanch defenders of the dignity of Abraham, brook any *expansion* of the lowly Prophet of Nazareth, which implied that 'a greater than Abraham is here'? No, surely. The Messiah did not answer their proud, exclusive, earthly expectations: hence their blind animosity and their vehement accusations of blasphemy. But, *is it at all probable* that they understood Christ's declaration *aright*? Was there *no* wilful misunderstanding on their part? Did the turbulent passions with which their malignant hearts were boiling, send up *no* intoxicating fumes 'to mantle their cooler reason'? Shall we say that Christ, who was so cautious in declaring his Messiahship, even to his most intimate friends and disciples, and who, nevertheless, assured them that he spoke to *them* plainly, though to *others* in *parables*, that he revealed to *these* *miscreants*, (it is an orthodox expression, and the Bishop of St. David's tracts will supply the proper meaning,) the great, astonishing, amazing secret, that He, Jesus of Nazareth, was, under the guise of a man, no less than the ineffable Jehovah—the great Eternal, who filleth heaven and earth with his immensity—to whom an 'atom is a world, and a world an atom'? Unbelieving Jews may *so profess* to understand Christ's words, and look about for stones wherewithal to crush their Messiah;—for my part, I am content to be able to say, with honest Nathaniel, 'Rabbi! Thou art the Son of God, thou art the King of Israel!'—Pp. 73—76.

The pamphlet concludes with a judicious "summary view of the evidence for the truth of Unitarianism, from Scripture and Ecclesiastical History," which we have seen with much pleasure extracted into a provincial newspaper, and which, with some additions and perhaps a few slight corrections, would form a valuable tract for our Unitarian Book Societies. May we recommend to Mr. Fripp

this easy labour on behalf of the cause to which he has publicly and solemnly devoted himself?

ART. II.—*Letters from the Illinois, 1820, 1821. Containing an Account of the English Settlement at Albion and its Vicinity, and a Refutation of various Misrepresentations, those more particularly of Mr. Cobbett. By Richard Flower. With a Letter from Mr. Birkbeck; and Notes by Benjamin Flower. 8vo. pp. 76. Ridgway. 1822. 2s. 6d.*

TWO of these Letters were communicated by the Editor to our Repository; (Vol. XV. Nos. for August and October, 1820;) they are here republished as an introduction to two others of considerable length, and of a more recent date from Mr. Richard Flower. To these are added a Letter from Mr. Birkbeck. And Mr. B. Flower has put a Preface and Notes to the publication, with a view chiefly to refute the unwarrantable and cruel charges of Mr. Cobbett.

The Illinois settlement has attracted considerable notice in England, and various reports of it have been published by travellers; from ocular inspection or from rumours picked up in the vicinity. Some of these representations give rather a gloomy picture of this agricultural retreat; but Mr. Richard Flower shows that they are generally untrue and sometimes contradictory; and in naming this gentleman we feel ourselves intitled to say, that the most unqualified confidence may be placed in all his statements and descriptions. Speaking of English visitors, he says,

"One of these travellers visited us when the snows were melting, and the rains descending; he reports us to be dwelling upon the swamps of the Wabash; and our lands to be so wet that they are unfit for either cattle or sheep to thrive on; and on that account unsuitable for the purposes of an English farmer.

"Another passed through our country in an unparalleled drought; and reported us to be in a sad situation for want of water. There was some degree of truth in this, but a very partial degree, owing to his not stating the circumstances of the case. Our town is situated very high, and till we had experienced some drought

we knew not that we should want to dig deep for water, and of course could not provide for an exigency that was not known to exist. 'Dig deep,' I have said; but one hundred feet is thought, by a western American to be a vast and dangerous enterprise; we have, however, with us Englishmen who have been far into the bowels of the earth in England, and have no sort of fear of there not being abundance of water in Albion; already have we experienced the benefit of these exertions; but while our dry-weather traveller was reporting our inconveniences, he should have stated it was an unusual season which pervaded the whole of the western country; that Kentucky and Ohio were worse than the Illinois; and that in Indiana, in the best watered districts, springs, rivulets and wells were exhausted. Such an instance has never before occurred during the memory of the oldest inhabitants. The same person (who I know would not willingly give a false account) has stated, that so short was the water, that we were obliged to send our cattle into Indiana. That our herds were in Indiana is very true, but that they were sent there on account of want of water, is equally untrue. We have in Indiana, about twelve miles distant, some high ground in the midst of low land, subject to be overflowed; on this low ground grows the most luxuriant cane, springing to an extraordinary height; the tender shoots of which, affording excellent food for cattle, we send them in the winter season, with the exception of milk cows and working oxen, to fatten. Our custom is somewhat similar to that of the farmers of the upland districts in England, who send their stock into the fens of Lincolnshire, to fatten on coleseed and superabundant grass. So we dispose of our herds when the winter draws to a close. To this may be added, that the case in the low river bottoms, growing naturally, is the most luxuriant pasturage for summer feeding: and as we only pay the expense of the herdsman, the food either there or in the cane costing nothing, and the herdsman living there, we leave our herds; so it was true that they were in the cane, but were not sent there on account of the want of water. When this person reported that there was shortness of water amongst us, he should have added, that fine wells were no rarity in the vicinity of Albion; that he drank as fine water from our well as he ever tasted in his life; and that from the grounds of Richard and George Flower, Albion, and even a part of Wanborough were supplied.

"It will, therefore, appear that this person, as well as many others, told the

truth, but very partially, and not the whole truth, and on that account are not to be depended on. At the very time he was visiting us, a person from Kentucky assured us that we were better off than they were at Kentucky and Ohio."—Pp. 32—35.

The moral portraits of the whole American people, drawn by travellers, are very inconsistent. We really fear that there are some dark shades in the character of our Transatlantic kinsmen. Boston, in New England, is likely from various causes to present the most favourable specimen of American manners and morals; but this northern metropolis of the union would seem to prove that these young states have already attained the maturity of social depravity, if we may rely upon the following statement in a recent number of the North American Review, the first without dispute of the American Journals, published too in Boston itself:

"In the town of Boston, which is as well-governed and as sharply watched as any city in the Union, it is supposed there are *two thousand men and women who live by profligacy, fraud and felony*; and that they obtain in one way or another, at least one dollar per day each, making in the whole the enormous sum of 730,000 dollars per annum."

If such be the laxness of morals at Boston, we cannot expect any extraordinary purity in the back settlements where the restraints of law must be very lightly felt. Mr. Richard Flower exhibits the true Christian temper, in being more disposed to combat the immoral habits of some of his neighbours than to deny or disguise them.

"The reports of the wickedness and irreligion of our settlement, with a view to prevent individuals from joining us, have been industriously spread far and near. That there is a diversity of character in every part of the globe, will not be denied; that this diversity exists here is equally true; and that a portion of its inhabitants is of an immoral cast, will be as readily admitted; that we have not left human nature with its infirmities and propensities behind us is equally a fact; and even if it should be admitted that, unhappily, a larger portion of the dissipated, the idle and the dissolute are to be met with in new countries than is usually to be found in old ones, yet we have the same antidote for these mischiefs—the *light shining in a dark place*.

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2 1

We have public worship, and ample supplies of sermons from pious, practical preachers, from the Catholic to the Socinian Creed, which are read on the Sabbath. But, above all, we have the *incorruptible seed of the word of God which liveth and abideth for ever*; and it is with pleasure I can assure my readers, that there is an increasing congregation, and, I trust, increasing religion amongst us. But if it was otherwise, surely this should be rather an argument for persons of religious zeal to join us, who have emigration in view; *to come over to Macedonia and help us*, rather than shrink from such a task. At least it is not apostolic or evangelic feeling that would draw a different conclusion.

"When I was at Philadelphia, a lady of the Society of Friends addressed me most emphatically on the subject:—'Wilt thou, friend Flower, take thy family to that infidel and wicked settlement in the Illinois? Thou appearest to be a Christian; how wilt thou answer to thy God for endangering the precious souls of thy dear children?' 'Madam,' answered I, 'my destiny appears to be in the Illinois settlement: and rather than turn from thence on the account you have mentioned, you have furnished me with a forcible argument to proceed. I trust I am, as you have supposed, a sincere Christian, and as it is my special duty to go where reformation is so necessary, I will endeavour to perform it, and hope for the blessing of the Most High. It is for us to use the means. We know who it is to command success in our present state and future prospects.'"—Pp. 42—44.

In a note on this passage, Mr. B. Flower makes some just and important remarks upon the absurdity of infidelity and the improbability of its prevailing to any great extent, except where "the alliance between Church and State" supplies it with arguments and motives. He quotes in a sub-note Dr. Gaskin's description of the Church of England, extracted into one of our early Volumes, (II. 102,) in which "the governors of this society" are said to "form a kind of aristocracy respecting the community at large, but each particular governor in his proper district is a sort of monarch, exercising his function both towards the inferior ministers and laity, according to the will of the supreme head of the church," and to this curious text adds the following no less curious commentary:

"How any man, with the New Testament before him, could possibly call such

an aristocratical and monarchical church, one 'formed according to the will of the Supreme Head,' when he well knew that it was diametrically opposite to the letter and spirit of the most solemn, particular and repeated directions of the great Head of the Church on this subject—'Call no man your master on earth; one is your master, even Christ, and all ye are brethren, &c.'—I shall not stay to inquire; but it may amuse the reader just to observe how this clerical pluralist exercises 'his function towards the laity,' and more especially as it relates to tithes,—that species of property which was first voluntarily given by the people for various benevolent purposes, but of which they were afterwards robbed by the clergy, who appropriated them to their own sole use. How they are sometimes raised, even in the present enlightened age, I lately discovered in a catalogue, at a sale of a pawnbroker's unredemmed pledges, where, amongst other names and descriptions of property, I read as follows:

"*Lots sold under a distress for tithes due to the Rev. Dr. Gaskin, Rector of the United Parishes of St. Benet, Gracechurch Street, of St. Leonard, Eastcheap [and of St. Mary, Newington].*"

"Then follow eight lots of writing-paper, silver table and tea spoons, &c."

"*The following sold under a distress for tithes due to the Rev. Mr. Parker, (son-in-law of Dr. Gaskin,) Rector of St. Ethelburga.*"

"Then follow five lots of yellow and mottled soap!"

"I cannot help expressing my surprise that my countrymen will not, on this subject, take a hint from that great and liberal-minded statesman, the late Lord Chatham, at the commencement of the American war, when our debt and taxes were not *one-fifth* of what they are at present. His Lordship, in a speech in the House of Lords, turning to the Right Reverend Bench, exclaimed,—'Let the bishops beware of war; for, should the people be pressed for money, *they know where to look for it!*' It is a pity that amidst so much nonsense with which the nation is pestered at our agricultural meetings and in agricultural reports, and so much injustice as is proposed for relieving the public, by Mr. Webb Hall on the one side, Mr. Cobbett and others on the other, such as new corn laws, and breaking public faith, &c., ruining thousands by the reduction of interest of the national debt, our real resources should not even be hinted at. Is there no patriot to be found in either House of the Legislature, following the excellent example of Mr. Hume respecting state abuses, who will recommend, '*An in-*

quiry into the nature and amount of our church revenues? Would Christianity suffer if a Bishop of Winchester, or a Bishop of Durham, had not £30,000 or £40,000 a year! or if our over-grown church revenues in England, and more especially in that still more oppressed country, Ireland, where the bishoprics are in general richer, and many thousands are wrung from a long-oppressed and impoverished people, not unfrequently in places where little or no duty is performed, were inquired into? Let Britain look at the church reformation which has taken place in France, and is now going forward in Spain and Portugal, the abolition of tithes, and the resumption of the useless and hurtful revenues of the church, and blush at her *bat and mole-like* stupidity!"—Pp. 63, 64.

Mr. B. Flower hits some hard blows at Mr. Cobbett in the concluding note, which we observe that this practised literary pugilist endeavours in a late Register to evade by dexterous by-play.

ART. III.—*A Help to Scriptural Worship, containing the Principal Services of the Church of England, in some things altered, according to the Plan of Dr. Samuel Clarke: short Family Prayers: and a Selection of Psalms and Hymns: with an Appendix, exhibiting various Readings of the Text of the New Testament.* 12mo. pp. 332. Exeter, printed and sold by Hedgeland; sold also by Hunter, London. 4s. 6d. 1821.

THE plan of this work is explained in the Title. It is a reformed Christian Common-Prayer Book, and also a manual of private and family devotion. The anonymous compiler seems to have wished to prepare pious offices for members of the Church of England, dissenting from their own church on the doctrine of the Trinity, but carrying their dissent no farther than simple Unitarianism implies. Hence this compilation differs from the Essex-Street liturgy chiefly in a closer adherence to the book of Common Prayer. If we must classify it still more particularly, we would say that it is adapted to such as embrace the Arian hypothesis, and, generally, to such as are not scrupulous in the use of commonly-received theological language. The editor has preserved

the prayer against "the craft and subtilty of the Devil" (p. 35), and that for the conversion of *heretics* (p. 55).

The "Family Prayers" are simple and fervent, and some of the best that we have seen: amongst them, are some forms of prayer for children, the highest recommendation of which is, that they are appropriate.

The "Psalms and Hymns" are selected with less regard to Scripture than the Liturgy, and in several of them the editor appears to us to violate the principle laid down in the first sentence of his Preface,—"*that the Bible, in its own test and language, is the one true and sufficient rule of religion.*" Something, it is true, must be conceded to poetic licence; but this plea will scarcely justify Psalm 51, from Watts, which asserts hereditary moral depravity; Psalm 68, from the same author,

which is founded upon the doctrine of Christ's actual descent into hell; or Hymn 39, written also by Watts, in "the days of his younger assurance," which represents the incarnation of Christ as changing the *temper* of the Divine throne.

Two or three of the original hymns lead us to wish that the author had, without lessening the number, borrowed fewer.

The "Various Readings" in the Appendix are from Griesbach: in reference to these the editor says, with truth and force, (Pref. p. 9),—"He that truly loves the Bible must wish to see it freed from corruption; and there is a strange inconsistency in some, who are warm advocates for this divine book, while they discountenance every attempt to restore it to its original state."

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Preached before the Congregation assembling in the High-Parliament Chapel, Nottingham, Feb. 10, 1822, on occasion of the lamented Death of their Pastor, the Rev. Henry Turner, who departed this Life, January 31st, aged 29. By Joseph Hutton, A. B. 8vo.

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OBITUARY.

1822. March 2, aged 72, at *Tiverton*, Mr. GEORGE DUNSFORD, for many years a most respectable merchant and woollen manufacturer of that town; and brother of the late Martin Dunsford, author of the *Memoirs of Tiverton*.

If genuine worth merits remembrance, this memorial of a truly honest and upright man will not be deemed unworthy of being recorded. In the various relations of life, as a husband, parent, friend and member of society, his conduct and disposition were most affectionate, sincere, correct and benevolent. For a considerable period of his life, he was an active and useful trustee to several of the numerous public charities of Tiverton, and discharged the duties devolving on him, with great credit to himself, advantage to the institutions, and a cheerful and earnest desire to recommend and assist those whom he considered most deserving of relief from them.

Descended from parents who were conscientious Dissenters from the Established Church, his mind was early impressed with a sincere regard for their principles. He was a Dissenter, however, not merely from early habit and education; he possessed an inquiring mind, and an ardent and sincere love for Christian truth, and from this motive was led to carefully examine the Scriptures for himself, and thereby, from mature reflection, was perfectly satisfied, that the doctrines of Unitarianism were the doctrines of the gospel, and to these

views he steadfastly adhered through life. He was the intimate friend and frequent associate of that amiable and excellent man the Rev. John Kiddell, for many years pastor of the congregation of Unitarian Dissenters at the Pit Meeting-House, in Tiverton, and afterwards one of the Classical Tutors of Hackney College. (See Mon. Repos. V. 263 and 273—277.)

On the formation of the Western Unitarian Society, Mr. Dunsford was amongst the first who enrolled their names as members of it; and having, for several years, no place of worship to attend that fully accorded with his own religious views, he regularly conducted a religious service on the Sabbath in his own house, which was open to, and attended also by, several of his neighbouring friends.

On the subject of baptism, he coincided with the principles of the General Baptists, and was, in the earlier part of his life, baptized at Taunton, by the late venerable Dr. Toulmin.

But though fully decided as to the truth of his own religious principles, he always exercised the most perfect Christian candour and charity towards all who differed from him. That liberty with which all are made free, he had well learnt; an attainment by no means general, but of great account in the Christian character. He had experienced many domestic afflictions and severe pecuniary losses in the latter years of his life, which greatly reduced his circum-

stances ; but all these trials he bore with true Christian fortitude and equanimity.

Within a few months previous to his death, his strength rapidly declined, and he appeared sensible that the termination of his mortal course could not be far distant ; but he contemplated it without dismay, and often longed for its arrival. Three days before his death, he was attacked by what his medical attendant pronounced to be a paralytic seizure, and was immediately carried to his bed, but retained his senses to the last moment, evincing that calm serenity and composure of mind, which the review of a well-spent life, a firm reliance on the free and infinite mercy and compassion of his heavenly Father, and the glorious prospects and promises of the gospel, afford to all who have endeavoured faithfully to perform their Christian duties.

The death-bed of one whose general life and conduct has been conformable to his Christian profession, is highly instructive and interesting, and sweetly recommends a course of piety and virtue. The last hours of this worthy man furnished another instance of the efficacy of Unitarian principles (when they are properly understood, and suffered to influence the heart and life) to support the mind in that awful season when we are about to exchange time for eternity, and to bid farewell to all sublunary good. " Let me die the death of the righteous, and let my latter end be like his."

M. L. YEATES.

Sidmouth, April 8, 1822.

A Tribute to the Memory of the Rev. Christopher Wyvill.

(See p. 188.)

March 8, at his seat, *Burton Hall*, near *Wensley Dale*, in the North Riding of the County of York, the Rev. CHRISTOPHER WYVILL, in the 83rd year of his age. Having attained to this advanced period, his removal from the world is matter of sorrow rather than surprise to his friends ; who, in the last stage of his useful and benevolent life, when gradually decaying as an aged tree in the forest, derived from his example a most important and instructive lesson of Christian piety, patience and resignation. The writer of this paper knew him well, and therefore feels himself not incompetent to bear ample and unequivocal testimony to the distinguished virtue and sterling worth of this friend of his country and of mankind. But, in proportion to the knowledge and experience of the various excellencies of his admirable character, which, in a long and intimate friendship with Mr. Wyvill, he had the happiness of

acquiring—so much the more deeply does he now deplore the loss of this venerable man ; deplore, did I say ? rather let me congratulate the exalted spirit of my departed friend, now taken from the evil to come, on having escaped from the accumulating calamities impending over his distracted country, and threatening to involve its dearest interests in misery and distress.

The independence of his principles, the calm dignity, the manly simplicity and consistency of his conduct, the intrepidity and firmness of his mind, together with the probity and purity of his heart, I trust I have not contemplated entirely in vain. Nor will his bright example be lost to the world. It will continue to shine with unfading lustre on all around ; it will long live in the remembrance of those who knew him ; it will leave a lasting impression on the minds of his much-respected and amiable family, of his numerous friends, and of the wise and virtuous in the busy circle of the world. This able and generous advocate of the rights of humanity, eminently distinguished as he was by his love of constitutional liberty, civil and religious, and by his unwearied endeavours to promote the freedom and happiness of the human race, is justly entitled to the designation of a genuine philanthropist, an enlightened and disinterested patriot, a truly upright and honourable man.

In early life, Mr. Wyvill was conspicuous for his ardent zeal in the cause of Political and Parliamentary Reform. As an active member of the Yorkshire Association, instituted about the year 1780, for promoting this great object, he was unanimously chosen secretary to that patriotic and public-spirited body. At this period he acted with a noble band of patriots, illustrious in rank, talents and virtue, whose memory will be honoured and revered till " the sun of England's glory shall set." But he was more particularly united by the ties of personal as well as political confidence and esteem, as a friend and fellow-labourer, with the virtuous Sir George Saville ; whose name, in the annals of Britain, will ever stand high on the scale of inflexible political integrity. Mr. Wyvill was, to the last, a consistent and strenuous supporter of the great principle of Reform ; although he differed from the Reformists of the present day, as to the extent and modifications of that principle. It was the good fortune of this revered and excellent father, to live to see his own principles revived, like the phoenix from its ashes, in the person of his son, who was chosen one of the representatives for the city of York, in a

manner equally honourable to himself and to his constituents; and whose liberal and decided conduct, fortified by paternal counsel and example, has established his character as a manly, honest and independent Member of Parliament.

Through life Mr. Wyrill assiduously laboured to maintain the cause of universal toleration. It was his fervent wish to see the rights of conscience extended to persons of all religions; to secure to every man the glorious privilege of worshipping God in the manner most consonant to his own reason and understanding, and most conformable to the laws and institutions of the gospel. In this cause he manifested the true spirit and magnanimity of the reformers and confessor of ancient times. It was the object nearest his heart, to forward every effort towards obtaining relief for our Roman Catholic brethren, from the disabilities, the privations and oppressions under which they have so long groaned. To this purpose he cheerfully devoted his time, his talents and the ample means with which Providence had blessed him. This absorbed his whole attention, and employed all the powers and energies of his mind; while he spared no labour which might tend to advance the best interests of that religion "which is pure, peaceable, gentle, full of mercy and of good fruits, without partiality and without hypocrisy;" that religion of which he was at once the ornament and the example. Upon the subject of the Catholic question, his correspondence was various, interesting and extensive, amongst those friends who were honourably embarked in the same laudable pursuit. The present writer had the happiness of corresponding with him for many years, and of uniting his humble efforts in the same work of justice and benevolence. Under the cheering consideration, that no effort, however feeble, is entirely lost, he looks forward with hope to the final result; and while the current of life shall continue to flow, and his heart to be susceptible of the sentiments of virtue, honour and humanity, he will not cease, in the retrospect of his days, to reflect with peculiar and heartfelt satisfaction on the slender aid which he has at any time been enabled to afford in support of a cause which he has deeply at heart.

A man acting, like this undaunted champion of Christian liberty and truth, under the influence of these ennobling motives and these enlarged and exalted views, could not fail to attract the esteem and respect even of those who differed from him in opinion. When such a man leaves the world, he is followed to the grave by the tears and regrets of liberal

and virtuous men of every sect and persuasion. But I forbear; it was not my intention to eulogise the character of my revered friend. He needs no eulogy from my humble pen. I offer no tribute to his memory but that of the heart. His virtues live after him. "Being dead, he yet speaketh." The happy fruit of his labours in the great cause of toleration will one day appear. Habitually fraught with the sentiments of an ardent, unaffected and elevated piety and devotion, his mind sustained the depressions of age and of declining health with fortitude, composure and resignation to the will of God; and the death of this excellent man was correspondent with his life. Farewell, thou faithful servant of the Most High! Thou hast fought a good fight; thy constancy, fidelity and zeal are approved; and thou art gone to receive the prize of glory which awaits thee, in that world where those who now mourn thy departure shall hereafter rejoice with thee in the plenitude of felicity and bliss!

T. J.

Lympston, March 25, 1822.

April 14, aged nearly 65 years, at Bath, the Rev. EDMUND BUTCHER, late of Sidmouth. We are persuaded that this intelligence will be received with no ordinary interest by a large proportion of our readers. The good man's published writings, by which his character is so distinctly displayed, have made him the benefactor of numbers who never had the advantage of his personal example and instructions; and in these he still lives, and by them, though dead, he yet speaketh. Life had ceased to be desirable for him. The weakness and infirmity occasioned by a painful accident which he met with some months ago at Bath, though alleviated by all that human affection could do, made him desirous to be called to his rest, if such were the will of God; and he was favoured with a gentle dismissal, "on the day which he loved." We expect to be favoured with a more detailed account of our respected friend, for our next Number; and we will merely add our testimony, that his eminent piety, accompanied as it was with a life devoted to the best interests of mankind, and manifesting in its various relations, the graces of the Christian character, will make his memory revered and loved by all who shared his friendship. To them his departure is attended with hopes full of consolation, as to him they were full of immortality.

C.

March 9, at the house of his father-in-law, Sir William Beaumaris Rush, Bart., Pall Mall, in his 54th year, the Rev. EDWARD DANIEL CLARKE, LL.D., Professor of Mineralogy and Librarian in the University of Cambridge, Rector of Harlington, in the said county, and of Great Yeldham, Essex. By the maternal side, he was great-grandson to the learned Dr. William Wotton. He was educated at Jesus College, Cambridge; took the degree of B.A. 1790; M.A. 1794; and became Senior Fellow of that College. Soon after taking his degree, he accompanied the present Lord Berwick abroad, and remained some time in Italy. In 1799, he set out with Mr. Cripps on an extensive tour through Europe and Asia, from which he returned in 1802. His *Travels* have been since published in several volumes, which have gained him very high reputation. His University conferred upon him the honorary degree of LL.D., as an acknowledgment of his merits and his contributions to their institution. Amongst these, is the celebrated MS. of Plato, with nearly one hundred other volumes of MSS., and the colossal statue of the Eleusinian Ceres, placed in the vestibule of the University Library, respecting which Dr. Clarke published an erudite treatise. He also published, with great applause from the learned world, a "Dissertation on the famous Sarcophagus in the British Museum," which he had caused to be surrendered to the British army in Egypt, and which he has proved, from accumulated evidence, to have been the tomb of Alexander. On his travels he made a very large and valuable collection of minerals, which is proposed to be purchased by the University. He formed likewise a rare and valuable assortment of plants and a collection of Greek medals. In 1806, he commenced lectures on mineralogy at Cambridge, and a professorship being founded in 1808 for the encouragement of that science, he was appointed to the Chair. His lectures were received with flattering attention. As a preacher, too, he enjoyed celebrity. Of his theological opinions we have no account, but we have pleasure in recollecting that he published, in 1811, "A Letter to Dr. Marsh," in defence of the Bible Society. Distinguished honours were paid to him at his funeral, and the "Cambridge Philosophical Society" have resolved to procure a bust of him by Chantrey, for presentation to the University.

April 2, suddenly, on horseback, while returning from his counting-house to his residence at Homerton, Mr. JOHN BARTON, aged 55 years. He was distinguished

throughout a wide circle by the sweetness of his temper and the amiableness of his manners, and by his constant but unassuming endeavour to maintain the Christian character. The remembrance of his domestic virtues is the consolation of an affectionate widow and a numerous family. He was connected by marriage with the late much-esteemed Rev. Edmund Butcher, whom in some points he resembled, and both of whom have nearly at the same time entered into their rest.

April 10, after a short illness, which was scarcely deemed serious, Mrs. ANNE COOPER, wife of Mr. George Cooper, of Hackney Road, in the 59th year of her age: a faithful, affectionate, devoted wife; a kind and careful relative; a tender-hearted, charitable neighbour; and a steady, consistent and exemplary member of a Christian congregation.

April 14, at *Hackney*, Mrs. ESTHER WHITNEY, aged 45 years. This amiable woman sunk into the grave under the pressure of affliction, disappointment and sorrow; leaving a numerous family to look up to a revered relative to supply those maternal cares and counsels of which it has pleased Providence to bereave them.

Feb. 20, at his apartments in *Northumberland Street, Strand*, Mr. JOHN STEWART, generally known by the designation of "Walking Stewart," from his having travelled on foot through a great part of the world. He was originally educated at the Charter-house, and afterwards went to India as writer in the service of the Hon. East India Company. He was employed as secretary to the Nabob of Arcot, and expended a large sum in giving official entertainments, by order of his master. At length, having acquired moderate means of subsistence, after travels through every part of the world except China, he returned to this country, and during the French Revolution vested his money in the French funds. The vast depreciation in those funds, and the uncertainty of payment, reduced him to great distress; but he was kindly relieved by the husband of his departed sister. He then went to America, and supported himself some time by delivering lectures on moral philosophy. The peculiarity of his tenets, however, and the latitude of his opinions on religious subjects, procured him few auditors, and he returned to this country, deriving his resources chiefly from 100*l.* a year from France, which was regularly paid to him through Mr. Coutts, as he had agreed to take that annual sum in-

stead of an annuity of 500*l.* for which he had originally subscribed. On the projected arrangement of the Nabob of Arcoot's affairs, he put in his claims, and, after references to the competent authorities in the East Indies, there was an award in his favour to the amount of many thousand pounds. He disposed of a considerable part of that property, securing himself an annuity of six hundred pounds, on which he lived sparingly himself, but with liberality to his friends, giving periodical dinners, and, latterly, concerts every evening to his friends, and all whom they thought proper to introduce to him. His doctrines were founded wholly on Materialism, but he always inculcated philanthropy and moral duty. He entitled the first work that he published in this country, "*Travels to discover the Polarity of Moral Truth.*" He was an enemy to the infliction of pain of every kind, and a zealous friend to universal benevolence. When he first returned to this country, he appeared in Armenian attire, and attracted notice by a long beard; and when he assumed the European dress, he affected singularity,

not from vanity, but to excite attention to his person, as it might lead to an inquiry into his doctrines, which he considered as of the utmost importance to sensitive matter in the human shape, or in any other form. He was generally considered an Atheist; but, if that was the fact, he concealed his opinions of late years, and, devoting his Sunday-evening concerts wholly to sacred music, it was evident that he did not wish to shock the feelings of those who differed from him in religious principles. He was universally known in all parts of the civilized world, which he had visited in turn, always in walking, never entering a carriage except in case of absolute necessity. His journals would have been highly interesting if he had published an account of them, but he disdained the usual pursuits of travellers, constantly answering inquiries as to the manners, customs, &c., of the various countries which he visited, by stating that *he* were travels of the mind, in order to ascertain and develope the polarity of moral truth.

INTELLIGENCE.

Report of Manchester College, York.

THE Committee of Manchester College feel it their pleasing duty to commence their Annual Report, with acknowledging the very liberal additions which have been made, during the past year, to the Funds of the Institution. Beside an increase in the amount of Subscriptions, the Treasurer's statement will shew, that the Congregational Collections have produced a larger sum than in any former year, and that the legacies and benefactions which have been received, have also exceeded the usual average.

With the expression of their grateful respect to the societies and individuals, who have enabled them to make so favourable a Report, it is natural to connect a hope, that this increase of prosperity may be attributed to a cause, the best fitted to secure it still farther increase; a growing conviction that the Institution is competent to the objects which it professes, and deserving of the support which it claims.

The Committee have the satisfaction of knowing, that such a conviction has repeatedly been the result of an attendance at the Annual Examinations; and they believe that it was not likely to be weakened by the proofs exhibited at the

last, of ability on the part of the Tutors, well seconded by the diligence of the Students. They feel also a just and a proud confidence, in being already able to reckon among the ministers who have been educated at York, no small number of living arguments, that the debt of the Institution to the public has not been all unpaid.

But the Committee wish not to forget the advantages which the same Institution provides for the education of lay-students. Nor do they forget the proofs of those advantages, in the honourable principles, and moral as well as intellectual respectability, of many who have exchanged the peaceful and protecting seclusion of the College, for the business and temptations of active life. They remember and rejoice in the examples of those who, from the bosom of the Institution, have carried with them the spirit of its studies and its discipline, to dignify their occupation and adorn their leisure. Of one, who ranked among its earliest pupils, and who was afterwards its able and zealous friend, and for many years its active secretary, it may be permitted to them, while they deplore the untimely event which leaves them the permission, to speak with more direct allusion. Nor will it be denied by those who knew the

integrity, the self-denial, the resolute and persevering benevolence, the cheerful devotion of time, talents and labours, to the most important interests of his fellow-creatures, which distinguished the late Thomas Henry Robinson—that his name may be well claimed as a boast to the Institution in which he received his education.

Deeply impressed with a sense of the close connexion between the best influences of pure Christianity, and a well-ordered education of both preachers and hearers, the Committee respectfully, but most earnestly, again solicit the attention of all who wish for the diffusion of a manly knowledge and an enlightened faith, to the plan of studies pursued in the College at York. Of the gentlemen to whose immediate superintendence those studies are entrusted, they who appointed them to their office, may be thought unable to speak without partiality. But the Committee leave their recommendation with confidence, to the unbiassed testimony of all who have had an opportunity of judging, how well they are qualified for their respective situations.

The Committee are not aware that, within the extent of the means afforded to them, they have left any thing undone, for securing to the Institution, the attainment of all its objects. They trust, however, that, in their zeal for its prosperity, they are neither blind nor bigoted; but that they would as readily listen to the suggestion of any improvement in their plan, as they would gratefully receive any additional assistance for its accomplishment. If, therefore, among the well-wishers to the great interest, from its connection with which such an Institution must derive its strongest recommendation, there be any who are held back from its support, by an opinion, that it does not do enough for the purposes which it professes,—the Committee respectfully intreat such individuals to come forward in a friendly spirit, and point out where a deficiency may be supplied, or a desirable alteration be introduced. In the same spirit, and with an earnest desire to believe, that both the present supporters of the College, and they who, as yet, have withheld the support which it was not, perhaps, unreasonable to expect from them, are equally zealous for the diffusion of those principles, which belong to them in common, and in common must be valued by them as serious Christians, and consistent Dissenters—the Committee pledge themselves to employ, with their best judgment, whatever assistance, of advice or of means, they may receive, for increasing at once, the

usefulness, and the prosperity of the Institution.

The Students in the College during the last Session, were twenty-two in number, fifteen of whom were Divinity Students, all on the Foundation. Of these, Mr. G. B. Wawne, Mr. W. Wilson, Mr. George Cheetham, Mr. Samuel Heineken, Mr. John Owen, and Mr. Richard Smith, have completed their course of study.

The Annual Examination took place on the 26th, 27th and 28th days of June last, when the first prize for Diligence, Proficiency and Regularity of Conduct, was adjudged to Mr. John Beard, a divinity student in the first year; the second, to Mr. John Howard Ryland, a divinity student in the second year; and the third, to Mr. Richard Martineau, a lay student in the second year; the Mathematical Prizes, offered by "A Friend to the College," in the senior class, to Mr. John Howard Ryland; in the Junior, to Mr. John Hugh Worthington, a divinity student in the first year; the Classical Prize, offered by Robert Phillips, Esq., to Mr. John Howard Ryland; the first Elocution Prize for the best delivered Oration, to Mr. G. B. Wawne; and the second, for the greatest improvement in Elocution, during the Session, to Mr. Edmund Kell; a divinity student in his fourth year.

The number of Divinity Students in the present Session is 15; of whom Mr. Edmund Kell, M.A., is in the last year of his course; Mr. William Bowen, M.A., from the University of Glasgow, and Mr. Richard Shawcross are in the fourth; Messrs. Payne and Ryland in the third; Messrs. Beard, Wreford, Tagart, Worthington, Brown, of Newcastle-upon-Tyne, and Mitchelson, of Jarrow, in the county of Durham, in the second; and Messrs. Franklin Howorth, of Audenshaw, near Manchester, Timothy Hawkes, of Birmingham, John Smale, of Exeter, and George Lee, son of the Rev. G. Lee, of Hull, in the first. There are also five Lay Students.

Of the Students who completed their course at the close of the last Session, Mr. Wawne is settled at Bridport, as successor to the late Rev. Thomas Howe; Mr. Wilson at Crewkerne, in Somersetshire, as successor to the late Rev. William Blake; Mr. Cheetham at Macclesfield, as successor to the late Rev. Lowthion Pollock; Mr. Owen in the joint charge of the congregations at Tamworth, and Atherstone, in Warwickshire; and Mr. Smith at Lynn, in Norfolk.

Applications for the admission of Divinity Students on the Foundation, must be addressed either to the Rev. CHARLES WELLBELOVED, York, or to one of the

Secretaries at Manchester, before the first day of May: they will be decided upon at the York Annual Meeting of Trustees on the last Wednesday in June, when such candidates will be preferred, as, from their testimonials, appear to be most eligible. The Divinity Students on the Foundation, have every expense of lectures, board, and lodging, defrayed for them.

In order to secure, as far as is possible, the respectability of the Students for the Ministry, with regard to character and literary attainments, it is a rule of this Institution, "That no candidate shall be admitted on the Foundation; but on the recommendation of three Protestant Dissenting Ministers, residing in the neighbourhood where he lives, who shall certify, that at the commencement of his course he will have attained the full age of sixteen; that on their personal examination, his moral character, natural endowments, and classical proficiency, are found to be such as to qualify him for becoming a Student for the ministry; and that the profession is the object of his own voluntary choice. His ability to read Homer and Horace will be considered as essential to his admission." It is further determined, "That no candidate shall be eligible as a Divinity Student on the Foundation, unless he be acquainted with the practical Rules of Arithmetic, as far as Vulgar and Decimal Fractions, as usually taught in schools: and unless the same be certified by three Dissenting Ministers, residing in the neighbourhood in which the candidate lives."

The Committee beg leave again to call the attention of the public to the advantages which this Institution offers, for the completion of a course of liberal education.

Between the ordinary close of a school education, and the commencement of studies strictly professional, or of the occupations of civil and active life, an interval occurs during which it is of the utmost importance to the future character, that the mind be cultivated with more enlarged and varied knowledge than is attainable at school, and be guarded by a superintending discipline, from the danger of having its moral principles corrupted.

With this view, the Trustees, in pursuing their primary object, the Education of Dissenting Ministers, have endeavoured to render the Institution at the same time subservient to the liberal education of youth in general, without distinction of party or religious denomination, and exempt from every political test and doctrinal subscription. The course of instruction for the Christian Ministry com-

prehends five years; but it is so arranged, that, with the single exception of the study of Hebrew, the whole course during the first three years is equally suitable for Lay Students.

In the *first* year, the Students are instructed in the Greek and Latin Classics, in Ancient History, and in Latin and English Composition; in the Elements of Plane Geometry, Algebra, and Trigonometry.

In the *second* year, they proceed in the Greek and Latin Classics, and in the practice of Composition in English and Latin; and read a course of Modern History, in pursuing which their attention is particularly directed to the History and Principles of the English Constitution. They are instructed in the Geometry of Solids; of the Conic Sections, and of the Sphere; and in the higher parts of Algebra. Lectures are also given on the Philosophy of the Mind, on Ethics, and the Elements of Political Science.

In the *third* year, they are further instructed in the Greek and Latin Classics, and in the Belles Lettres: in some of the higher branches of Mathematics and the Newtonian System of Physical Astronomy. Lectures are also delivered on Logic: and on the Evidences of Natural and Revealed Religion. An extensive course of Natural and Experimental Philosophy and Chemistry forms a part of the business both of the second and third Sessions.

The Committee have engaged a Gentleman of considerable experience, as a teacher of Elocution, to spend a month in the College during the present Session, for the purpose of assisting the Students with his instructions.

The Rev. CHARLES WELLBELOVED, Theological Tutor, and the Rev. JOHN KENRICK, M. A., Classical Tutor, reside near the buildings, in which the Students are lodged and boarded. The Rev. W. TURNER, M. A., Mathematical Tutor, resides in the College with his family, and undertakes the charge of the domestic establishment.

The terms for Lay Students are 100 guineas per annum, which sum defrays the expense of board and lodging, and every other charge connected with a residence in the College.

Letters on the subject of this Institution, may be addressed to GEORGE WILLIAM WOOD, Esq., Treasurer, Manchester, or the Rev. WILLIAM TURNER, Visitor, Newcastle-upon-Tyne, by whom, or by any of the Deputy-Treasurers, Subscriptions and Donations are received.

JOSEPH STRUTT, President.

Manchester, January 17, 1822.

Southern Unitarian Fund Society.

Portsmouth.—The *Southern Unitarian Fund Society* held their Annual Meeting here on the 10th inst. In the morning, the Rev. Edwin Chapman, of Billingshurst, in a discourse from the apostle's words, "Rejoice evermore," ably contrasted the motives for rejoicing afforded by the Trinitarian or Calvinistic doctrines, with those of Unitarianism. A Report was read by the Rev. Russell Scott, Secretary, shewing that great benefits had resulted from the Society's operations, which have been principally directed to the conducting of Unitarian Lectures on a popular plan, in situations at a distance from our chapels; whereby the attention of an extensive population, who would not have come to Sunday services, has been directed to scriptural inquiry, and numerous, zealous and respectable supporters gained to the cause of genuine Christianity. The Society partook of a friendly dinner, James Carter, Esq., in the Chair. Many new subscribers were added to the list; and several ministers and other members addressed the meeting in a strain of animation and cordiality highly gratifying, and affording an earnest of yet greater success. In the evening, Dr. T. Rees, of London, gave a forcible summary of Unitarian sentiments, and the reasonings on which they are founded, to a numerous and attentive auditory.

D. B. P.

The following list will exhibit the subjects which have engaged our attention during the past season.

By the Rev. W. Hughes.

- The present Dignity and Occupation of Christ.
- The Supreme Authority of Christ in his Church.
- The Homage which Christ requires, as Lord of the Church.
- The Close of the Year.
- The peculiar Comforts and edifying Consolations of Calvinism.
- The Doctrine of Predestination unsupported by Scripture.

By the Rev. John Fullager.

- The Vision of the Horos. (Rev. vi.)
- The Marks of Antichrist.
- Proofs of Christianity from the History of St. Paul.
- Proofs of Christianity from the Conduct and Fate of Judas.
- Vicarious Sacrifices not supported by Scripture.
- The Salvation of Man the Object of the Mission of Christ.

By the Rev. William Stevens.

- The Unitarian's Reasons for Dissenting from the Established Church.

Imputed Righteousness.

On Piety and Enthusiasm as connected with Spiritual Influences.
The Duty of Jesus Christ inconsistent with Facts in his History.

By the Rev. Joseph Brent.

The Mediation of Christ.

Unitarian Controversy in the Newspapers.

It was stated (p. 64) that the Unitarians had been attacked in the *Public Ledger* (London daily paper) on account of Mr. SPARKS's appointment as Chaplain to Congress. Various letters *pro* and *con* have, we are informed, been since inserted in the same paper. The recent secession of the Rev. S. C. FRIPP from the Established Church was introduced as an article of intelligence into many of the newspapers. A correspondent sent the account to the *Derby Mercury*, and this provoked a controversy which was carried on by various writers for several weeks of the last and present month. The writers are anonymous, with the exception of two on the Unitarian side, namely, Mr. HINGEONSON, of Derby, and Mr. WALLACE, of Chesterfield. It appears from a notice of the Editor of the *Derby Mercury*, that the controversy is there closed. We wish, therefore, that one of the gentlemen above-named, would republish, in a pamphlet, the several letters that have appeared, with further observations in reply to some of the popular Trinitarian arguments, which, though often refuted, still appear arguments to those in whose way the refutation has never fallen.

THERE is announced a 4to. volume to appear in the course of the present year, "The Life and Correspondence of SAMUEL HORSLEY, LL.D., late Bishop of St. Asaph. By his Son, the Rev. Meneage Horsley, A.M., Prebendary of St. Asaph.

A work in 4 vols. 8vo. is coming out at Edinburgh, entitled, "A History of the British Empire, from the Accession of Charles I. to the Restoration; with an Introduction, tracing the Progress of Society and of the Constitution, from the Feudal Times to the Opening of the History; and including a particular Examination of Mr. Hume's statements, relative to the Character of the English Government. By GEORGE BRADIE, Esq., Advocate."

A VERY severe *Remonstrance* has been addressed to Mr. John Murray, by an OXONIAN, on the subject of Lord Byron's "Cain." This pamphlet is written with

considerable assent, and condemns the motives of both the Publisher and the noble Author in the most unqualified terms. We believe that Mr. Murray has reason to repent of his bargain, the Court of Chancery having absolutely refused to grant an injunction against a pirated edition, in consequence of the immoral tendency of the poem; although the sum of 2625*l.* had been given for the copy-right.—*Gent. Mag.*

Dr. SOUTHEY, the Poet Laureate, is employed upon a Life of Oliver Cromwell, of which he gave the outline in a late Number of the Quarterly Review; and Mr. GODWIN is reported to be preparing a History of England during the Commonwealth.

In the press, by Rev. G. WILKINS, a new edition of "The History of the Destruction of Jerusalem as connected with the Scriptural Prophecies."

Also, in the press: Abridgement, in one volume 12mo., of *Conder on Non-conformity*.—Vol. III. of *Isimey's History of the English Baptists*.—Translation of the last celebrated work of the Abbé de Pradt, entitled "Europe and America, in 1821."

Now publishing, a new edition of the Practical Works of *Richard Baxter*, under the superintendence of Mr. Clouett. These works make 4 volumes in folio, and will be comprised in the present edition in about eighteen volumes 8vo., each volume to contain from five to six hundred pages, and to be sold at 12*s.* The first volume will consist of The Life of the Author, including a History of the Times in which he lived.

THE Annual General Meeting of the *Unitarian Association* will be held on Thursday the 30th day of May, at Twelve o'clock at noon, at the London Tavern.

The Annual Sermon for the *Orphan Working School, City Road*, is, we observe with pleasure, to be preached this year by Mr. Mallison, the present minister of Hanover Street, Long Acre; and we trust that the attendance and collection will be proportioned to the growing importance of this invaluable Dissenting Institution.

THE Anniversary Meeting of the *Royal British Lancasterian Institution*, for the Education of 1500 Children of the Poor of all Religious Denominations, will be held at Two o'clock precisely, on Friday, May 3rd, in the large School, North

Street, Finsbury, at which the Duke of Sussex will certainly take the Chair.

THE Annual Meeting of "The Protestant Society for the Protection of Religious Liberty," will occur on Saturday, May 11, at Eleven o'clock precisely, at the City of London Tavern, and Lord John Russell will preside.

THE Anniversary of the *British and Foreign School Society* is announced for Thursday, May 16, at the Freemasons' Tavern, at Twelve o'clock.

PARLIAMENTARY.

HOUSE OF LORDS, Feb. 28.

Protestant Church in Canada.

AN act of the Legislative Assembly of Upper Canada was laid upon the table, agreeably to the Act of Parliament which requires a bill from that assembly under certain circumstances to be laid upon the tables of both Houses, before it receives the Royal Assent. If after lying thirty days no objection is made, the Royal Assent may be given. The present measure had reference to a former one, by which one-seventh of the lands in every township was appropriated to the use of the Protestant Church. Doubts had arisen whether the remaining 6-7ths of the land were not liable to the payment of tithes? The object of the present Bill was to declare that they were not liable.

MARCH 2.

Connexion of Corn-Bill with the Church.

Lord KING asked for information on the alteration supposed to be intended in the Corn-Laws. Referring to the Committee on agricultural distress in the House of Commons, he said that the members of which it consisted "were all the fathers of that most detestable measure" (the late Corn-laws), "the real object of which was to raise the price of human food. This wicked scheme," he added, "which had happily failed in accomplishing its purpose, was supported by ministers, by the majority of both Houses of Parliament, and, above all, by the bench of bishops unanimously. He should have thought that decorum would have induced those right reverend persons to avoid the manifestation of such zeal for an object in which their own interests appeared to be so immediately involved; for the obvious tendency of the Corn-Bill was to raise tithes. The different interests which combined and formed a holy alliance to establish high prices, were the

Government for the sake of taxes, the Church for the sake of tithes, and the landlords for the sake of rents. They had not, it was true, yet succeeded; but it was now probable that their intention was, through the appointment of this agricultural committee, to secure what they could. These three great bodies of the state had, somehow or other, a most extraordinary fear of plenty. They appeared to be all affected with a strange kind of disorder, which, if he were speaking in another part of the kingdom, he might perhaps be excused for calling a hydrophobia of abundance. Seeing that this fear prevailed so strongly in the church, and recollecting the willingness which had on a recent occasion been shewn to alter the liturgy, he was surprised that it had not yet been determined to expunge the Prayer for Plenty, which as it now stood was singularly anomalous."

MARCH 15.

Tithe-System in Ireland.

THE Duke of DEVONSHIRE presented a petition from the corporation of Waterford, praying their Lordships to take into consideration the disordered state of Ireland, and, in particular, the system of tithes and the mode of their collection, which they regarded as among the principal causes of the disturbances. His Grace enforced the prayer of the petitioners in a judicious and conciliatory speech, which was complimented by the Earl of LIVERPOOL, who stated that the subject was under the consideration of Government. The Marquis of LANDSDOWN said that no man who fairly considered the question, could fail to acknowledge it to be most unfortunate that a species of property already abolished in most parts of Europe, should continue in its very worst state in that part of Europe where its existence presented the greatest anomaly with the state of society, and was productive of the greatest possible mischief. If the ingenuity of the Legislature had been devoted to the discovery of a particular institution which should present the greatest bar to the success of the Protestant church in Ireland—which should have the greatest effect in alienating the minds of the people from the established form of worship—which should be most successful in sowing discord, and encouraging its growth when sown, no better means could have been devised than the state of the law respecting tithes. There was nothing in the inquiry proposed which implied any hostility to the Established Church. The only principle to guide their Lordships in legislating on this subject, was to do ample justice to

those interested in tithe-property. The noble Marquis complimented the resident and laborious clergy, who, he said, were not benefited by the present system; it was the indifferent rector, the absent clergyman, who did nothing, that exacted most, and employed persons who, in forwarding his interests, often outraged the best feelings of the human heart. In allusion to the remedy of substituting land for tithes, the objection did not apply in Ireland which had been made in England, that the clergyman would become too much interested in the cultivation of his estate to attend to the care of his parish; for in Ireland the clergyman had frequently no clerical duties to perform, and was regarded in many places rather as a magistrate and a country gentleman than a religious instructor. He concluded with saying, that, he should wait and recommend others to do the same, to see what Government intended to do. The Earl of LIMERICK said he was aware that the present discontents were not wholly owing to the tithe-system, but they bore a great share in causing them. Those who knew the country as he did, would not hesitate to say that the tithes, which were intended to support a Protestant establishment, acted; by the manner in which the system of collection was carried into effect, as a bounty for the maintenance of the Catholic religion in Ireland. What do the Catholics in many parts of Ireland know of the Protestant religion, but through the "tithe-proctor"? Whenever they hear of the Protestant religion, the tithe-proctor occurs to their minds. He, therefore, as a Protestant, and he trusted a good one, was anxious to see some change introduced. The existence of the Protestant religion in the South of Ireland, amid the evil passions that the tithe-system provokes, must be regarded as an evidence of its truth. The Earl of BLESINGTON could declare that the tithe-system was as obnoxious to the great body of Protestants in the North, as it was to the whole of the Catholics in the South of Ireland. The conduct of those who held college-livings was particularly objected to, and the statutes of the college he thought should be enforced against them. These gentlemen remained till good livings fell vacant; and then, in their old age, unable to perform their duties, they came down with 14 or 15 children, to enjoy emoluments for which they did nothing.

HOUSE OF COMMONS, MARCH 20.

Law-Taxes.

MR. RICARDO took occasion to observe, that he objected to the proposal to raise a surplus revenue. In principle

nothing could be better than a Sinking Fund. He was ready to consent that the country should make a great effort to get out of debt, but he would be sure that the means taken would effect the object. He would not trust any ministers, no matter who they were, with a surplus revenue; and he should, therefore, join in any vote for a remission of taxes that might be proposed, so long as a surplus revenue remained. The taxes on candles and on salt had been proposed for reduction, but though that on salt was, undoubtedly, very burthensome, it did not appear to him to be that which most demanded reduction. The taxes on law—proceedings seemed to him the most abominable that existed in the country, by the subjecting the poor man, and the man of middling fortune, who applied for justice, to the most ruinous expense. Every gentleman had his favourite tax, and this tax, upon justice, was that which he should most desire to see reduced.

MARCH 22.

Half-pay clerical Military Officers.

IN a debate on the Army-Estimates, Lord PALMERSTON said there was no principle more recognised in theory, nor more established in practice, than that the half-pay of the British officer was considered as a retaining fee for prospective services. There were a number of orders and proclamations of former times, which summoned the half-pay officer to the service, under pain of losing his half-pay. The British officer received his half-pay on the condition of being amenable to a future service.

Mr. HUME—If the noble Lord was right in stating, that the British officer received his half-pay not as a remuneration for past exertions, but on the express condition of his being subject to the call for future service, then he must call upon the noble Lord, on his own shewing, to relieve the country from the amount of half-pay given to officers, who since the peace had speculated in Holy Orders. These numerous clergymen could not divest themselves of their new calling—they could not again join the army; and if half-pay was not for the past, but a fee for the future, these clergymen were not entitled to it a day longer. It was most shameful to refuse the Returns he called for on that subject. The right honourable Gentleman (Sir C. Long) had the power to produce it; and if that power did not exist, why did not the noble Lord introduce a clause in the Mutiny Act, to disqualify these clergymen from longer receiving that half-pay which was a retainer for future military services?

Sir C. LONG defended himself from the charge of neglect made against him by the honourable member; and stated, that he could not ask persons coming to receive half-pay, whether they were in Orders or not; and if he did, he had no power under the Mutiny Bill to enforce an answer.

Mr. GOULBURN observed, that it was a tyrannical principle to inquire into the private affairs of persons coming to receive half-pay, and to ask them whether they were in Orders or not; or any other matter affecting their private interests.

APRIL 17.

Marriage of Unitarian Dissenters.

MR. BROUGHAM presented a petition from the Unitarian Dissenters of Kendal, in Westmorland, complaining that certain parts of the provisions of the Marriage-Act pressed on their consciences, and praying to be placed upon the same footing in that respect with the Jews and Quakers in England, and with the Unitarian Dissenters in Scotland and Ireland. Read, and ordered to be printed.

Mr. W. SMITH had brought forward his present measure in consequence of various petitions presented on the subject (from London, Southwark, Hackney, &c. &c.). But before he opened his proposition to the House, he would beg to put in two petitions similar to that presented by the honourable and learned member (Mr. Brougham)—the one from Sheffield, in Yorkshire, the other from Stopford, (Stockton?) in the county of Durham.

The petitions having been read and ordered to be printed,

Mr. W. SMITH proceeded. In bringing forward the present motion, he should begin by stating, as briefly as possible, the grievances of which the petitioners complained. Their complaint was, that by the regulations of the act of the 26th George II., commonly called the Marriage-Act, they were placed in a situation painful to themselves and different from that in which, previous to the passing of that Act, they had been accustomed and permitted to stand. It would scarcely be denied by any one that marriage was a civil ceremony. It was so considered, not only by the common law, but by the canon law; and from the period of the year 1753, up to the passing of the Act now complained of, marriages solemnized by the Dissenters in their own places of worship had been held good and valid. The Act of the 26th Geo. II., however, enacting that every marriage, to be held legal, must be solemnized in the church, by the ministers of the church, and ac-

according to the ritual of the church, completely deprived the Dissenters of their before-enjoyed privileges. He (Mr. Wm. Smith) was one of the class of persons now praying to be relieved from the pressure of that Act, and it was important to those persons as a class, that, coming before Parliament, they should stand *rectus in curia*. He begged them to aver, that the Dissenters were unarraigned of any crime, and that they had as good a title to worship God in their own way as any members of the Church of England. Marriage was the natural right of the human species, and neither man nor woman, without the grossest injustice, could be deprived of its benefits. Yet the act of the 26th Geo. II. said to the Dissenters, "You shall comply with terms which are contrary to the dictates of your consciences, or you shall forego the advantage of that natural right." Such a holding was most unjust. It was not without precedent, because the same course had been pursued under Louis XIV., towards the Protestants of France. The measure in France, however, though unjust, was not so inconsistent as the law in England; because the Government of that country recognised at the time no religion but the Roman Catholic. To presume every Frenchman a Roman Catholic was most unjust; but, such being the presumption, there was no inconsistency in saying that members of the Roman Catholic church should be married according to its rites. In England, however, there was a gross and palpable inconsistency about the arrangement. At the very time when the Act of Geo. II. passed, the Dissenters had the benefit of the Act of Toleration. At that time it so happened that the Unitarian Dissenters were in small numbers, so small, indeed, that they had not a place of worship (so called) belonging to them; but the Jews and the Quakers were especially exempted from the provisions of the Act. The Jews could scarcely, perhaps, be called dissenters from the Church of England—(the Church of England might, indeed, more properly be called dissenters from them, for they were the more ancient)—but the Quakers were, to all intents and purposes, a sect dissenting from the Church of England, and they could have no right to any exemptions in which the Unitarians were not entitled to participate. By the canon law, marriage was nothing else but a civil contract. This was stated by high authority in this country, when, in 1813, a question respecting the validity of a Scottish marriage was discussed. The opinion of the Lord Chancellor was, that the Scottish law was founded on the canon law, which was the foundation of the

laws respecting marriage throughout Europe, and which regarded marriage as a contract. There was no doubt whatever but the Scottish law considered a marriage by consent of parties, and in presence of witnesses, to be as valid as if it were by any clergyman. The Marriage-Act had for its object the prevention of clandestine marriages. With that object he wished not to interfere, and he would therefore only propose the alteration of the religious part. Some religious ceremonies were common to all nations, and were highly proper, but they were not necessary. As a proof of that, he might refer to the decree of Pope Innocent III. in council, which declared the religious solemnity not to be necessary to the validity of Marriages. But the religious ceremony ought to be in unison with the feelings of the parties. The ritual of the Church of England was derived from the Romish Church. Now to make that ritual a necessary part of marriage, where religious objections existed to it, was a positive absurdity. He proposed leaving out the whole of that part of the ritual which stated opinions on which the petitioners dissented from the Church of England. As he understood from the noble Lord that his motion would not be opposed, he thought it unnecessary to go into further discussion of the subject now. He might, however, mention, that the wisdom of our ancestors had enacted burning alive as the punishment for Christians marrying Jews. When that law was repealed, and some time previously, more persons were found to contend for its justice, and even humanity, than could now be found to advocate the part of the present law, which he wished to alter. He concluded by moving for leave to bring in a bill altering certain points in the 26th Geo. II., commonly called the Marriage-Act.

The Marquis of LONDONDERRY wished not to be understood to pledge himself to the support of the measure.

Mr. H. GURNEY did not see what possible objection there could be to Unitarians being married by their own clergymen. The whole service would then be suited to their own sentiments, and, bans being regularly proclaimed in the church, no inconvenience could arise from it. On the other hand, there were many objections to parties having the service performed by clergymen of a different persuasion. He wished, therefore, that instead of such a measure as was now proposed, the hon. and learned gentleman opposite (Dr. Phillimore) would embrace the subject in his bill.

Mr. W. SMITH explained.

Leave was given to bring in the bill.

Monthly Repository.

No. CXCVII.]

MAY, 1822.

[Vol. XVII.]

The Introductory Chapters to Luke's Gospel Spurious: their Chronology inconsistent with Truth and with itself.

Sir,

April 27, 1822.

ALLOW me to say, through the channel of your Repository, that I think Dr. Lant Carpenter is mistaken when he imagines that, "independently of the Introduction to St. Matthew, there is no chronological difficulty whatever in the Introduction to St. Luke's Gospel." (See Mon. Repos. XVI. 360.)

Let us take his own statement, according to which the 15th year of Tiberius commenced August 19th, in the year of Rome 781; and place the baptism of Jesus, as he does, in the following January or February, in the year 782 of Rome. Connecting these premises with what he reads in Luke iii. 23, the Doctor ascribes the birth of Jesus to the year 751. But I think the words of the text do not justify him in placing it earlier than 752.

According to the common translation, with which Wakefield and the Improved Version agree, this text informs us that Jesus at his baptism "began to be about thirty years of age."* Now, the words "about

thirty" cannot be fairly explained to mean any thing else than that he was nearer to thirty than he was to twenty-nine or to thirty-one. He must, therefore, have been more than twenty-nine and a half, and less than thirty and a half; that is, he must have been baptized some time within the twelve months that intervened between these two limits of his age. (See Whiston's Harmony, p. 8, No. vi. edit. 1702, 4to.) But Luke informs us not only that our Lord's age, at his baptism, was within these limits, but that it *began* to be so. He could not, therefore, have passed through the first half of the limited year: for if he had, he would have been ending instead of beginning those twelve months. Consequently he must have been baptized before he had completed his thirtieth year. And therefore if, with Dr. Carpenter, his baptism be placed in 782, his birth must be placed in 752.

Now, in what is commonly called the first chapter of Luke, the conception of John the Baptist is dated six months before the conception, and consequently fifteen months before the birth, of Jesus. (See verses 26 and 36.) And if this birth were on the 25th of December, in the year of Rome 752, the conception of the

* "Jesus was about thirty years of age, beginning so to be. *Ἀρχαίος* fixes the senses of *ἀρσ* to the beginning of the thirtieth year." (Newcome's Harmony of the Gospels, fol., Dublin, 1778, Note upon Luke iii. 23, page 5 of his Notes.) In his translation of the New Testament, 8vo., Dublin, 1796, he gives a different explanation. Lightfoot says, the Evangelist "intimateth to us that Jesus, when he was baptized, was but entering on his thirtieth year." "The word *Ἀρχαίος*, beginning to be, denieth his being thirty compleat; for if he were full thirty, then he began not to be so. By the phrase, therefore, is to be understood that he was now nine and twenty years of age compleat, and just entering upon his thirtieth." (See his Harmony of the New Testament, p. 8, [208, errata,] and Harmony of the Four Evangelists, p. 455.) Scaliger critically examines the words, and contends that they mean, "Christum

ad baptismum accessisse trigesimo anno completo, et trigesimo uno ineunte," and, according to custom, is very angry with those who understand them otherwise. (See his Canones Isagogici, Lib. iii. p. 306, at the end of his edition of Euseb. Thesaur. Temp. 1658; also De Emend. Temp. p. 255, ed. 1583, or p. 549, ed. 1629.) Campbell has a good note on the passage in his Translation of the Gospels. Among other sound and sensible observations, he says, that "some critics have justly remarked that there is an incongruity between *Ἀρχαίος* and *ἀρσ*, "the one a definite, the other an indefinite term, which confounds the meaning, and leaves the reader entirely at a loss."

Baptist could not have been earlier than three months before the expiration of the year 751. But the pretended Luke places it (ch. i. ver. 5, &c.) "in the days of Herod the king of Judea," who, according to Dr. C., died in March, 750, a year and nine months at least before the expiration of 751. Here, then, we meet with *some* chronological difficulty. The biography of the baby swaddled in a manger—if a few incoherent and incongruous scraps, every one of which seems to whisper as we pass it, "I only am escaped alone to tell thee,"* can be called biography—contradicts, by a year and a half at least, the chronology of the Christian moralist whose name he has usurped, whose miracles he has caricatured, and whose morality and truth he has abandoned.

This is just what we should expect. Fiction is regardless of facts and of dates, of sobriety and moderation, because its object is to strike us dumb like Zacharias, and to make us "marvel all" (ch. i. 20, 63); and therefore it sets before us "one born out of due time," the offspring of a phantom, ushered into the world with dreams, and wandering stars, and wise men from the East, worshipping with gold and frankincense and myrrh, with shepherds abiding in the field, keeping watch over their flocks by night, with hosts of quiring angels, and with all the machinery of romance; petrifies us with an account of murders not only so extensive and so savage, that they far "out-herod Herod," but so wild, so frantic and so useless withal, that no man could ever have ordered such deeds of folly as well as horror, but a raving maniac, whose orders would never have been obeyed; † soothes and softens us again by extricating the chief object of our solicitude from his perilous situation, not by the aid of God's providence, ordinary or extra-

ordinary,—that would not have been sufficiently surprising,—but by the sudden appearance of the angel who presides over dreams; at whose command the child flees into Egypt; by whose information it afterwards learns (what never could have been known in Egypt without) the death of Herod, and by whose voice it is "called out of Egypt" again, to fulfil a prophecy which was never uttered, and which, without a *call*, could never have been fulfilled. The little hero of the tale then becomes a miracle of rabbinical learning at twelve years of age; and then,

————— "meeting

A vast vacuity; all unawares,
Fluttering his pennons vain, plumb down
he drops

"Ten thousand fathom deep"

into a yawning chasm, where he is lost,—shall I say for 17 years? That would imply that the son of wonder whom we lose at twelve, were the son of Joseph who is baptized at 29. No: where he remains "a thing forbid," one "for whom is reserved the blackness of darkness for ever," one never heard of more. For the Son of man whom we read of in the gospel was not a phantom, nor the son of a phantom, but an ordinary man, superior to the rest of mankind, not in nature, but in virtue only; who became the son of God, not by supernatural generation, but by moral conduct and by obedience, an obedience unparalleled, an obedience which no temptation could seduce, no provocation disturb, no fear of disgrace could stagger, no painful suffering subdue. For this, God was pleased to set his seal upon him, (Acts ii. 22; Rom. i. 4; Philipp. ii. 8, 9; Heb. ii. 9, xii. 2,) in order that he might give to all men power to become the sons of God even as Jesus was the son of God, that thus they might have life through his name; (John i. 12, xiii. 15, xx. 31; Rom. viii. 14; Philipp. ii. 15; 1 Pet. ii. 21, &c.); and for this purpose, that all men might believe, *practically* believe, this truth; and for this purpose alone the evangelists have described, not the birth, life, parentage and education, but the ministry, the conduct, the character of their holy Master, and have told us, not how he was conceived in the womb, but how he went about doing good. (Acts x. 34—39.) For

* Job. i. 15—17, 19. The church in its wisdom has selected this chapter for the evening lesson on St. Luke's day.

† "Infanticidium quod mirum est tactum a Josepho.".... "Sed quod paulo ante dixi mirum est tam *bellissime* crudelitatis exemplum a Josepho præteritum esse, qui tanta diligentia reliqua *sævissime* Herodiani facinora persequitur." Scalig. Animadvers. in Euseb. Thesaur. Temp. p. 176.

this, and for this alone, they have faithfully and without exaggeration, for our conviction, recorded the miracles that convinced themselves; miracles, not like the wonders of profane history, nor of fable, no, nor of counterfeit evangelists; not miracles of astonishment but of instruction; miracles neither extravagant, nor unworthy, nor unwanted, but distinguished from all others by their propriety, by their being worthy of him who alone worketh miracles, by their being wrought to declare his will, upon occasions where man from his ignorance or superstition has become blind to it, or from his wickedness wilfully disregards it; occasions which have occurred much more rarely than is commonly supposed, even by those who allow no miracles but what they find, or fancy, in the Scriptures: * miracles, lastly, which are neither dumb (like all others, dumb as to morals at least) nor intended to strike us dumb with stupid admiration, but miracles which speak—which speak a language understood by all, and which every where proclaim, and call upon us to proclaim, that God would “have mercy and not sacrifice.”

What then saith the Scripture? Cast out the phantom and its son, for the son of the phantom shall not be heir with the son of God.

But let us return to our chronology. Dr. Carpenter seems to think that he gets rid of the difficulty above-stated, by “supposing” that Jesus at his baptism, in 782, “was not yet thirty-one years of age, which,” says he, “St. Luke’s words (iii. 23) appear clearly to imply.” To me these words are so far from appearing clearly to imply this, that they appear clearly to imply the contrary, and to assert, in the way I have explained above, that Jesus at the time of his baptism, was not yet thirty years of age. The

Doctor, however, concluding that he completed his thirty-first year before the expiration of 782, places his birth in 751.

Still, even if he were born before the end of 751, the difficulty, though diminished, does not vanish. Even upon that *supposition*, if we adhere to the commonly-received date of 25th December, for the birth of Jesus, John’s conception could not have taken place till six months after Herod’s death; and not till three months after, if we adopt the earlier date of Joseph Scaliger, * Lightfoot, †

* “Quare natalis Christi competeret circiter finem Septembris diebus *οκτωβριος*.” So says Scaliger in his notes upon some Greek fragments at the end of the last edition of his work “De Emendatione Temporum,” p. 59, Colon. Allobr. 1629, fol. But in his prolegomena to the same edition, p. xxli., speaking of the year of Christ’s birth, he calls it “*annus Julianus 43, in cuius xrv Decembris natus fuerit Dominus*.” In the body of the same work (Book vi. p. 551) he says, “*Christus natus anno periodi Julianæ 4711 in fine, aut 4712 in principio*.” And again, (p. 545,) “*De anno autem ita consueverunt veteres, et recte: Christum natum anno xviii Actiaco. Hoc est natalem Christi circa ultimos menses anni Juliani conservari a cuius anni Juliani Augusto lxxvi vicesimus octavus annus Actiacus*.” And in his edition of Eusebius’s Chronicle, or Thesaurus Temporum, Amst. 1658, fol. p. 306, mid. he says, “*Natalis Domini incidit circiter Octobrem infantem, plus, minus*.” Here is considerable fluctuation of opinion. Probably, September was the month in which he finally acquiesced, as the edition of his book De Emendatione, to which the Greek fragments are annexed, was a posthumous publication, and as he speaks of the fragments as throwing light upon some of the darkest parts of Scripture chronology.

† Lightfoot’s Harmony of the New Testament, Sect. vi. on second chapter of Luke, Vol. I. p. 4, [204, errata]; ibid. Sect. ix. p. 5, [208,] and p. 10 [210]; also Sect. viii. of the Prolegomena to his Harmony of the Four Evangelists, Vol. I. p. 390, and Harmony itself on Luke ii. 7, p. 427; and again, pp. 452, 477, 455, [487]. See also his Heb. and Talmud. Exercitat. on Matt. ii. 1, Vol. II. pp. 106, 107, and on Matt. iii. 16, Vol. II. p. 128.

* Ye who reverence the Scriptures, who value their solid, sterling worth, and prefer their virgin modesty and native charms, to the leer of invitation, the loose and wanton attire, the tinsel-glare and gaudy paint (1 Pet. iii. 3) with which established or fanatic fashions have disguised and tricked them to their interest or their fancy,—remember, “all that glitters is not gold.”

Lardner,* Dr. Jebb† and others,‡ who think that Jesus was born in the month of September.

* Lardner's Credib. Part. I. Vol. II. pp. 796, 798, 800, edit. 8vo. 1741; or Kippis's edition of his Works, 1788, Vol. I. pp. 352, 353.

† See Harmony of the Gospels in his Works, Vol. I. p. 135, line 32, edition 1787.

‡ Erasmus Schmidius, in his Versio Nov. Test. cum Notis et Animadvers. Norimb. 1658, fol., in a note upon John iii. 30, noticing the silly conceit of those who suppose this passage to be an allusion to Jesus being born at the winter solstice, from which the days increase in length, and John the Baptist at the summer solstice, from which the days decrease, says, "Quod commentum, hoc unicum refellit quod nec Christus in Decembri, sed sub finem Septembris, nec Joannes Baptista in Junio natus fuerit, sed sub finem Martii."

Fabricius, in his Bibliographia Antiquaria, p. 480, edit. Schaffhausen, Hamb. 1760, 4to., having observed that Joan. Frid. Mayer published a dissertation at Gryphswald, 1701, "De eo quod quilibet anni mensis gloriam nati servatoris ambiciose sibi asserat," gives a table of every month in the year, under each of which (July excepted) he has arranged the names of those who place the birth in that month. For July he seems to have known of nobody who declared. The most numerous and respectable names are found under December and September. Under the last-mentioned month, besides Lightfoot and Schmidius, he places a tract, entitled "Christ's Birth mis-timed, by R. S.," which was re-published in the Phoenix, a revival of scarce and valuable pieces, Lond. 1707, 8vo. pp. 114, &c., and to which I find a reply was made in another tract, entitled "Christ's Birth not mis-timed, in Answer to R. S.," Lond. 1649. (See the Bodleian Catalogue, Vol. I. p. 276, col. 2, edit. 1738, fol.) Under the same month also, he places Josephus Medus in Crenli fascic. Tom. X. p. 254, seq.; Jo. Harduinus in Antirhetico; D. Aug. Quirinus Rivinus libro de vera Ætate Servatoris nostri, elique assentient Christianus Gerberus libro de Ceremoniis Ecclesiasticis, pp. 132 and 149.

With regard to Mede, it is true that in the tenth volume of Crenlius's Opusculorum Fasciculi, Rotterod., 1700, 12mo., the 44th tract is Dissertationum Ecclesiasticarum Triga—1. De Sanctitate rela-

To meet this still remaining part of the difficulty, Dr. C. adds, that "Luke's

Sortitione et Alea : quibus accedunt Fragmenta sacra, a Josepho Medo Anglo, S. T. B. scripta; and that in p. 254, as cited by Fabricius, we find among the Fragmenta, which consist of detached notes on various parts of Scripture, "Christus natus est mense Septembri circa festum tabernaculorum, Johan. i. 14, *σκηνοπηγῆς*, &c. Zac. xiv. 16—19. Festum hoc neglectum fuerat a tempore Josuæ usque ad egressum e captivitate. Nehem. viii. 17, (quod malo omine notare potuit Christum natum non agnoscendum isti populo ante reductionem e longa captivitate,) sic fors verum tempus nativitatis usque ad conversionem Judæorum."

But this Triga of Dissertations is not to be found in the posthumous edition of Mede's Works, published by Dr. Worthington, Lond. 1670, fol., in which, however, Mede says, (p. 703,) "Our Lord was baptized *anno Olympiadiæ* 805 *in ænte*, about the feast of Expiation, in the seventh month *Tieri*, six months after John began to baptize, and in that year, natural and political, which began in the 15th of Tiberius towards ending, but was the 16th when he was baptized. For I suppose John began to preach and baptize in the first month *Nisan*, (when summer was before him, and not when the winter was to enter,) in the 15th year of Tiberius, which ended August following."

Here we have the authority of the authentic edition of Mede's Works for his placing our Lord's baptism in September. And, as Scaliger observes, (see p. 174, col. 2, No. 2016 of his edition of Euseb. Thesaur. Tempor. Amst. 1658, in Animadversionibus, and p. 305 of his Canones Isagog. annexed to the same work; also Fabricii Bibliograph. Antiquar. edit. 1760, p. 463, de Feste Epiphaniæ, and p. 480,) the whole of the Eastern Church, and the greater part of the early Christians, held that Jesus was baptized on his birth-day: "Idque persuasum habebant ex testimonio Lucæ, quod perapicium est quum dicat quo tempore Christus baptizatus fuit eodem invivæ trigessimum annum suum" (Luc. iii. 23). This, Mede could not be ignorant of. But whether he adopted the opinion of these early Christians, and coupled the baptism with the birth-day, is not to be ascertained from the genuine edition of his works, in which he only says, cautiously, (and, perhaps, with the fear of being thought to differ from the Establishment before his eyes,) p. 266, 'Give me leave to

Introduction renders it necessary to place our Lord's birth before the mid-

relate, not mine own, nor as my own, but the opinion of the most learned chronologers; the sum and conclusion whereof is, that the birth of our Saviour was in September, at the time of the feast of Tabernacles, and not in December, as the memory thereof is now celebrated. And then he gives at some length, and better and more strongly stated than I recollect to have seen it elsewhere, the reason upon which these chronologers ground their conclusion.

Calvisius (Chronol. p. 424, col. 2, edit. Francof. 1685, fol.) places the birth "circa initium mensis Octobris, finito Festo Tabernaculorum;" Mr. Arthur Bedford, at the feast of Tabernacles, Sunday, October 7th, and Whiston on the 25th of the same month. The latter has a curious note to shew that if the ancient Christians intended to point out the 25th of December as the exact day of the nativity, they were certainly mistaken therein: but he rather relies upon "an uncommon observation which he had from a very great man," [qu. if Dr. Clarke or Sir Isaac Newton?] that the Christian holidays were not meant to declare that the particular event occurred on that particular day; but that whenever any day was polluted by the licentious and idolatrous rites of the Heathens, the Christians endeavoured to sanctify that day by affixing some solemnity of their own to it. Thus they fixed on the 25th of December for the birth of Jesus, without knowing on what day it happened, merely because the Heathens celebrated their *Saturnalia* at that time. (See his Harmony, pp. 161—163.) Probably the reader will think this remark more ingenious than just, at least, such a practice, if it ever prevailed, would be as likely to corrupt Christianity as to purify Paganism.

Archbishop Newcome, taking the mean between the two extremes of the middle of August and the middle of November laid down by Lardner, (Vol. I. p. 353 of his Works, edit. 1788, 8vo. or p. 799, Vol. II. Part I. edit. 1741, 8vo.,) places the birth of Jesus on the 1st of October; and supposes that he was baptized in the same month. (See his Harmony, p. 2, top, and p. 5 bottom, Notes, 1778, fol.) He also says, "Probably John began to preach when he was 30 years of age. See Numb. iv. 3, 47, that is, about six months before Jesus's baptism." (Ibid. p. 5, middle.)

Le Clerc seems to think the month of our Lord's birth quite uncertain. "No-

dile of 751." Necessary! For what? No reason is assigned, no authority quoted, no probability mentioned for so placing it, or for supposing it to have happened so early in the year. The necessity for placing it thus early seems to be no other than this, that, unless it be so placed, the chronological difficulty cannot be got rid of, so as to reconcile the fictitious Luke with the true. But if this be a sufficient necessity, it will authorize us to get rid of the chronological difficulty in the Introduction to Matthew's Gospel, in the same way. We have only to suppose that Jesus at his baptism in 782 was not yet 35 years of age, and we must then place his birth in 747 (in which year, Dec. 25, Bp. Pearce places it); and if we say that Matthew's Introduction renders it necessary to place it before the last six days of that year, we shall reconcile at once the pseudo-Matthew (ii. 16) with the genuine Luke (iii. 1 and 23); the chronological difficulty will vanish, and all will go smoothly on without disturbing the day established for the nativity. The wise men might arrive at Jerusalem in 749, in proper time for Herod to be "troubled and all Jerusalem with him;" he might call a council of "all the chief priests and scribes of the people;" might privily inquire of the star-gazers diligently, or exactly, "what time the star appeared;" they might follow their leader, the eastern luminary, to Bethlehem, "till it came and stood over where the young child was," and saved them the necessity of "searching for it diligently;" might offer their precious treasures and their still more precious worship; might be "warned in a dream" (the star it seems, a mere outward-bound convoy, had nothing more to do with them) "not to return to Herod," who, when he saw that he was "mocked, might be exceeding wroth," and might issue the mandate for his "*belluina crudelitas*" in time

him negare," says he, "aut affirmare natum esse Christum hoc aut illo mense anni Juliani 41: quia res minime constat. Hoc unum constare posse mihi videtur, natum eum esse hoc anno, quamquam ignotus est mensis." Dissert. the first, annexed to his Harmony of the Gospels, p. 508, col. 1, edit. Amstel. 1699, fol.

to have it executed on the 28th of December, 749, when the dreaded infant would be just ripe and ready (barring dreams) to be murdered when he was exactly "two years old," with "all the children that were in Bethlehem, and in all the coasts thereof, under" that age. And thus Herod might shew the Jews how silly a thing it was for them to suppose that the "Scripture cannot be broken" (John x. 35); might reply to his father, (John viii. 44,) that though the Son of God could never "dash his foot against a stone, (Matt. iv. 6, Luke iv. 11,) that was no proof that a man could not cut his throat, and might congratulate himself on having done more than all the gates of Hell can do (Matt. xvi. 18)—conquered the kingdom of heaven, frustrated all its plans some thirty years before the time appointed for their maturity, and secured his seat upon the throne for as many years more as he had sat on it already (no small time); though he was now so worn out with age and disease, and the anxious, corroding cares, disappointments and vexations of a wicked and a miserable reign, that he died about three months afterwards, in March, 750. The dreams would not stand at all in the way of this, for neither the Jews, nor Herod, nor, as I think, his father, though he passes for "a deep one," would know any thing about them, or their success.

But the chronological difficulty that occurs in the introductory chapters to Luke, independently of those prefixed to Matthew, has not yet been considered in its full extent. Hitherto it has only been extended to the conception of John the Baptist; but it appears to me to reach even the birth of Jesus himself: for the same note of time first taken up by the pseudo-Luke, as a date in order to point out in what king's days the angel appeared to Zacharias, seems to be studiously continued and carried on by him till he arrives at the birth of Jesus.

Elizabeth is stated to have conceived "in the days" wherein the Lord looked on her, (i. 25,) that is, immediately after the appearance of the angel. After "those days," that is, those days of Herod which followed immediately after, she conceived, and hid herself five months (ver. 24). It

is not barely said, "afterwards." The Greek is not *μετα ταυτα, μετα ταυτα*, or *δεσπο*, but the very words used before are used again: *ταυτας τας ημερας* is coupled with *μετα*, as if for the express purpose of informing the reader, that the days of her concealment were the same days identified before, the days of Herod, who is thus pointed out to be still living at the expiration of the five months. The very same mark of time is carefully repeated for the purpose of carrying on the reign of Herod, in the 39th verse. "In those days," in Herod's days, Mary arose and went on a visit to her cousin. And lastly, in ch. ii. 1, it is said, that "in those days," i. e., in the days of Herod, were accomplished the days that Mary should be delivered, and she brought forth her first-born son (ii. 6, 7). In this last place, the pronoun in the Greek is different from that used in verses 24 and 39; being the one usually employed when reference is made to a more remote antecedent, and seems here intended to carry the reader back to the days first mentioned in ch. i. 5, "the days of Herod the king of Judea."

Dr. Paley also understands the phrase "those days," as intended to fix the birth of Jesus to the reign of Herod; for he says, that "St Matthew, and St. Luke also himself, relates that Jesus was born in the time of Herod." (Evidences, Vol. II. p. 187, 2nd ed. 1794, 8vo.)

It is probable too, that the spurious chapters which have usurped the name of Matthew, and those which have usurped that of Luke, were written by the same author. And if so, this furnishes an additional reason for supposing that the one account, as well as the other, was meant to place the birth of Jesus in the days of Herod.

The chronology, therefore, of the parasitical fungus which passes for the first two chapters, cannot be reconciled with that of the third chapter of Luke, if the commonly-received month and day of the nativity be adopted, unless Herod were living on the 25th of Dec., 752. But, according to Dr. Carpenter, he died in March, 750.

Such is the difficulty that results from the date which the first chapter of the spurious Introduction to Luke requires us to assign to the birth of Jesus, when compared with that which

is assigned to it by Luke himself. But this is not all.

In the second verse of the *second* chapter of this foul excrement, we have a much greater chronological difficulty. Here the pretended Luke errs on the opposite side. He had before placed the birth of Jesus nearly three years too soon. He now places it more than ten years too late. If Jesus was born in the days of Herod, he must have been about 33 at least, at the time of his baptism. But if he was not born till the days of the taxing, when Cyrenius was governor of Syria, he could not have been more than about 20 when he was baptized. This last is a much more formidable difficulty in chronology than any that occurs in the spurious chapters prefixed to Matthew's Gospel. Lardner accordingly discusses the taxing of Cyrenius at greater length than he does the fifteenth of Tiberius. Dr. Carpenter "after repeatedly considering his arguments with a perfect willingness to receive his opinion," is dissatisfied with what he has said on the latter difficulty. But his "double toil and trouble" bestowed on the former seems scarcely to have satisfied Lardner himself, for he concludes it in these words: "If I have not been so happy as to remove every difficulty attending this text, yet I hope the reader will allow at least, that I have not concealed or dissembled any."

Like Dr. C., I too have repeatedly considered Lardner's arguments, long ago, with the same disposition, and with no better success. I have more recently attended to those of Mr. Benson.* The result has been to increase my convictions that none of those silly stories about the infancy of Jesus which are ascribed to Matthew and to Luke, were ever seen or heard of by those evangelists.

The pretended Luke, like the pretended Matthew, not only contradicts the genuine Luke, but he contradicts himself also. Whoever this counterfeiter was, he was no evangelist. Whatever he was, he was no chronologist. When viewed in reference to chronology, the childish tales of wonder pre-

fixed to the rational and moral treatise of the beloved physician, present nothing to the eye but a mass of confusion. In every other point of view they are more like the fictitious legends of Popery than like the genuine Gospel of Luke.

CHRONOS.

P. S. A good review of Mr. Benson's book could not fail to be acceptable and interesting to the readers of the Repository. It is the work of an ingenious and sensible young man, with a mind possessed of native and acquired abilities, and stored with a very creditable share of learning. Unfortunately, he straps a millstone about his neck before he plunges into the deep. That which is puerile, perplexed and contradictory, that whose genuineness has always been disputed by Christians ever since it was known, (the rubbish that constitutes the spurious chapters,) he takes for granted as the undoubted Gospel of the evangelists, and then labours by compression and extension, and all sorts of distortion and screwing, to bring what is simple in itself (*viz.* Luke iii. 1—23), whose genuineness no Christian ever disputed, into consistency with a chaos which is inconsistent with itself. He struggles hard; but the load with which he has encumbered himself, drags him to the bottom in spite of all his "anxious" (p. 213) efforts. It always has been so; and always will be so. A man may as well try to serve God and Mammon, as to reconcile the legitimate with the illegitimate evangelists. He who would give a true and consistent account, must hold to the one and despise the other. There is no other way under heaven, given among men, whereby he can succeed.

Mr. Benson concludes, from his inquiries, that Jesus was born in April or May, 4709 of the Julian period, (749 of Rome,) about two years before Herod's death (pp. 116, 117); that John the Baptist entered on his ministry in May, 4739, Jul. per. [779 Rom.] (p. 220); * that Jesus was

* "The Chronology of our Saviour's Life," Cambridge, 1819, 8vo.

* This is said upon the supposition that Tiberius reigned two or three years during the life of Augustus, and that Luke reckoned those to be years of Tiberius, and not of Augustus, of whom he

baptized in the following November; * and that after preaching about two years and a half, he was crucified at the third Passover in his ministry, in the consulship of the Gemini, in the year 4742, J. P. [782, R.] (pp. 293 and 336).

This date for the crucifixion, which places it in the 15th year of Tiberius, reckoned from the death of Augustus, Mr. Benson tells us, "has the peculiar advantage of corresponding with the most ancient and uniform tradition which exists upon the subject in the church" (p. 293). In page 214 he does not speak quite so confidently. There he only says, that "the Christian fathers from the earliest times, and almost with one consent declare" for it. Samuel Basnage, in his *Annales Politico-Ecclesiastici*, Rotterod. 1706, fol., holds the balance more evenly. In Vol I. p. 245, he states that "bene multi" and "complures" were for this date: but in p. 247 he adds, that "alii bene multi de non minorum gentium grege" were against it; and among the latter he ranks Irenæus, a more ancient name than any that Mr. Benson has produced in favour of the date. But even

Basnage, who himself argues at length and with ability against this date, overstates the evidence in favour of it. In fact, the opinion was neither ancient nor uniform, nor were there many who asserted it. Mr. Benson enumerates eight writers who are supposed to have declared for it. Basnage has added a ninth. And where do we find a tenth? Nay, even of the nine, some, as Basnage observes, have been erroneously reckoned among the maintainers of this date. Then the antiquity of the works in which it is found has been much over-rated. They abound with interpolations. The particular passages are very suspicious; some of them scarcely intelligible, others quite vague and inexplicit, and others again so ambiguous, that it is not easy to say in what spirit they are written, whether in jest or in earnest. But, setting aside these drawbacks, what right has the voice of nine individuals to be considered as the uniform tradition of the church? Were it contradicted, it would be of no great weight in the scale.

But in the present case it is not only contradicted by the writers mentioned by Basnage, but by the united voice of the Christian Church in all ages, the voice which has always connected the crucifixion with the year 33 of the vulgar æra, and with the pascal limit of the 1st of April; than which no voice was ever more steady, more uniform, or more invariable.

takes no notice (iii. 1): "which hypothesis, for I can call it no better," (says Mr. Bowyer, *Conject. N. T.* note in p. xxiv. of Pref., ed. 1782, 4to.,) "Sir Isaac Newton did not intend to follow, as appears p. 165" of his *Observat. on Daniel*. One would think no person, who allowed himself a moment's reflection, could be so absurd as to follow it. While Augustus was living, no man would have dared to date in this way. No *share* of power that he could have conferred on Tiberius, nothing less than his own complete abdication, could have made it safe to use such a mode of reckoning. And after Augustus was dead, to date in this way, without expressly stating that the person who used it began the reign of Tiberius before the death of his predecessor, would have caused such confusion as would have rendered all dating useless, unless this mode of it had been so constantly practised and established as to prevent all ambiguity; which was so far from being the case, that not a single instance of it can be produced.

* At which time he would have been a year and a half older than the Evangelist Luke says he was at his baptism. (Ch. iii. 23.)

That Jesus was crucified in this year is not a mere 'traditionary rumour that has floated loose and unconnected down the stream of time: it is a thread closely interwoven with, and running through the whole web of the Christian history: it is a position that has not only always been believed, but that has been uniformly acted upon, from the crucifixion to the present hour, by all associated bodies and communities of Christians in all parts of the world. All Christian Churches, whether Jewish or Gentile, Greek or Roman, Eastern or Western, Catholic or Protestant, Established or Non-established, have always maintained that the day of the crucifixion was to be regulated by the dominical letter that stands opposite to the year 33, in their tables, and the pascal full moon for that year by the

limit of the 1st of April. They have all agreed in carrying on and in registering, in one uninterrupted series, from year to year, the same succession of numbers for their solar and their lunar cycles, and for the corresponding years of the Christian era. No disputes which have occasionally occurred about the proper time of celebrating their Easter; no supposed defect in the original Jewish and Christian lunar cycle, which Epiphanius and others after him have called a vicious cycle; no anticipation of the full moons, or of the equinox, arising from a computation of the length of the month, or the year, not perfectly accurate; no correction of these inaccuracies by any alteration in the table of paschal limits, or by what is called the alteration of the stile; none of these things, nor any thing else, has ever disturbed the regularity of the succession, has ever broken a link in the chain, or ever prevailed upon any body of Christians (whatever a few individuals may have done) to deviate into any other year, or any other limit, either before or after in the succession, for the year of the crucifixion, than those I have mentioned.

I do not say that this year has always been called the year 33, or that the 1st of April has always been considered as the precise day of the limit: but I say, that however different the denominations of the year may have been, they have all referred to the same year of real, absolute, physical time; and that however the limit may have varied a day or two, the reference has always been to the same spot or place in the cycle, the ground or site, if I may so call it, on which the 1st of April stands in the original table of paschal limits, and to no other of the whole nineteen.

The early Christians might explain, and did explain, differently what Luke has said about the age of Jesus at his baptism. Some understood him as saying that Jesus had only begun, others that he had completed his thirtieth year, and others again contended that a greater latitude was included in the word "about." These, though they agreed in the year of the crucifixion, would all call it a different year of Christ. But the difference of time, as to the crucifixion, would be nomi-

nal only, not real. As to the birth, it would be real. Indeed, it was the year of the birth that was always disputed; the year of the crucifixion never. They disputed about the former because they could never reconcile the spurious chronology, which makes Jesus to be born in the reign of Herod, with the gospel chronology, which makes him only begin to be thirty years of age some time after John had begun to baptize, in the sixteenth year of Tiberius Cæsar. And for this reason many of the early Christians, that they might avoid all ambiguity, all dispute and controversy, and give offence to nobody, chose to date their years of Christ, not from his birth, but from his crucifixion; about which there was no contest nor uncertainty.

Since the time of the Emperor Justinian and of Dionysius Exiguus, all Christian churches have invariably considered the year 33 as the year, and the 3d of April as the day of the crucifixion; because the table of Domestical letters, or solar cycle, points out that day, and not the 1st of April, for a Friday. Before this, the Roman Christians connected the crucifixion with a particular year of their era taken from the building of their city, and whatever it was, invariably adhered to it: the Greek Christians, as invariably adhered to some particular year of their Olympiads; and the Jewish Christians to some year of their Jewish era. And all these years, however differently denominated, pointed to the same real, absolute time. And that year was, in the sixth century, when the vulgar Christian era was introduced, called the year 33, and has been so called by all Christian churches ever since. This year of the crucifixion was the hinge and pivot upon which the whole era turned. For, as to the birth of Jesus, it was never pretended that the first year of this era precisely and exactly corresponded with that: on the contrary, it was maintained that he was really born *few* years before the commencement of the vulgar era; the first year of which was only the nominal, not the real year of his birth.

This was the last bungling result of many vain attempts to distort the chronology of the gospel, so as to make Jesus contemporary with Herod.

Not all the disturbing force of the hierarchy could ever succeed completely to its wishes: but it succeeded so far as to give us an erroneous instead of a true era for the birth of Christ. It also disturbed some chronological dates more fanciful and of less importance. Before Herod was raised from the dead, to do a deed without a name, *such* a deed as none but a downright, absolute madman could ever think of doing, and none but one theologically mad could ever really believe to be done by any man in his senses, chronologers, who are very fond of round numbers, and almost as zealous for *correspondences* as a Swedenborgian, had by their calculations, assisted by imagination, made the world to be exactly 4000 years old at the birth of Jesus. But when Herod commanded Jesus to be born four years earlier, (a mere trifle, compared with what the pseudo-Matthew has ascribed to him!) the chronologers, obedient to the mandate, made the world to be exactly 4000 years old at the *new* birth, and 4004 at the old. And that this new birth might not claim any nearer approach to Roman antiquity, but keep itself at a proper distance from the birth of the immortal city, the Romans, whose consular calendar would not easily admit of extending the duration of their republic, were kindly accommodated with four years in addition to the duration of their regal state, when there was as full and as free scope for invention as any chronologer could desire. And thus the 240 years which Sir Isaac Newton had the presumption to think were a vast deal too long for seven kings to reign in succession, were extended to 244. But the Jews, who were always a stiff-necked people, and always resisted the Holy Ghost, would have nothing to do, either with the new *ἀνατολή*, or even with the old superfluity of these uncircumcised Heathens, no portion of which they contended was sanctioned by their records, or could be freed from the suspicion of uncleanness even by the Heathens themselves. Accordingly, they would not superintend the printing of a Hebrew Bible for the Christians unless they were allowed to cut off 240 years from the Christian era for the date of it; which any one may see exemplified

in the rabbinical dates annexed to Robert Stephens's, to Plantin's, and to most of the early-printed Hebrew Bibles.

The true year of the crucifixion, then, has been faithfully preserved by the Christian church in all ages. In every mode of computing time, the memory of it has been carefully handed down from year to year, and from cycle to cycle, in the way described. The year of the vulgar era in which it happened is also regularly marked in the margin of our Gospels to this day. To this year the adherence has been invariable ever since the era was adopted. To corresponding years in other eras the adherence was equally invariable, as long as those eras were in use. When they fell into disuse, the correspondence between the years of those eras and our own was lost. It has, therefore, now become a question of some difficulty among us, in what year of the Jews, the Greeks, or the Romans, though not in what year of our own era, the crucifixion happened. There is also, from some cause or other, a difficulty in settling the precise day of it, so as to be free from all objection. Basnage says rightly, (Vol. I. p. 246, col. 1,) no day can be the true day, unless it be a Friday, and also the day of the full moon. I add, unless it stand on the *ante* of the 1st of April in the original table of paschal limits; which table has been carefully preserved in all the service-books of the church ever since it was a church. And I further add, that no year can be the true year of the crucifixion, unless it correspond to the year 33 of our present vulgar era.

Mr. Benson, therefore, cannot be right in placing the crucifixion in the year 4742 of the Julian period, which, ever since that period was invented by Joseph Scaliger, has been considered as coinciding with the year 29 of the vulgar era, whose paschal limit, in the original table, is the 15th of April; but which Mr. B. (pp. 326—328) would allow any one that chooses it, to consider as the 18th of March, a day antecedent to the vernal equinox, a thing unheard of, or even as the 25th of March, between which and the year 29 there is no correspondence whatever.

Newcastle-under-Lyme,

March 18, 1823.

SEN.
THE inclosed document relative to the transactions of the Philadelphia Unitarian Society, having lately come into my possession, I send it to you for insertion, if you think proper, in the Repository. As the subject of Lay-Predaching has lately been brought before the public in your pages, it may be interesting to some of your readers to be presented with a practical proof of its efficacy when conducted with sincerity and seriousness. I also inclose you an extract of a letter received a few days ago from Philadelphia.

P. B.

Transactions of the Philadelphia Unitarian Society.

Extract from the minutes of a meeting of the members, pewholders and contributors of the first Society of Unitarian Christians in the city of Philadelphia, held in the church, agreeably to previous notice, after morning service, on the 9th April, 1820.

Mr. John Vaughan was called to the chair, and

Mr. William Turner was appointed Secretary.

The Chairman read the following letter from Mr. Ralph Eddowes, dated 25th March, 1820.

To the Committee of Order of the Unitarian Society.

RESPECTED FRIENDS & ASSOCIATES,

I now find myself under the necessity of deciding upon a measure which I have for some time past had in contemplation,—that of retiring from the situation I hold as officiating minister to our Society. When I agreed to conduct the service alternately with Mr. Taylor, I had many doubts whether my powers of body and mind would admit of such continued exertion; and I now find the duty becoming too great a burden upon both, increased by a consciousness how very deficient I have been, at best, in the qualifications necessary for an office of such a serious and important nature. However, that no immediate inconvenience may arise from an alteration or interruption of the present course, I propose (if God permit) to continue it for six months longer; by that time I shall have entered upon my seventieth year, when the natural decline, whatever they may have been, cannot be otherwise than on the decline; and it would be doing injustice

to the Society and myself to persist in attempting what must be unacceptable to them in proportion as it discovered increasing incapacity in me. Still, if remaining strength should allow, and it should be in any respect desirable, I would not decline the delivery, now and then, of an occasional discourse, but I feel it indispensably necessary, both to my health and the ease of my mind, to be at perfect liberty from any positive or permanent engagement.

As I presume this communication will be entered on your minutes, I wish to avail myself of the opportunity to leave on record, among the archives of that church which I have been an humble instrument in founding, my thankfulness to the Divine Providence, that I have been thus led to a more diligent inquiry into the grounds of the Christian revelation—my firm and deliberate conviction of its general truth—and more particularly of those views of it to which the great and fundamental doctrine of the DIVINE UNITY, either directly or collaterally, leads; associating reason with faith, and laying a broad foundation for hope, and love, and joy: on them I confidently rely for consolation through the short remainder of my days, and for support in the hour of death. Nor do I doubt that, in God's good time, they will dispel every mist of error, and restore the religion of the gospel to its primitive purity. With earnest wishes and fervent prayers for the peace and prosperity of the society,

I remain,

Their and your affectionate friend and servant in Christ,

(Signed)

RA. EDDOWES.

Whereupon, on the motion of Mr. William Hullings, seconded by Mr. James Taylor,

It was unanimously Resolved,

That we learn, with unfeigned regret, that notice has been given by Mr. Eddowes of his intention to retire from the public services of the church at the expiration of six months from the 25th day of March last.

That, much as we lament the loss we shall sustain, the reasons assigned by him for discontinuing his labours among us, particularly as regards the state of his health, render it our duty to acquiesce in an event, to which we cannot help looking forward with solicitude and concern.

That we entertain a high sense of the very able and acceptable manner in which Mr. Eddowes has conducted the public services, and of the truly Christian example by which he has practically illustrated the great duties of our holy religion: and

that we feel the weight of a large debt of gratitude for his disinterested and gratuitous ministrations among us during a period of nearly 13 years.

That, under the influence of these sentiments, we offer him our most respectful and sincere thanks, accompanied by our warmest wishes for his present welfare and future happiness.

That a copy of these Resolutions, attested by the Chairman and Secretary, be presented to Mr. Eddowes, and that Mr. William Hulings and Mr. Guy Bryan be a committee for that purpose.

True extract from the minutes.

(Signed) JOHN VAUGHAN,
Chairman.

WM. TURNER, Secretary.

In his reply, Mr. E. expressed his deep sense of the kindness of the Society in passing these Resolutions, and his obligations for the politeness of the gentlemen who presented them; but that, being as little expected as merited, he had been prepared to find his only reward in the consciousness of having discharged the duty, however imperfectly, to the best of his ability.

Extract of a Letter from Philadelphia.

"Dr. M—— has retired from his ministerial office at New York, having been chosen President of Carlisle College, Pennsylvania. In his farewell Sermon to his flock, he took occasion to pour forth a torrent of the most bitter invectives against the Unitarians, imprecating curses upon, and consigning them to damnation, although he said that their doctrine was too coarse and abominable for hell itself. The Sermon being printed, came under review by Mr. Walsh, who publishes a daily paper in Philadelphia. He, though a Catholic, in an article headed *Intolerance*, warmly reprobated this unchristian and illiberal conduct of the Doctor's, and very handsomely did justice to the character of Unitarians as a body, mentioning an individual among them as the foremost in every plan of public benevolence and utility. The Sermon has been remarked upon by one of the New York Unitarian congregation, and Mr. Taylor has taken the occasion to defend the cause before a numerous audience at our regular evening service, so that we seem in a way more than ever to attract the public notice. Indeed, the Presbyterian clergy do all they can to help us; they cannot refrain from venting their spleen in sermons and publications. Dr. ———, formerly of New York, but now of Princeton College, sore from the castigation

given him by Mr. Sparks, in his little periodical publication, has been attacking us in a style of asperity worse (some say) than Dr. M. himself.

"There is a strong movement among the Catholics about the choice of a priest for St. Mary's—the clergy on one side and the people on the other contending for the right of appointment. Some personal violence has been used, and both parties are resorting to the law for the confirmation of their claims. These things seem to portend a revolution in favour of religious liberty, in the end no less successful than that which has given us the full enjoyment of our civil rights."

Recd,
April 10, 1822.

SIR,
I SEND you a few remarks on the supposed death of Moses. In Deut. xxxiv. 5, it is said, "So Moses the servant of the Lord died," &c. : Dr. Geddes observes on this passage, (see Crit. Remarks, p. 473,) that "not only many Jews, but some good Christian fathers, think that he died not, but was *snatched* up to heaven alive." This, however, he says, "is not the common opinion of modern commentators;" himself amongst the rest, I should think from his manner of stating this opinion, and asking the question, who wrote the account of the death of Moses and of his burial? "It is clear, however," he adds, "that it must have been written after, and some considerable time after Moses, from this expression, *unto this day no man knoweth aught of his sepulchre*." Now, from the proneness of the Israelitish nation to idolatry, of which Moses has given us many instances, it might be concluded, that this concealment of his death, if it indeed took place, and the place of his burial, was intended to prevent the Jews from deifying their great legislator, after the manner of the Heathen nations. And this might have been the case, had they known of his being translated alive to heaven, in *these* circumstances.

Now the Scriptures of the New Testament have revealed this mystery to us Christians. The gospel, I say, informs us that Moses, as well as Elijah, was translated from earth to heaven without undergoing the law of our nature. Indeed, the historian infers as much when he informs us,

that "his eye was not dim, nor was his natural force," or vigour, "abated;" although of the age of 120 years. Ver. 7th. Three of the evangelists have given an account of the transfiguration of Jesus; or a sensible display of the glories of the future state, in the persons of Moses, Elijah and Jesus. There is little difference in their several relations, only Luke positively calls them *men*; which would not have applied to Moses, had he been *dead*; neither can it be asserted, that he was *risen* from the dead, without contradicting the express testimony of Scripture, that *Jesus* was the first-fruits of them that slept. Here, then, we have the testimony of three evangelists that *Moses died not*; but was *translated*, like Enoch and Elijah, to the heavenly state. And this satisfactorily accounts, why his sepulchre was not to be found. This is called a *vision* by the sacred writers, but it was also a real transaction, as St. Peter affirms, from what they both *saw* and *heard* in the Holy Mount. (See 2 Epist. Peter i. 16—18.) It is rather singular, that neither John in his Gospel or Epistles, nor James, who were eye and ear witnesses with Peter, should make any allusion to this transaction of the transfiguration; but we have sufficient evidence of the historical fact.

PHILALETHES.

P.S. At p. 216, Vol. VI. of Theol. Repos., I beg to correct a passage relating to the *Prince Michael*, who is there represented as the leader or great prince of the children of Israel, to restore them to their country, &c., as foretold by Daniel. (See x. 13—21 and xii. 1.) It does not necessarily follow that this temporal prince was to spring from the stem of Jesse, as is supposed in the paper referred to; I rather think now, he may be of Gentile race, as Cyrus was, who was the great deliverer of the Jews from the Babylonish captivity. And should the war between Russia and Turkey take place, as in all probability it will, we shall soon discover to *whom* this high destiny belongs.

Sir,
HAVING been engaged for some time in making collections for a History of the Life and Times of

Daniel De Foe, with a view to publication, you will oblige me by allowing your work to be the medium for requesting communications from any of your correspondents for the furtherance of the design, and the same will be thankfully accepted, addressed to me either at Laifton, near Yeovil, in Somersetshire; or at No. 34, Ely Place, Holborn, in London.

WALTER WILSON.

The Unitarian Mourner comforted.

LETTER IV.

To Mrs. ——— on the Death of her Daughter, aged 20.

Sept. 28, 1819.

MY DEAR MADAM,
I ADOPT this method of addressing you, in the hope of being able to express my sentiments on the subject of the recent painful visitation of Divine Providence, more fully and with better effect than can be done in conversation. If it be any solace of your grief to know that others feel with you, I beg to assure you, for my own part, that I have been deeply affected by your loss, and that the other members of our society with whom I have conversed on the subject, sincerely sympathize with you.

But happily it is not in the sympathy of our friends alone that we can find consolation in seasons of distress. With no better support than earthly friends can afford, the heart would sink under its burthen of grief. You will allow me to attempt the fulfilment of what I conceive to be the most important part of the office of the Christian friend and the Christian minister, by directing your thoughts, as well as I am able, to those everlasting sources of consolation which the sacred volume unfolds. I doubt not it will be often before you,—for every other book is poor and meagre in comparison with these living oracles. Let me particularly recommend to your attention the following passages, as affording interesting subjects for meditation, under the loss of friends, and more especially the loss of children: 2 Sam. xii. 15—23; 2 Kings iv. 8—37; 1 Kings xvii. 8—24; Job i. 19—22; Ezekiel xiv. 15, 16; Luke vii. 11—16, viii. 41, 42, 49—56.

Your eyes will, perhaps, be dimmed with tears, when you read of the

happy lot of the widow of Zarephthah, the Shunammite, and the wife of Jairus, who had their beloved offspring restored to their longing arms, just as the gates of death appeared to have closed upon them for ever, and contrast their lot with yours. But your grief will be greatly moderated when you recollect that these events are recorded instances of the power of God to raise the dead to life again. And, upon further reflection, you will find that what seemed at first sight to be calculated to aggravate your sufferings, is in fact adapted not only to soothe them, but to change the voice of wailing into songs of thanksgiving and joy. Happy were these favoured mothers, although they were doomed shortly to part company again, and their intercourse with their children, thus snatched from the grave, might be interrupted by distance, or embittered by vice. But far happier will virtuous parents one day become, when rising from the slumbers of death, they shall run to embrace those whom God hath given them, and be re-united in eternal friendship. No selfishness shall cool the ardour of their attachment, no sorrows shall cloud their intercourse, no follies and imperfections shall call for the voice of admonition. Whatever in this world has given pleasure, shall be heightened and perfected; whatever has caused momentary pain, shall be eternally banished. Allow me to remind you that the hope of a resurrection is the main pillar of Christianity, "for this is the word of faith" preached by the apostles, "that if thou wilt confess with thy mouth the Lord Jesus, and believe in thy heart that *God hath raised him* from the dead, thou shalt be saved." This great truth the Unitarian doctrine places in the clearest point of view. While other systems disguise the fact of his death, and perplex the evidence of his resurrection, by representing him as God who cannot die, and as rising by his own inherent power and immortality from the grave, the Unitarian believes him to have been precisely what the apostle's argument to the Corinthians supposes him to have been—simply a man. If he were any thing more, his resurrection could be no proof of the possibility and pledge of the certainty of ours. "For since by *men* came death,

by *men* came also the resurrection of the dead." Whatever therefore others may tell you of the barrenness of this doctrine, you will, I trust, find it fruitful in the richest sources of consolation. You view the Saviour of the world in the most interesting light possible, as tempted in all points like his brethren, yet without sin; as having, not figuratively, or nominally suffered, but as having really undergone all the piercing griefs of this state of trial, and set us an example at once of feeling them acutely and bearing them manfully. And when you meditate on the character and perfections of God, your thoughts of him will be full of consolation and joy. You do not consider him as having required of you a slavish obedience which he made you incapable of yielding him, or as making you the subject of his everlasting, implacable wrath for the guilt of another which you had no part in incurring; but as *love*, infinite and essential *love*, revealing itself in the works of nature, but more fully in the dispensation of grace, the *free gift* of pardon and eternal life, to every sincerely repentant offender.

It is my earnest hope, that while you and Mr. H. meditate on these things in the "multitude of your" troubled "thoughts within you," the "consolations of God" will still "delight your souls."

Had you this morning consigned to an untimely grave a froward, ungrateful, or vicious child, I might have been at a loss to know in what language of consolation to address you. But to the parents of an amiable, pious and dutiful daughter, a thousand pleasing topics for reflection will readily occur. To have been the authors of her birth, instead of being thought of with pain and shame, is a subject of pride and congratulation. A thousand instances of dutiful attachment to her earthly parents, and of reverential love to her heavenly Father, will rush into your minds in your hours of retirement and meditation. And even the last sad scene of suffering which brought her an early victim to grace the triumphs of death,—when it is recollected that disease and approaching dissolution seemed as it were to *unlock* the treasures of the pious heart, which modesty had kept concealed, and to convince her sorrowing relatives how well

the sufferer was fitted, through the mercy of God, for that immortality to which she was hastening—will be contemplated with a species of tranquil satisfaction. Not to mourn under such circumstances would be unnatural and unchristian. But you will weep, I trust, "as though you wept not." Time heals our wounds, however deep and painful they may be; even the *face of nature* to a contemplative mind appears to forbid us to indulge in immoderate grief; the fields dressed in the gay attire of spring, or smiling with abundant harvests, inspire our hearts with joy and thankfulness. The blue arch of heaven, decked with stars all bright, serene and tranquil, silently persuade the troubled breast to a similar composure. But, above all, religion is calculated to give us "beauty for ashes, the oil of joy for mourning, and garments of praise for the spirit of heaviness."

With sentiments of respect and friendship for yourself and Mr. H., believe me to be,

Dear Madam,

Yours, truly,

G. K.

P. S. I have inclosed an excellent Sermon of Mr. Little's, entitled, *Death and a Future Life*; and a beautiful letter, by Lady J. Fergusson, on the *Death of her Son*.

Sir,

April 3, 1822.

A GOOD deal has lately been said on the supposed coincidence of opinion among some of the original leaders of the *Quakers*, and that maintained by Unitarian Christians. The subject lately formed a part of a conversation at which an intelligent lady of the former persuasion was present, and who was requested to peruse "*Penn's Sandy Foundation Shaken*." A copy, as published by the "Unitarian Society," was presented to her for that purpose, which was afterwards returned, accompanied by the following letter, which I have permission to send for insertion in the *Monthly Repository*, and shall be glad to see satisfactorily answered. The subject is rather an important one, both as respects fair and candid dealing, the

cause of Christian Truth, and the reputation of William Penn, as its consistent advocate.

AN ADVOCATE FOR TRUTH.

DEAR FRIEND,

In compliance with thy request we have attentively read Wm. Penn's "*Sandy Foundation Shaken*;" nevertheless, it has not shaken the foundation of that truth for which Wm. Penn was both an able and a faithful advocate. Whatever constructions individuals may have put upon that pamphlet, entirely opposite to Wm. Penn's views and intentions, his subsequent declaration of his principles, and his public vindication of them in a work entitled, "*Innocency with her Open Face*," removes from him every possible imputation of holding Unitarian doctrine.

In Clarkson's *Life of Wm. Penn*, Vol. I. p. 36, there is a full account of the circumstances which caused this pamphlet to be written, the substance of which is this: two persons of the Presbyterian congregation in Spitalfields, went one day to the Meeting house of the Quakers, merely to learn what their religious doctrines were. It happened that they were converted there. This news being carried to Thomas Vincent, their pastor, it so stirred him up, that he not only used his influence to prevent the converts from attending there again, but he derided the doctrines of the Quakers as damnable. This slander caused William Penn and George Whitehead, an eminent minister among the Quakers, to demand an opportunity to defend themselves publicly. This, with a good deal of demur, was granted, and the Presbyterian Meeting-house fixed upon for the purpose. When the time came, the Quakers presented themselves at the door, but Vincent, to secure a majority, had filled a great part of the Meeting-house with his own hearers, so that there was but little room for them. Penn and Whitehead, however, with a few others of the Society, pushed their way in; they had scarcely done this, when they heard proclaimed aloud "that the Quakers held damnable doctrines." Immediately George Whitehead shewed himself, and began to explain aloud what the principles of the Society really were; but Vincent interrupted him, contending that it would be a better way of proceeding for himself to examine the Quakers as to their own creed. Vincent, having carried his point, began by asking the Quakers whether they owned one Godhead subsisting in three distinct and separate persons. Penn and Whitehead both asserted that

this, delivered as it was by Mincott, was no "scriptural doctrine."

Clarkson, after going more at large into the subject, adds, "it will not be necessary to detail the arguments brought forward in this controversy, in which nothing was settled;" but he describes the great intemperance betrayed by several of the Presbyterians, so that it was impossible to obtain a hearing. This then was the cause for William Penn's writing the "Sandy Foundation Shaken," which gave offence, from its being entirely misunderstood, as his "Innocency with her Open Face" will amply testify.

And now suffer me to make some remarks upon the Unitarian preface to the "Sandy Foundation Shaken," wherein there are (excuse me for saying so) two instances of an entire want of candour in the author. He mentions the commitment of William Penn to the Tower, by Lord Arlington, the then Secretary of State. Can we then suppose him ignorant of the letter which William Penn addressed to Lord Arlington, wherein he says, "truly were I as *criminal* as my adversaries have been pleased to represent me, it might become me to bear my present sufferings without the least resentment of injustice done, and to esteem a vindication of my cause an aggravation of my guilt; but since it is so notorious that common fame hath maliciously belied me, and that from invincible testimonies, I stand not guilty of what my adversaries would have so peremptorily fastened on me, *confessing that eternal deity of Christ*?" Certainly no man will assert this is *Unitarian doctrine*, the "eternal deity of Christ."

And now let me transcribe one of these "invincible testimonies," which William Penn speaks of. They are not isolated passages to be hunted for through his works, but are to be found every where, where he speaks upon the subject; indeed one characteristic stamps both his life and writings, that of being led and guided by the *spirit* of Christ. But let his letter to John Collynes, dated 1673, speak for itself.

"I will tell thee my faith in this matter: I do heartily believe that Jesus Christ is the only true and everlasting God, by whom all things were made that are in the heavens above, or the earth beneath, or in the waters under the earth, that he is omnipotent, omniscient, therefore God; this confess by me in two books printed a little before the 'Sandy Foundation Shaken,' viz. 'Guide Mistaken' (p. 28) and 'Truth Exalted,' (pp. 14, 15,) also at large in my 'Innocency with her Open Face.' I think I have

dealt very honestly with thee; I am sure to the satisfaction of my own conscience, and it is not my fault if it be not to the better information of thine."

The other passage in the Unitarian preface is the following: "During this close imprisonment, the loud and general clamours against him reached Penn's eyes or ears, and induced him to write a small tract, which he called an *Apology for the former, not with an intention of recanting any of those doctrines which he had so recently professed* to lay down on the immovable basis of Scripture and right reason, but to clear himself from aspersions cast upon him for writing the 'Sandy Foundation Shaken.'" Yet, in this very Apology, which the Unitarian author considers as no recantation of the doctrine which he ascribes to the "Sandy Foundation Shaken," are to be found these unequivocal expressions: "I am constrained, for the sake of the simple-hearted, to publish to the world of *our* faith in God, Christ and the Holy Spirit; We do believe in one holy God Almighty, who is an eternal spirit, the creator of all things, and in one Lord Jesus Christ, his only Son and express image of his substance, who took upon him flesh, and was in the world; and in life, doctrine, miracles, death, resurrection, ascension and mediation, perfectly did and does continue to do the will of God, to whose holy life, power, mediation and blood, *we only ascribe our sanctification, justification and perfect salvation*. And we believe in one Holy Spirit that proceeds from the Father and the Son, as the life and virtue of both the Father and the Son, a measure of which is given to all to profit with; and he that has *one* has *all*, for these *three are one*, who is the Alpha and Omega, the first and the last, God over all, blessed for ever. Amen."

Now if this be not a recantation, does it not clearly prove to every candid lover of truth, that William Penn's "Sandy Foundation Shaken" was totally misconstrued and wrested from its genuine meaning? But if, on the other hand, the editor's preface is to be regarded as truth, wherein he says, he is "not acquainted with a more manly and able vindication, in that peculiarly fanatical age, of the pure Unitarian doctrine than the 'Sandy Foundation Shaken,'" then it necessarily follows, that the apology is a recantation, or disavowal of his former sentiments, it being in direct opposition to the principles which constitute Unitarianism.

Let any unprejudiced mind read the following vindication of himself, in "Innocency with her Open Face," and then

declare if there be any ambiguity in his expressions: "How much I have been made an instance must needs be too notorious to any that holds the least intelligence with common fame, that scarce ever book took more pains to make the proverb good by proving himself a liar, than in my concern, who have been most egregiously slandered, reviled and defamed, by pulpit, press and talk, terming me a blasphemer, Socinian, *denying the divinity of Christ*, the Saviour, and what not, and all this about my late answer to a disputation with some Presbyterians, but how *unjustly*, it is the business of this short Apology to shew."

Now I think it must be allowed that the publication of the "*Sandy Foundation Shaken*," by Unitarians, without taking the least notice of William Penn's vindication, or of his open and unequivocal avowal of a doctrine totally opposite, or of his declaration of the injustice in terming him a *Socinian*, and a denier of the divinity of Christ, is at once disingenuous and unjust, and a departure from that principle which teaches us "to do as we would be done by."

We are averse to discussions of this nature, from a belief that they do not generally promote vital religion; yet in entering into this subject, we trust we have not been influenced by any unchristian disposition, but with unfeigned good-will towards thyself; and most sincerely do we wish that in this important point, as in every other, thou mayest be guided by the spirit of truth into all truth.

—♦—

On Congregational Schools, and Considerations to what extent the Minds of the Labouring Classes may be advantageously cultivated.

SIR, March 27, 1822.

WHEN a religious society united formerly in a contribution for educating that class of their community who might otherwise have remained wholly untaught, the distinct and specific objects were unquestionably to instruct the boys in reading and writing, with a slight knowledge of numbers, and the education of the girls was confined to needle-work and reading; and when their funds enabled them to do so, the benefit to the children was increased by gifts of clothing, and occasionally a dinner was provided for them.

The same necessity for these schools cannot now be deemed so immediate as they were before the general establishment of the national schools,

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which, admitting all denominations of the poor to the above advantages, adds that of greater promptitude and a more lively attention, (perhaps from the emulation induced by numbers learning together, than can be well attained among a smaller number, even where the same plan is adopted,) as is generally observed by those who compare the National with the Congregational Schools.

If, then, the Congregational Schools have no further object than the simply instructing children in reading, writing, arithmetic and needle-work, it becomes a question why the societies incur the expense of these establishments, when there are others at least equally efficacious of comparatively no expense.

Female education having most occupied my attention, I shall confine my observations particularly to the degree of instruction which girls now receive in these schools. I learn that the object in view is to make good house-servants of them. On visiting their school-rooms, with this impression, I find that sitting at needle-work occupies most of their time, and that in knowledge they attain as much as just enables them to read mechanically a chapter in the Bible, and some of them add to this a little of writing and arithmetic. The girls also scour and clean their school-room, &c., and thus acquire a little more activity than they otherwise would; yet, perhaps, not sufficient to compensate for the sedentary mode in which they spend the rest of their time during the most important period of their lives, as relates to health and habitual activity. The funds are frequently insufficient to maintain the establishment without considerable aid from the work done in it, and in consequence it is often observable that more vigilance is exerted in getting work completed to be sent home, after being entrusted only to a few who are qualified for the nicety it may require, than care in instructing those who require immediate superintendence. By degrees, perhaps, a good knowledge of shirt-making is attained; and at fourteen, a girl whose last six or seven years have been devoted to the purpose, quits the school able to execute plain work promptly and neatly, but without having been taught, what would most likely

be particularly required of her, a neat mode of repairing linen and making her own clothes. She may be able to read her Bible; but unless she has met with instruction from some other source than her school, she will seldom do so, because her mind has been so little cultivated; and she may possibly have the comfort of being able to communicate with her friends, by having been taught to write. But in what respect does she possess any advantage which the girls from the National Schools do not equally possess? And if not any, why should the societies contribute so much, and perhaps, also, have given their time and attention to their little establishment?

If it is replied, that these schools were founded before the National Schools were thought of, and that, having subsisted so long, it would be a matter of regret to relinquish the old custom; or if it is considered that the class of children who go to them rank rather higher in society than those who attend the larger establishments, and are therefore conveniently separated; or if it be observed that the care of these schools link in the most agreeable way the members of the society together, giving to the rich a common interest, and making rich and poor feel as one family when they assemble for public worship; or that they are desirous of keeping in their society those whom they can influence and guide to the adoption of such views as these individual societies believe to be the truth; then every motive which induces us to keep up these establishments, (except the simple one of continuing them because they are of long standing,) might stimulate us to a desire of greater moral good and usefulness in the mode of conducting them.

It seems that the qualities and powers of mind most desirable for the well-being of the labouring classes, including house-servants, are those of a quick perception, present attention, with ready memory and discrimination. For the cultivation of these powers of the mind, it appears desirable that their time should be so *fully occupied* as not to admit of passive insensibility, nor of trifling and careless habits.

It is next to be considered how, during the six or seven years which they spend under the care of these

societies, their time could be sufficiently occupied to call out and keep in exercise these qualities. It must, doubtless, be according to the circumstances under which their still earlier education began; for if this earlier period was passed in the listlessness of neglected helplessness, (owing to the necessary avocations of the parent,) or under the injudicious controul of those who rather needed guidance than possessed the means of guiding, the faculties of the mind would be necessarily much slower in their developement than under more favourable circumstances, especially as the temper would also require more regulation to prevent its impeding the progress of the mind. But why consider what pursuits would best befit them, when the difficulty is solved by the motives given for keeping up these establishments? The children are thought to rank somewhat higher in life than those of the other schools. If so, give them, then, more knowledge; let them have more to raise them above mere objects of sense; and if you wish to retain them hereafter in your congregations, if you wish them to have with yourselves the same hopes, the same religious views, teach them the reason of the faith that is in them; and if you would have them join with you in your worship here, that they may partake of blessings hereafter, then teach them, also, every moral and religious duty, inquire respecting them at their homes, teach them the law of kindness among each other, and every where lead them to submit their wills to the will of their heavenly Father. Let the concern be to cultivate every social and religious duty in sincerity: and then, whether they have attained *much knowledge*, or *little knowledge*, so as they have in the cultivation of their minds acquired habits of industry—every apparent object in the Congregational Schools will be obtained, and it appears there will be reason to hope such education will help to fit them for the purposes of life to which it may please the great Father of all to destine them.

W.

Belief of the Patriarchs and Israelites in a Future State.

(Continued from p. 144.)

WHETHER the history of *Job* be a real or a fictitious one, the moral philosophy to be derived from it is the same: some parts are evidently figurative or dramatic. We may have heard in Christian pulpits portions introduced from this book, as indicative of the writer or the hero's disbelief of a future state. "There is hope of a tree—but man goeth down to the grave, and where is he?" But this is "wresting the Scriptures," and not explaining them; it is quoting imperfectly, or by halves, without regard to the connexion; and, therefore, such arguments are built only on the sand. "Man," says *Job*, "lieth down and riseth not again, till the heavens be no more;" till then "they shall not awake nor be raised out of their sleep. If a man die, shall he live again?" No, certainly, not in this world; but what follows? "All the days of my appointed time will I wait, till my change come!" But there are other passages still more explicit, without alluding to that controverted text, "I know that my Redeemer liveth." *Job* had, upon the whole, comfortable views of the Divine providence and government, which convinced him that "the righteous should hold on his way, and he that had clean hands should wax stronger and stronger;" and induced him to cry out, in the midst of his sufferings, "Though he slay me, yet will I trust in him!" This text alone is in itself "an host."

Solomon, though not a prophet, was endowed with extraordinary natural powers; and, in his bright and golden days, was furnished with the most copious stores of religious wisdom. In his beautiful personification of this divine quality, *Prov. viii.* &c., he says, "Whoso findeth me, findeth life." In *ch. xxiii.*, denouncing those that "remove the ancient land-marks, and enter the fields of the fatherless," he observes, "Their Redeemer is mighty, he shall plead their cause with thee;" and in *ch. xiv. 32*, "The righteous hath hope in his death!" In the book of *Ecclesiastes*, generally supposed to have been written by him, and of which it bears the strongest internal testimony, he is more precise

and emphatic: "If thou seest oppression and violent perversion of judgment, marvel not; for He that is higher than the highest regardeth it, and there be higher than they. Rejoice, O young man, in thy youth, &c., but forget not that for all these things" (if misapplied and abused) "God will bring thee into judgment." And he sums up the whole in these remarkable words: "For God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

But, in this view of the Old-Testament writers, *David* appears with a peculiar lustre. Thus, in a serene and silent midnight sky, though every star shines with a distinct flame, yet some emit a more vivid brightness, and irresistibly attract the eye of the beholder: hence the pious hymns of the royal poet will remain among the chief standards of a rational and sublime devotion to the end of time. "To the poet," says a modern lecturer,*—"To the poet ever remain the lovely forms of animate and inanimate nature; all that is interesting to humanity, to sympathy, to imagination. While there is a star in heaven, it shall speak to the poet's eye of another and a better world. In poetry is to be found a reservoir of the holier feelings of our nature. It is as a robe of light, spread over the face of things, and investing them with super-human splendour. There is in poetry a sort of *intrinsic revelation*, leading man to consider this existence as the wreck of other systems, or the germ of a future being!" But the Psalmist of Israel was a prophet as well as a poet and a philosopher; hence he became eminently qualified for the most profound researches into the history of Providence, the works and ways of the Almighty; for magnifying his name and celebrating his praises; and in this delightful work, when loosed from the bondage of iniquity, and rejoicing in a sense of the Divine favour and acceptance, he pours out his soul before him in the most ecstatic transports, and calls upon universal nature to unite with him in the great design. But the powers of language are exhausted before him in the prosecution

* Mr. Campbell, at the Royal Institution.

of the mighty theme! Yet what he can do he will endeavour to perform; he will transfer, in immortal strains, from the table of his heart, to succeeding generations, the praises of the Most High; and call upon "all flesh to bless his holy name for ever and ever."

Mr. Addison observes, that the passages in Psalm xvi., relating to the Messiah, "had a present and personal sense, as well as a future and prophetic one:" for though David himself "fell on sleep and saw corruption," yet he could not consider this event as final and irreversible, for he immediately adds, "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore;" therefore "his flesh did rest in hope." And if all this should be referred to the Messiah alone, it would be strange, indeed, if the Psalmist, who had such clear views of the Messiah's being raised to an immortal life, should nevertheless conclude, that this great future Prophet and Restorer, "the hope and consolation of Israel," so long waited for, should himself prove only a single and solitary instance of the Divine power and goodness in this respect; and all the people of God besides, from the beginning to the end of time, should lie down for ever in the land of silence and forgetfulness! The ideas are so absurd and incongruous, that they will not bear a moment's discussion; especially when in other psalms he is as precise and determinate on this point as words can well admit of. "Depart from evil and do good, and dwell for evermore.—Whom have I in heaven but thee? And there is none upon earth I can desire besides thee! My flesh and my heart shall fail, but thou art the strength of my heart and my portion for ever.—Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me!—Precious in the sight of the Lord is the death of his saints!—I shall be satisfied, when I awake, with thy likeness!"

Thus it appears, as it should seem, that there are sufficient evidences in the Old Testament to prove, to the satisfaction of any reasonable inquirer, that the ancient fathers of the primi-

tive church, and their successors, believed in and expected a future state; and if the comparative silence on this important subject in the Jewish Scriptures be objected, it may be replied, (besides observing, by the way, that we are to find our religion, and not to make it,) that we are not to reject any doctrine or opinion, reasonable in itself, and honourable to the Supreme Being, on account of a comparative, or even an absolute silence in the sacred writings. We know *little* from the Bible of the state, the numbers and the orders of angels; yet who can doubt of their existence, and of their important services in the creation? A scale of beings above us, supposing the use of our faculties, being almost an intuitive proposition; as a scale below us is a matter of fact and experience. We know *nothing*, from this source, of the plurality of worlds; but every Tyro in modern philosophy can almost demonstrate the fact. And who will say, it is not as reasonable that there should be a future state, as that there should be superior orders of intelligent beings, or a plurality of worlds in the regions of immeasurable space? Doubtless, there were sceptics in the primitive churches, as well as in our Saviour's time, "who said there was no resurrection, neither angel nor spirit;" and who, with the rebellious Israelites, in the days of the prophet Malachi, said, "It is in vain to serve God; and what profit is it that we have kept his ordinance, and walked mournfully before him?" But, in such evil times, "They that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him. Then shall ye discern between the righteous and the wicked, between him that serveth God, and him that serveth him not."

But the New Testament places this subject in the most convincing point of view, so that "he may run that readeth." Our Saviour, alluding to the prophecies concerning himself, refers the unbelieving Jews to their own Scriptures, in which also they pro-

foresaid to find "eternal life;" and he does not deny the inference: on the contrary, concerning a resurrection, he observes to the Sadducees, that Moses himself "shewed it at the bush, in calling the Lord the God of Abraham, of Isaac and of Jacob; for he is not the God of the (finally) dead, but of the living, for all live to him." These passages need no comment: and in the eleventh chapter of the Epistle to the Hebrews, the writer, enumerating the triumphs of faith in the ancient world, represents the Old-Testament saints as looking through the present transitory scene, "for a better country, that is, a heavenly;" and he emphatically declares, that the only faith which can please God is that which leads not only to a belief in his existence, but also in his character and government, as "a rewarder of those that diligently seek him; and he insists that the primitive believers possessed this divine principle; that they "all died in faith;" not, indeed, having received the promises, but seeing them afar off, and were persuaded of them, and embraced them, confessing themselves to be strangers and pilgrims on the earth."

The notion which we have here endeavoured to disprove, hath called forth the animadversions of many eminent divines. Mr. *Robinson*, in his *Notes on Claude*, (ed. 1779, p. 132,) says, "The present times have scarcely produced a more absurd and dangerous error than that of *Bishop Warburton*; who affirms, that 'the doctrine of a future state of rewards and punishments is not to be found in, nor did make a part of, the Mosaic dispensation.'" After citing some of the texts above-named, and making a few remarks, not very creditable to the sincerity of the learned prelate, he gives some extracts from eminent foreign writers, in favour of the contrary opinion; namely, "That the patriarchal religion included the doctrine of a future state: that the *Mosaic* economy included the patriarchal religion: that the apostles preached 'what was written in the law and the prophets,' and was believed by the bulk of the Jewish people (Acts xxiv. 14, 15): that the promise of the *Messiah* alone included all spiritual blessings, and that the Israelites understood it so:

that God made the Old-Testament saints fellow-heirs with the New-Testament believers, and that it is senseless and wicked to set the two dispensations at variance. *Jesus Christ*, far superior to all human glory, was known and celebrated long before he came into the world. His magnificence is of all ages. The foundations of his religion were laid with those of the world; and though not born till four thousand years from the creation, yet his history begins with that of the world. He was first preached in Paradise, the subject was continued down to Moses, and revealed still more frequently and more clearly during the reign of the law and the prophets. Behold, before his birth, the titles of his grandeur! *Jesus*, above all *Jesus* crucified, throws the brightest light upon the Old Testament. Without him the law would be a sealed book; and Judaism a confused heap of precepts and ceremonies, piled up without meaning. On the contrary, how beautiful is the history of the people of God, and all their worship, when the cross is the key! It is *one whole*, the different parts of which relate to the same end. It is a long allegory of Divine wisdom. It is an edifice which God himself hath founded and insensibly raised, with a design of placing upon the top the cross of his Son!"

Let us not, therefore, represent the God of grace, "the God and Father of our Lord *Jesus Christ*," as in opposition to the God of nature, or to "the God of Abraham, of Isaac and of Jacob;" for these "*are not three Gods, but one God*,"—one in name, one in nature, one in person, one in power and glory! Who, though he varies his dispensations to his rational offspring, according to their different situations and circumstances, talents and capacities, which are ordered "after the counsel of his own will;" is himself "without variableness or shadow of turning!" Who "hateth nothing which he hath made;" nor expects "to reap where he hath not sown, or to gather where he hath not strewed;" with whom is "no respect of persons," but who "judgeth according to every man's work;" and who, with regard to the leading and essential principles of all true religion, "hath never left himself without wit-

ness;" but, in different degrees, "enlighteneth every man that cometh into the world."

AN OCCASIONAL READER.

SIR,

Kidderminster,
April 12, 1822.

ALTHOUGH I entertain a very high respect for Mr. Belsham's learning, judgment and integrity, and greatly esteem the rich and glowing sentiments concerning the unity and glorious perfections of the Divine Majesty which appear in a sermon he has lately published; [see Mon. Repos. XVII. 111, &c.] yet I cannot concur with him in some of the ideas he has advanced respecting the contents of the first chapter of the book of Genesis, commonly called the Mosaic account of the creation. He considers the narrative to be philosophically wrong, or inconsistent with the system of nature, as demonstrated by modern philosophy; and I cannot but regret that such a decided opinion has proceeded from a person of his merited theological and literary eminence. If the contents of this chapter be thus erroneous, they certainly could not have been communicated by divine inspiration to Adam, or any of his posterity, and transmitted from that sacred origin to Moses; nor could they have been imparted by the Creator immediately to him or any other writer. And as it must be utterly impossible that any human being could know what transactions occurred before the human race had existence, without being favoured with such inspiration, the whole narrative can be nothing else than the effusion of man's imagination, which might have been conveyed from one generation to another as a tradition of the primitive age; and which may now be admired for its high antiquity, and regarded as a curiosity for the singular information it gives of the false philosophical opinions of that early period of the world, but cannot be venerated as a part of divine revelation, for which it has been generally esteemed both by Jews and Christians. My design is not to consider the question whether or not there be discordances in the former chapters of this book, tending to prove

that it is a compilation of different documents; nor to offer any remarks on the variations in the Divine name, adduced as evidences against the prophet Moses' being the author of the whole book of Genesis, as the need of them is superseded by the ingenious observations of Ben David, and the quotations he has made from Esenus, which appeared in a late Repository [pp. 24—26, 95—98]. My object is to state the view I entertain of the first chapter of this book, as containing natural philosophy consistent with the discoveries of modern ages, in the hope it may contribute to convince some of your readers of its correctness, and help to confirm the belief of its having proceeded from the infinite Fountain of wisdom and truth.

An attention to this chapter, with a desire, I own, to retain it as a valuable and important part of the Holy Scriptures, has led me to believe that it is a mistaken sentiment, though commonly conceived, that the process represented to have been the employment of six days, includes the primitive creation of the world, which appears to have been prior to their commencement. In the first sentence of the chapter we read, *In the beginning God created the heavens and the earth*, or the luminaries of the ethereal space, usually termed the firmament, (but in a sense different from the etymology of this word,) and this terraqueous globe. Understanding the word *beginning* to mean anterior to the measured time of this world, the sentence appears to be a proem to what succeeds, and entirely distinct from it, declaring all the existing worlds in the universe to be the product of God's almighty power in a former period, without stating the mode in which the creative energy was exerted, or the duration of the process; which, for aught we know, may have comprehended millions of such spaces of time as we denominate ages. If what is contained in this declarative introduction were included in the narrative of six days, then the natural order would have been to begin with a particular representation of the heavens, or heavenly luminaries, as having been first mentioned, and as claiming priority in the account for their stupendous grandeur; whereas it begins with the

original state of the earth, and no further notice is taken of these luminaries until the fourth day is described, and not, I conceive, as being then created, but as having their regular functions assigned to them relative to the earth. It seems that at the commencement of this process the earth was a dark, chaotic mass, completely covered with water, and encompassed with air. *The breath of God*, a form of expression denoting an abundant treasure of air, *brooded upon the face of the water*. This incumbent air must have been a comparatively dense fluid, and perfectly still, before the properties of elasticity and expansion were given to it, to counteract the earth's gravitating power, which must have been coeval with its existence; and before the laws of humidity and motion were superadded, for accomplishing the uses designed by Unlimited Intelligence.

The first employment of the Divine wisdom and power was causing light upon the earth : *God said, Let there be light, and there was light*. It is not conceivable that the Creator spoke this or any other sentence to himself, or uttered such words to any lifeless substance which he had previously made; but this is obviously a most sublime mode of declaring the production of light, by almighty energy, as the instantaneous effect of the Divine volition. That this might have been caused without the sun's beams, as Mr. Frend suggests, [Mon. Repos. XVI. 647.] cannot be denied, but it is not probable that such was the light here intended. So great an abundance of the electric fluid and of hydrogen might have been evolved from the world, as would have served for irradiating its surface for all the duration that the six days comprise; but this could not strictly have constituted the day. *God saw the light that it was good, and separated the light from the darkness; and he called the light day, and the darkness he called night*. It was, therefore, by the rays of the sun that the Almighty caused the earth to be enlightened, and heated for exhalation, or extended the solar light through the etherial region of ninety-five millions of miles. Thus he commanded the exercise of that power, which he afterwards established as a great law of nature, which

illuminates our world, and is essential to its being a fit dwelling-place for living creatures.

The second day's work is thus described : *Let there be an expanse amidst the waters, which may divide the water from the water*. This has been supposed to imply that the writer was so egregiously deluded as to conceive the heavenly canopy, to which was applied the term firmament, from the Latin translation of the Greek word *σφαῖρα*, in the Septuagint, to be a solid, bestrangled arch or vault, sustaining a reservoir of water for supplying rain to the earth; but such an irrational conceit was, I imagine, as distant from the mind of Moses, as it is from the astronomy of the present age. The Divine enactment, denoted by the words, *Let there be an expanse*, seems to have been the spreading upwards the vast volume of air which lay brooding on the face of the water, so as to form an elastic, expanded atmosphere as now existing, and which God called *heaven*, which must mean the lower heaven. This expanse is said to be amidst the waters, and such is the reality; for, besides the visible aqueous vapours that compose the floating clouds, the atmosphere holds, as a component part, a vast quantum of liquid in gaseous solution, its particles being extremely attenuated by the chemical union of caloric; which is rendered evident in dry, sultry weather by a metallic surface, reduced to a temperature below that of the atmosphere, when the surrounding air will, by parting with a portion of its caloric to restore an equilibrium in the metal, release the liquid, which will appear in a state of condensation. And if so small a quantity of air is found to have contained so much moisture, what a vast abundance of volatilized water may be supposed to occupy the immense circumference of the atmosphere, encompassing the globe to the height of many leagues, and which gives to the clear sky its beautiful azure aspect. If all this rarified vapour were to be condensed by Omnipotence, and united with the oceans of the earth, there would then be water enough to drown the whole world, for it would bring the earth back to its primeval state, before the copious evaporations reduced the terraqueous waters, and

charged the atmosphere—as a single drop which God created could never have been annihilated except by his own power. The great utility of this economy of nature is as obvious as its existence is apparent. Without such a vast solution of water combined with the air, there could not be those reflections and refractions of the solar rays which are of the utmost importance to vision. And if the atmosphere were to be divested of its humidity, or of a large proportion of what it now contains, it would not only be defective for the sight of objects at any distance not exposed to the direct beams of the sun, but it would be unsuitable on account of its aridity for the functions of animal life as at present constituted. Thus, then, on the second day were instituted, by Infinite Wisdom, some at least of the curious and wonderful principles on which the science of optics depends, and the pneumatic laws enacted that are necessary for rendering the atmosphere subservient to the purposes of light, which are necessary also for exciting and controlling the occasional agitations of the air, or the winds, and which are essential to the support and preservation of the vegetable and animal productions which the all-wise Creator designed.

The third day's account presents the disposal of the waters that remained on the face of the earth after the atmosphere had been sufficiently replenished with moisture, and determining what portions of the world should be the dry land. *Let the waters below the expanse be gathered together in one place, and let the dry land appear. And let the earth bring forth grass, &c.* It may be properly supposed, that on this day there was not merely a separation of the land and water, which of itself would have left the latter a stagnant mass, except as it might be disturbed by gales of wind, but that the ocean was saturated with salt for securing it from putrefaction, and its regular motions begun; and that the land was made fit for the uses intended, those occult principles ordained which guide chemical affinities and combinations in the formation of secondary rocks, crystallizations and minerals; fertility given to the soil of the earth; and the laws of vegetation established, which direct

the various selections of proper mucilage, and all the astonishing chemical transmutations that compose vegetable substances in their indescribable variety.

The narrative given of the fourth day relates to the celestial ordinances, and the institution of the periodical seasons; and this, in general estimation, is attended with as great, if not greater, difficulty than any other part of this sacred history. As the statement is commonly received, it appears to represent all the celestial luminaries as having been created in one day, while as many as five days were employed in creating the earth and adjusting its appendages. This being so highly improbable, has caused the whole narration to be discredited as a fiction of human device, and repugnant to enlightened reason. But if the idea before expressed be just, concerning the first verse, that *God created the heavens and the earth in the beginning*, or that this original creation of worlds is to be understood as having been antecedent to the commencement of the six days, then this account of the fourth day can have no such meaning as has been commonly supposed; but, on the contrary, it declares what is agreeable to facts and perfectly right. The Common Version begins the narrative of the fourth day with—*God said, Let there be lights in the firmament*, which imports that the celestial luminaries were first brought into existence on this fourth day; but the Hebrew words have a signification that obviates this opinion which reason and science pronounce to be erroneous, יהי מארת ברקיע השמים. *Let the lights in the expanse of the heavens be*, and the Greek Version in the Septuagint will admit of the same rendering, Γενεσθησαν φωστρες εν τη στερωματι τε θραν εις φανος της γης. So translated, the passage will read, consistently with probability, *Let the lights*, so called because they had been shining to the earth during the three preceding days, *in the expanse of the heavens, be to divide the day from the night, and let them be for signs and season, and times and years*: evidently meaning, that the luminaries before created were then permanently appointed to these uses. The remaining verses, which describe this fourth day, have the appearance of a paren-

thesis, declaring particularly what were the luminaries which the Most High had made, and the respective uses assigned to them in the great machinery of the universe. Even upon the hypothesis that the Jewish prophet intended here to speak respecting the original creation of these lights in the heavens, the importance of the subject would sufficiently account for such a recurrence to it by a repetition of the assertion, no less true than grand, that the hosts of heaven were all the work of the one infinite and everlasting Being. But as he does not here employ the verb *ברר*, as in the first verse, which signifies bringing into existence, but another word, which means to prepare, on which there will be occasion to insist further under another passage, there is good reason to conclude that to speak of their creation was not his design, but only of their allotted functions with respect to the earth. Ver. 16: *God prepared, or adapted, two great lights; the greater light to rule the day, and the lesser light to rule the night, and the stars also.* That is, the sun to regulate the day, and the moon, and also the stars, to regulate the night, by causing their rays, whether primary or reflected, to reach the earth, which could no more have been without being caused by the Divine power, than these luminaries could have created themselves. The word, in ver. 17, which is translated *set*,—*God set them in the firmament of heaven*,—seems, according to this version, to import that these shining bodies were studded in a concave solidity, or at least that they were then first placed in their respective stations; but this is not its true signification. This verb, *נָתַן*, means *gave* or *appointed*, and being thus read, it is in full accordance with the foregoing remarks concerning their prior creation. *And God gave, or appointed, them in the expanse of the heavens*, signifying that he decreed what offices they should perform to the earth, which is supported by the prophecy of Jeremiah, xxxi. 35, where the same Hebrew verb is used, and properly construed—*Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night.* And the same sentiment is expressed by the Psalmist, though he

employs another word, Psalm lxxiv. 16, *Thou hast prepared the light and the sun.* It has been already observed, that the light of the sun was brought to the earth on the first of the six days, and motion must have been then given to it to produce the alternations of morning and evening, or of day and night, which the Creator was pleased to ordain, apparently for measuring the periods of his own proceedings, to become the subjects of future record, that the generations of men may know who hath done all these things; but on the fourth day he permanently established the great laws of nature, by the operation of which the transmission of light from the sun is continued, and the lunations are governed which cause the solar rays to be reflected on the earth at stated times, and occasion the ebbing and flowing of the tides of the ocean. By the appointments of this day also the diurnal rotations of the earth were perpetuated for continuing the changes of day and night; and its annual revolutions for producing the alternate seasons of the year, and marking the progress of time, which could not have been the order of nature if the world had remained stationary as when it was first commanded into existence, or if the Divine power had not super-added to the creation of the earth the cardinal laws of nature, which impel its daily motion and annual course.

The fifth day's work was the formation of sentient creatures; fishes to occupy the waters; and the feathered race to fly in the atmosphere, called the expanse of heaven. Anterior to the foregoing adjustments and preparations there was not a spark of animal life connected with this rolling planet; not a single rational inhabitant to survey and admire the beauteous works of God; not a quadruped trod the ground, not a bird winged the air, nor a fish finned the water; not even a reptile nor an insect existed in either province of nature; but all that had been hitherto created was unperceptive, inanimate matter, and but for the vivifying energy of that Being who is alone eternal and self-existent, the world must have remained in lifeless silence for ever. Ver. 20: *And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the*

work in the open expanse of heaven. It is observable in the Scriptures, that the term heaven has several distinct significations, which are worthy of being noticed. These are three: the highest or *third heaven*, which is the celestial abode of the Almighty, or where his glory is more immediately manifested; 1 Kings xxii. 19; Job xxii. 12; 2 Cor. xii. 3: called also *heaven of heavens*, 1 Kings viii. 27. The second heaven, which is the magnificent region of the planetary orbits and of the fixed stars, which are called *the host of heaven*, and *the ordinances of heaven*, Deut. xvii. 3; Jer. xxxiii. 25. And the lower heaven, in which are clouds, rain, dew, snow and winds; Dan. vii. 2; Gen. vii. 11, xxvii. 28; Isaiah lv. 10; Dan. vii. 13; and in which the fowls fly as their proper element. A due attention to these distinctions is needful for understanding the several uses of the term in this chapter, as in the 1st, 14th, 15th and 17th verses, it means the second heaven, or all the luminaries which it contains; and in the 8th, 20th and 30th, it signifies the lower heaven, or, as it is translated in the last of these verses, *the air*, with all that appertains to it as a necessary appurtenance of the earth.

The atmosphere and waters having been supplied with suitable tenants, it remained on the sixth day to provide appropriate animals to inhabit the dry land. Ver. 24: *And God said, Let the earth bring forth the living creature after his kind, and cattle after their kind, &c.* Whether the diverse sorts of creatures were produced for these different departments of nature, the water, the air, and the land, by the transformation of materials previously existing, or by being immediately created, which the Hebrew suggests to have been the case with some, they minister to the glory of the Supreme Being, whose plastic might instantly produced what his incomprehensibly intelligent and benevolent will designed. Their production in such innumerable genuses and tribes, all so admirably framed in their anatomy, so aptly compacted in their forms, exquisitely organized in their systems, and endowed with senses, instincts and sagacities so accurately adapted to their various stations; fitted for securing their safety and supplying

their wants, and suited to the enjoyment of the life they received; together with the enactment of the laws of their respective natures for perpetuating the existence of each species of these sensitive beings through all successive ages—most strikingly evince the infinite skill, beneficence and power of their great Creator. And last of all were mankind brought into existence in the Divine image, *male and female created he them*, in whose formation were combined the most curious organic constructions and wonderful contrivances belonging to those animals which had been before produced. And, in addition to the excellencies of their corporeal frames, they were endowed with intellectual faculties, that not only qualified for all beneficial temporal purposes, but were also susceptible of high improvement; such as capacitate the human race, in every age, for contemplating and adoring the perfections of their glorious Maker, for reflecting on their peculiar moral obligations, cherishing a consciousness of responsibility, and anticipating immortal life. Invested with these mental powers, were the first parents of mankind distinguished for a most decided pre-eminence over all other animated natures, in dignity, adaptation for usefulness and capability of happiness, and constituted the glories of God's terrestrial creation.

The whole of this account of rendering our world a proper abode for living creatures, and especially for the human race, unquestionably written in that early period when knowledge had made but small advances towards the comparative maturity of the present age, is so consistent with the appearances of nature, so analogous to principles which the understanding and experience of cultivated ages have demonstrated and confirmed, and so far superior to every representation of the origin of nature given in remote times by unassisted reason, or philosophical science in the mere light of nature, that I conceive there cannot be a more rational conclusion than that it was the result of a divine communication to a favoured prophet. This belief, too, is so much in harmony with the divine legation of Moses, with the sanctity of the Jewish dispensation, and with the heavenly authenticity of the Christian revela-

tion, that it is, in my view, highly desirable it should have a firmly-established credence in the minds of all the adherents to Christianity. If we conclude the Mosaic narrative, or what is commonly esteemed such, to be incompatible with the system of nature, as elucidated by science, must not that confidence in the truth of its theology be greatly enfeebled, which a belief in its historical accuracy will at least tend to strengthen and confirm? And viewing this account as false in its detail, how are we to regard the language of the Decalogue given to the Hebrew nation, as proceeding from the Supreme Potentate, wherein his resting from his six days' work is assigned as a reason for the sanctity of the seventh, which was appointed to be the Sabbath? Exod. xx. 11: *For in six days Jehovah made heaven and earth, and the sea, and all that in them is, &c.* If the representation in the first chapter of Genesis, concerning the divine transactions during six days be fictitious, which it certainly must be, if not correct in its philosophical statements, then the declaration here evidently alluding to it, and not merely implying its verity, but positively adopting it as sacred truth, must also be of the same spurious character. On the contrary, if, as Moses asserts, Exod. xx. 1, *God spake all these words*, then the relation given of the six days and their occurrences, must be a description of certain facts and realities, which cannot be disbelieved without the authenticity of the whole Levitical economy being rendered disputable, and the credibility of the gospel revelation being seriously affected and impaired. But it may be alleged, as a supposed refutation of the theory which I am attempting to support, that in this passage of the Decalogue, as it stands recorded in Exodus, Jehovah is said to have *made* the heavens and the earth in six days. It is to be again remarked, that though *made* is the word used in the English Version, yet the Hebrew verb, so translated in this and various other instances, is not, as in Gen. i. 1, *ברא*, which means to create in the strictest sense, or to bring from nothing; but *עשה*, as in the 16th verse, which signifies to make in the sense of fashion-

ing or preparing. Thus, in this book of Moses, Gen. vi. 14, *Make thee an ark of Gopher wood*; and ch. xxv. 3, *I will make there an altar unto God*, the same verb is used, and obviously in the sense of making fit or fashioning; as the materials already existed which were to be fashioned into new forms, or prepared for the specified purposes. The word having this signification in the Decalogue makes it confirmatory of what has been advanced respecting the six days, and the employment of the Divine wisdom and power in these first divisions of time. *In six days Jehovah prepared, or adjusted, the heavens and the earth.* This Hebrew verb appears also in Gen. i. 31, and repeatedly in the beginning of the second chapter, and in the 3d verse both of these words are used, and so as to shew their distinct significations: *He rested from all the works which he had created and prepared.* They appear likewise in the prophecy of Isaiah with the same meanings; ch. xlv. 18: *Thus saith Jehovah, who created the heavens, God himself, who formed the earth and prepared it.* And Jeremiah, using the latter word, says, ch. x. 12, *He hath prepared the earth by his power, he hath established the world by his wisdom, and stretched out the heaven by his discretion.*

Moses does not, indeed, declare that he received the knowledge which his account conveys immediately from God, nor to whom it was originally imparted; but this silence cannot be justly considered as sufficient to invalidate its divine authenticity. If the narrative contain what may be fairly deemed internal evidence of divine inspiration, this is equivalent to any assertion to that effect, if not of greater validity, especially when corroborated by other sacred documents. With such testimony, which is not wanting if the foregoing observations be well-founded, it is perceived as the pole-star of revelation, not only elevating the intellectual views with regard to the wisdom, goodness and power of the one eternal Deity, as employed in the creation of the universal system with its countless worlds, and in the excellent adjustment and preparation of our own for the uses intended; but it further prepares the

attentive mind for rightly receiving those irrefragable proofs of the Divine benevolence to his human offspring, which not only nature proclaims, but the Scriptures largely describe; and for regarding their allusions to it as just sanctions to its holy verity and worth. Besides the several instances in the Psalms of evident reference to this introduction of the sacred writings, the prophets allude to its descriptions; and their sublime celebrations of the attributes of God, as displayed in his works, tend to attest that the Mosaic account was the source of their information, and to certify that it was believed by them to contain an unquestionably true statement of the origin of nature. The same valid sanction is given to the truth of this primitive record by the various indirect allusions to its contents by our Saviour and his apostles, for it is not credible that they would have referred to it in a manner that would be liable to be understood as implying their persuasion of the reality of its representations, if they had viewed the narrative as being in any respect fabulous. Thus, then, unless I am much mistaken, the first chapter of Genesis briefly, but truly and faithfully, portrays the institution of those principles and laws which originated in unerring wisdom and unbounded benevolence, and are invested with never-failing efficacy to perform the goodwill of God; and every season of the year, yea every revolving day, bears a

renewed and ample testimony to their being the well-adapted means of his superintending and bountiful providence, which upholdeth nature in pristine vigour, and giveth life and breath, and all things conducive to the general welfare and happiness of his creatures.

RICHARD FRY.

SIR,
I HAVE been much gratified by a perusal of the Sketch of Eichhorn's "Introduction to the Study of the Old Testament," given in the last volume of the Monthly Repository, and cannot help thinking that it would contribute to gratify the curiosity of many of your readers, if the same gentleman to whom we are indebted for that sketch, or any other person who possesses a competent knowledge of the German language, would furnish a translation of the 426th Section, which contains an outline of the author's theory respecting the origin of the Book of Genesis, and a statement of the reasons by which he has been guided in assigning the different portions of that Book to the documents from which he supposes them to have been respectively taken.

If my own acquaintance with the German had been more intimate than it is, so as to have given me confidence in making such a translation, I should have been glad to have supplied what I am now under the necessity of asking as a favour.

R. W.

A List of STUDENTS educated at the ACADEMY at DAVENTRY under the Patronage of Mr. COWARD's Trustees, and under the successive superintendence of the Rev. CALEB ASHWORTH, D. D., the Rev. THOMAS ROBINS, and the Rev. THOMAS BELSHAM. Communicated by Mr. BELSHAM.

(Concluded from p. 164.)

Year of Admission.	Name.	Remarks.
1779, d.	Thomas Hawkes,	a manufacturer at Birmingham.
	Penn Benjamin.	
	— Shattock, m.	
1780,	Nicholas Thos. Helnekin, m.	Ware—Brentford—Gainsborough—Bradford in Yorkshire.
	— Noon, m.	Lambrook.
	d. Mordauut Crachrode, m.	no very distant relation of the celebrated Prebendary of Westminster, who assisted to support him at the Academy; died on the road as he was going to preach a lecture.

Year of
Admission.

Name.

Remarks.

1780,	Eliezer Cogan, m.	Cirencester; removed to Ware to assist in a school; afterwards opened a school himself at Enfield; removed to Cheshunt; became minister of a congregation settled at Walthamstow; one of the most learned of the Dissenting Ministers of his day; his merits gradually became very conspicuous; and his school very prosperous; half-brother to the celebrated Dr. Thomas Cogan, one of the founders of the Humane Society; author of <i>Travels on the Rhine</i> , and of various Treatises on Metaphysics, Ethics and Theology.
	Ebenezer Beasley, m.	Uxbridge; where he keeps a very respectable school.
	John Wainewright, Esq.	solicitor, Furnival's Inn.
	d. John Rodick,	took orders, and held a living near Wellingborough.
	Charles Frederick Bond,	took orders, and held a living in Essex.
At the end of the Session, in June 1781, Mr. Robins resigned the office of Principal and Theological Tutor, on account of the loss of his voice, and was succeeded in September following by the Rev. THOMAS BELSHAM, under whose superintendence the following pupils entered the Academy.		
1781,	Samuel Pett, M. D.	settled first at Plymouth, and afterwards at Clapton, where he practises with a very high degree of reputation and success.
1782,	Roger Ward, m.	Kidderminster, as master of Mr. Pearsall's school; preaches at Bromagrove.
	d. John Graham, Esq.	died young.
	Reader Wainewright, Esq.	London; barrister at law.
	Jeremiah Olive, Esq.	London; wine merchant; Bank Director.
	John Merrick, m.	Stamford; became a tutor in the family of Benjamin Vaughan, Esq., M. P., whose sister he afterwards married, and settled at Hallowell, in the State of Maine, in North America.
1783,	Isaac Cook, m.	Narborough.
	William Allard, m.	Rotherham—Bury, Lancashire.
	John Holland, m.	Bolton.
	d. John Jenkins,	drowned in his passage to the East Indies.
	Thomas Smith,	of Yorkshire; staid only three months.
	d. Edmund Butcher, m.	London, Leather Lane—Sldmouth.
	Robert Kell, m.	Wareham—Nottingham—Birmingham.
	Benjamin Kingsbury, m.	Warwick; left the ministry and went into trade.
	John Corrie, m., F. R. S.	removed to Hackney College; became Classical Tutor; removed to Birmingham, and opened a respectable institution for young gentlemen; elected minister of the Old Meeting, which, to the great regret of the congregation, he was soon compelled to resign, on account of ill health.
	d. William Hawker, Esq.	a youth from the Warrington Academy; who died in May, 1784, before the close of the Session.
	Richard Chapman, Esq.	merchant, London.
	Josiah Cottin, Esq.	a colonel in the army.
	d. Joseph Shrimpton, Esq.	London.
	John Davis, m.	seceder from Caermarthen—Collumpton.
1784, d.	John Yerbury, Esq.	Shire Hampton, near Bristol.
	Thomas Reynell, m.	Crediton; left the ministry and entered into business.
	Thomas Davis, m.	soon left the ministry and was called to the bar.
	d. George Hodgkins, m.	from Caermarthen Academy—Stoke Newington.
	Thomas Johnston, m.	Wakefield.
	James Scott, m.	Cradley—Stourbridge.

206 *List of Students educated at Mr. Conward's Academy, Daventry.*

Year of Admission.	Name.	Remarks.
1784,	John Kentish, m.	removed to Hackney College—Plymouth Dock—Hackney; colleague with Mr. Belsham at the Gravel Pit—St. Thomas's, Southwark—New Meeting, Birmingham, lately under Dr. Priestley; a most flourishing society.
d.	John Fletcher, m.	Chosen to Plymouth Dock; died of an apoplexy soon after he had finished his studies, and before he reached his destination.
	William Peard Jillard,	quitted the ministry; carried on a brewery at Old Down, near Bath.
	Thomas Smith, Esq.	of Easton Grey, near Tetbury.
	Ibbetson Fenton, Esq.	
	Christopher Mitchelson,	of Berwick-upon-Tweed; obliged to desist from his studies on account of ill health.
1785,	— Goothridge, Esq.	Hitchin, Herts.
	William Shepherd, m.	removed to Hackney College—Gateacre—Lancashire; highly distinguished as an eloquent leader of the popular party at Liverpool.
	Theophilus Harris, m.	America.
	— Gardner, m.	
	Thomas Moore, m.	Dartmouth—Kingswood—London.
	Thomas Sanderson, Esq.	Chowbent.
d.	John Evans,	from Hoxton; died before he finished his studies.
	George Lee, m.	from Hoxton—Belper—Hull.
1786, d.	John Edwards, m.	from Hoxton—Warwick—Gateacre—Birmingham New Meeting—London: a lecturer (at the Old Jewry) one season; drowned in bathing near Wareham.
d.	George Wiche, m.	from Hoxton—Morton, near Manchester; went to America, and died of yellow fever.
d.	Thomas Patterson, m.	from Hoxton—Daventry—Ashby de la Zouch.
d.	Daniel Wright, Esq.	Bristol.
	John Kettle, Esq.	Birmingham.
	Thomas Keay, Esq.	Whitchurch.
	Israel Worsley, m.	Dunkirk, escaped with difficulty—Lincoln—Plymouth.
	Samuel Palmer, m.	son of the Rev. J. S. Palmer of Hackney; keeps a flourishing school at Chigwell.
	John Williams, m.	Uffcombe—Norton—Halifax—Mansfield; a student first at Caermarthen, afterwards at Hoxton, then at Daventry; keeps a respectable school at Mansfield.
	Jonathan Eade, Esq.	
	John Finch Simpson, Esq.	Launde Abbey, Leicestershire.
	John Willett, m.	
	John Norris, m.	
d.	George Moore,	left the Academy before he had finished his studies.
	William Morgan, m.	
	Oliver Bernard Galvez Jacinto Procopio Pollock, Esq.	of New Orleans.
	Malachi Blake, M. D.	Taunton.
	Joseph Bond, Esq.	banker, London.
d.	John Humphreys, Esq.	died at Northumberland in North America.
1787,	Benjamin Davis, m.	Chowbent; settled with a large and flourishing congregation of well-informed Unitarians.
	William Priestley,	second son of Dr. Priestley, America.
	Samuel Heineken, Esq.	
	Thomas Kinder, Esq.	Stoke Newington.
	William Busk, Esq.	London.
	Hans Busk, Esq.	London.
	Thomas Warwick, m., M.D.	Rotherham—Manchester.
	William Stevenson, m.	Classical Tutor at Manchester; private secretary to Lord Lauderdale.

Year of Admission.	Name.	Remarks.
1787,	John Tingcomb, m.	Plymouth—Newport—Iale of Wight—Bridgewater.
	d. David Jardine, m.	Bath; highly respected; died of an apoplexy before he was thirty.
	d. T. Porter, m.	highly acceptable; settled at Plymouth Dock; wrote an able defence of Unitarianism against Dr. Hawker; suddenly deserted the ministry, and emigrated to America.
N. B. Messrs. Jardine and Porter left the Academy at Homerton to finish their studies at Daventry.		
1788,	Samuel Rickards, Esq.	London.
	William Field, m.	from Homerton—Warwick.
	John Warren, Esq.	London.
	Daniel Lister, Esq.	Hackney.
	John Reid, M. D.	Grenville Street, London.
	Lockhart Johnstone, Esq.	Worcester.
	Sparrow Stovin, Esq.	
	d. R. Raymond, Esq.	Norwich.
	Edward Barron, Esq.	Shrewsbury—York; left the ministry, and is now the very ingenious and scientific Secretary to the Society of Arts, Manufactures and Commerce.
	Arthur Alkin, Esq.	Daventry.
	— Oakden, Esq.	

In June 1789, the Rev. THOMAS BELSHAM resigned his situation as Tutor, on account of the change which had taken place in his theological sentiments: and the Academy was soon afterwards removed to Northampton, and placed under the care of the Rev. John Horsey.

N. B. The account of the Academy under Dr. ASHWORTH, to the year 1766, is compiled chiefly from a paper communicated to me by the late Rev. JOHN COLE, of Wolverhampton. The remainder is taken from my own memorandums and recollections. Mr. COLE's account was compared and corrected by Dr. ASHWORTH's ledger.

T. B.

SIR,

April 7, 1822.

AS your learned correspondent, Mr. Cogan, has been kind enough to notice (p. 210) the inquiries which I lately made, through the medium of the *Monthly Repository*, (p. 76.) respecting the construction and interpretation of John xxi. 15, I beg leave, through the same medium, to state how far his observations appear to me to affect the interpretation, in favour of which I have decided. "If," says he, "the sense were, 'Lovest thou me more than these?' the Greek ought to have been, *ἀγαπᾷς με πλεον ὅντων*." This remark, it will be observed, applies to two out of the three interpretations which have been given of this passage: "Lovest thou me more than thou lovest these things?" viz., the instruments employed in thy trade as a fisherman; and, "Lovest thou me more than thou lovest these

thy fellow-disciples?" Of course, therefore, it reflects upon the accuracy of Whitty, Pearce, Campbell, and all commentators who have adopted or admitted the possibility of either of these interpretations. But I am far from being convinced that *με* is never used in cases of opposition by the writers of the New Testament. That a comparison or a contrast is more strongly marked by *ἐμοῦ, ἐμῶν* and *ἐμῆς*, than by *μου, μοι* and *με*, I am well aware; but that the authors of the New Testament have uniformly attended to this distinction is by no means evident. Take the following passages as examples: "*He that cometh after me is mightier than I:*" *ἰσχυροτερος μου*. Matt. iii. 11; see also Mark i. 7. "*My Father is greater than I:*" *μετῶν μου*. John xiv. 28. "Why callest thou me (*με*) good? None is good but one, that is God." Matt. xix. 17; see also Mark x. 18,

and Luke xviii. 19. "If ye had known me, ($\mu\epsilon$,) ye should have known my Father." John xiv. 7. "He that loveth me, ($\mu\epsilon$,) shall be loved of my Father." Ver. 21. "As the Father hath loved me, ($\mu\epsilon$,) so have I loved you." John xv. 9. "Ye have not chosen me, ($\mu\epsilon$,) but I have chosen you." Ver. 16.

"But," says your correspondent, "suppose the sense to be, 'Lovest thou me more than *these* love me?' the Greek is correct." Whatever the drift of our Lord's question may have been, it was far from my intention to deny the correctness of the Greek; for though the passage is now wrapt up in obscurity and ambiguity, owing to the imperfection of written language, it was no doubt painfully intelligible to the apostle when first uttered, and accompanied with a tone and gesture calculated to give it the intended effect. I merely observed that it was *usual*, when there was a strong opposition, to mark that opposition by inserting the pronoun; and gave this as a reason, not for denying the possibility, but for questioning the probability of the correctness of Doddridge's interpretation. I will now venture to add, that, if this had been the sense intended, the other apostles who were present, justly anxious to remove the imputation of being less zealous and sincere than Peter in their attachment to Jesus, would have been unanimous in endeavouring to free themselves from the consequences involved in such a comparison. When Christ said, during the last Supper, in the presence of the twelve, "Verily, I say unto you, that one of you shall betray me," they "began *every one of them* to say unto him, Lord, is it I?" evidently with a view of eliciting some remark which would lead to their exculpation: and it appears to me highly reasonable to conclude, that a similar effort would have been made in the case supposed, to place their attachment to Jesus above the possibility of suspicion. But, as it is possible that I may still labour under some misconception respecting the passage which it has been the object of this and my former communication to illustrate, I shall still feel obliged to Mr. Cogan or any other reader of the Mon. Repos., who

will be kind enough to offer some further remarks upon the subject.

O. P. Q.

SIR,
THE communication of your correspondent T. F. B., in your last Number, (p. 211,) brought forcibly to my mind an observation which I had made to a friend not a week ago, which was, that the Unitarians; while they have endeavoured to shew the absurdity of the popular doctrine of the atonement, have not sufficiently urged upon the public the true interpretation of the phraseology on which it is founded. This interpretation will, I conceive, be found in the Sermons of the late Mr. Kenrick. This able and excellent man has satisfactorily shewn, "that the death or blood of Christ has no efficacy in removing moral guilt, but that, whenever it is spoken of as procuring the forgiveness of sin, it relates entirely to restoration to a sanctified or privileged state, which in the language of both the Old and New Testament on many occasions is expressed by the forgiveness of sins." Sermon XIV. Vol. I.

Thirty years ago I was led to doubt whether the death of Christ and the forgiveness of sin (in the usual sense of this expression) were ever associated in the minds of the apostles, and Mr. K.'s Sermons have convinced me that my doubts were not groundless. To many, I am aware this declaration will appear strange, and will seem to indicate a wish to dispose of a plain Scripture doctrine by any expedient. Against strong prejudices it is not easy to reason with effect; I would, however, just suggest to such persons the advantages which attend the above-stated hypothesis. In the first place, it is founded upon a *truly scriptural interpretation* of Scripture phraseology. In the second place, it gives a view of the consequences of the death of Christ which is *conformable to fact*. In the third place, it is free from the difficulties which encumber every scheme of the atonement which the advocates of this doctrine have hitherto been able to devise.

While I have my pen in my hand, I will make a remark or two upon an observation which I met with the other day in the Quarterly Review, and which

the Reviewer considers as very admirable and important; namely, that God is revealed to us not as he is *absolutely* and in himself, but as he is *relatively* to us who are his creatures. I am not deep in these mysteries; but I presume that the observation is intended to intimate, that we must not reason from the Divine attributes as made known to us in Scripture, to the measures of the Divine administration. If such be its object, it might as well have been spared. For, in the first place, it is altogether gratuitous. In the next place, God cannot be imagined to possess absolutely any attributes which stand opposed to those which he possesses in relation to his creatures. And, consequently, if we knew what God is in relation to mankind, we can reason with the same certainty and confidence respecting the measures of his government, as if we thoroughly understood what he is absolutely and in himself. If, for instance, we are assured that God is infinitely or (as the Reviewer would say) *perfectly* good in relation to man, we know just as well what to expect at his hands, as if goodness were proved to constitute his moral nature and essence. In a word, unless revelation be intended to mislead and deceive, God can be nothing absolutely which will not allow him to be, in his dealings towards his creatures, what he has declared himself to be.

E. COGAN.

May 1, 1822.

Contributions to Scriptural Criticism.

— *quodcumque potest.*

LEV. xxvi. 34, 43. [2 Chron. xxxvi. 21.] "Then shall the land enjoy her sabbaths." This language is sometimes interwoven with modern thanksgivings for days of sacred rest. In such an adaptation of it, however, there can be no propriety. The phrase expresses a curse, and not a blessing: it signifies, that the ground was to lie fallow through long years of captivity and desolation; and in these circumstances the ordinances of religion, the weekly sabbaths, could scarcely, if at all, be celebrated.

Psalm i. 3. "— whatsoever he

doeth shall prosper." I adopt the rendering proposed, in MS., by a scholar of considerable taste and learning,* and read, "it shall bring to maturity whatsoever it beareth." Merrick, in his Notes on the Psalms, endeavours to justify the received translation of this clause, and to shew, by means of quotations from Greek and Roman authors, that there is nothing unusual in appropriating to the *subject* of a comparison expressions which had been employed just before in the comparison itself. The fact, which he takes so much pains to establish, is readily admitted. Yet from this admission it does not, of necessity, follow either that the words before us contain an example of the practice, or that *all* his citations are pertinent. In the fourth and fifth verses the respective situations of the righteous man and of the *ungodly*, are placed in contrast with each other, under *similitudes*, borrowed from natural objects: nor does it appear reasonable to believe, that within so short a compass a transition would suddenly be made to a different figure of poetry. The annotator is not happy in his reference to Virgil, *Æn.* IV. 300, &c.:

"Sævit inops animi, totamque incensæ
per urbem
Bacchatur; qualis commotis excelsa
sacris
Thyas, ubi audito stimulant tristes
Baccho
Orgia, nocturnusque vocat clamore
Cithæron."

Here we have a comparison, and nothing more; the verb *bacchatur* being now used in a general, not in its primary and specific, sense.†

Psalm ii. 7. "— *this day* have I begotten thee:" upon which clause Bengel‡ has the following observation: "æternitas nunquam vocabulo *hodie* significatur; quare, *ego hodie genui te* dicitur hoc sensu, *hodie, domini, declaravi, te esse natum meum.*" His remark conducts us to the just rendering and sense of Luke xxiii.

* The late Rev. Henry Moore.

† I am aware that Merrick's view of the lines is countenanced by *Servius*: but I prefer the comment of *Heyne*, "*Bacchatur, summa cum vi dictum poë discursat.*" See, too, *Æn.* VI. 78.

‡ Gnomon, &c., in Acts xlii. 33.

43.* It may be added, that Heb. xiii. 8, "Jesus Christ, the same yesterday, to-day, and for ever," has been very improperly brought forward as a proof of the generally-received doctrine of our Lord's eternity: such language is never used throughout the Scriptures in relation to HIM who is really "from everlasting to everlasting," and "who," in the strictest and highest signification, "only hath immortality."

John xviii. 34. "*Jesus answered him, Sayest thou,*" &c. Matthew, Mark and Luke agree in relating that Jesus, when he was brought before the Roman governor, *answered not a word*: John, on the contrary, informs us that our Saviour was not altogether silent on the occasion: he even records the inquiries and replies that passed between them. How is the variation to be explained?

Pilate had *two* interviews with Jesus. Now, Matthew, Mark and Luke speak *only* of the former of these interviews, which was *public*, and in the presence of the Jewish rulers; whereas John limits himself to the latter interview, which was *private*, and *within* the judgment-hall. When the chief priests and elders of the people had bound our Lord, they delivered him to Pilate: and *then*, on his being accused by these men, he answered nothing. This scene happened *without* the Prætorium, which, as John tells us, (xviii. 28,) the Jews would not enter, lest they should be defiled, and prevented from eating the approaching passover.† The governor, nevertheless, for a reason that will hereafter be assigned, went into the judgment-hall again, and called Jesus thither. Here they were alone: and here they engaged together in conversation.

John often coincides with the other Evangelists undesignedly, and thus confirms their narratives. We collect, for example, from what he says in the 28th down to the 33d verse of this chapter, that something like a public examination of our Saviour was insti-

tuted by Pilate: but the fact is implied rather than declared in his history; while he represents at large the dialogue between the governor and his prisoner in private.

The deportment of Jesus Christ, in his present as in every situation, was marked by consummate wisdom and propriety, by meekness united with fortitude, by dignity yet gentleness of soul. When his calumniators stood together with him before Pilate, he answered nothing: he was conscious of his innocence; * he knew their falsehood and their malice, and was perfectly sensible that it became them to produce credible witnesses against him, but that this was beyond their power. With such persons he could not, and would not, enter into any altercation, in the presence of the governor. On the other hand, when he was admitted to a private audience with Pilate, an audience too sought for by the judge himself; the respect which he always shewed and inculcated for the office of the civil magistrate would not suffer him to be silent; the less so, as the purpose which the Roman procurator now had in view, evidently was to ascertain, if possible, the nature of the accusation, the ground on which it rested, and the pretensions of the individual accused. Jesus, accordingly, unfolded his claims with his characteristic firmness and wisdom. By this conduct he strengthened the favourable impression which had already been left on Pilate's mind. The difficulty, therefore, that has occurred to some individuals † in respect of this part of the gospel history, is only apparent. Indeed, Paul, when, in one of his letters to Timothy; ‡ he refers to our Saviour's confession at the bar of Pilate, attests the truth of John's account: nor did the early Christians or their adversaries, those who were most capable of deciding on the point, and particularly interested in the decision, see any dissonance, certainly no fatal dissonance, in the narratives of the last scenes of the life of Jesus.

Acts i. 26. "—— they gave

* Bishop Law's *Considerations*, &c. App. Obj. xiv.; and see 1 Sam. xv. 27, 28.

† Le Clerc's *Harmony*, [English,] &c., in loc; Carpenter's *Geog.* &c. (3d ed.) 49; and Secker's *Sermons*, Vol. IV. No. ix.

* Origen, *cont. Cels.* l. i.

† Evanson's *Dissonance*, &c. 2d ed. 286.

‡ 1 Tim. vi. 13.

forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles." The meaning is, that he was added to them, and made the twelfth: nor can I doubt of his having been duly elected to that office. What was the business of an apostle? What his essential qualification? He was to proclaim and testify that Jesus, who died, had risen from the grave: and he was to do this on his personal knowledge of the fact, on his individual acquaintance with the identity of his Master. "Of these men," says Peter, (21, 22,) "who have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." The event proved that Matthias was rightly constituted an apostle. It is true, he was not literally appointed one by our Saviour: but neither can it be shewn, that such an appointment was indispensable. Not more valid is the objection, that we hear nothing afterwards of Matthias; since the same assertion may be made concerning most of the apostles.

In the number of *the twelve*, Paul, assuredly, was not comprehended. He himself distinguishes between their situation and his own, 1 Cor. xv. 5, 7, 8, where it is evident, that by *the twelve* we are to understand *the collected body* of the apostles; though, at the time referred to, a vacancy existed by the death of Judas of *Kerioth*.*

Acts iii. 16, "— his *name*, through faith in his *name*, hath made this man strong." No judicious and candid reader will suppose that any thing like a *charm* is here intended. We are not to take the word *name* literally. In the phraseology of the Scriptures, the *name* is sometimes equivalent to the *person*: sometimes, as in this verse, it denotes *authority*. From the Old (for it is a perfect Hebraism) it

was transferred, naturally enough, into the New Testament. To speak of the *name* of a being, or of any class of beings, is not simply to use a form of expression. On the principles of sound criticism, it will appear, that there is no real difficulty, and still less any mystery, in the term. They who have doubts concerning its sense, either separately or in combination, may be referred to Glassii Philolog. Sacr. p. 100, ed. Dath., to Hammond on 1 Cor. i. 2, and to Schleusner, in verb.*

1 Cor. xv. 24, "— when he shall have delivered up the kingdom," &c. Alexander† explains the clause in the following manner: "then cometh the end, when Christ shall deliver the kingdom, which hath so long been possessed by others, to God, even the Father." To me, I own, there seems an incongruity in supposing that the phrase *the kingdom*, which elsewhere in the New Testament means the kingdom of Christ, has here another and unusual signification, and that the word *kingdom* in ver. 24, and the word *reign* in the 25th, refer to two distinct and even opposite empires. The whole passage is evidently a description of the mediatorial power of the Saviour.

Heb. ii. 16, "— he taketh not hold of [helpeth not] angels," &c. See the marginal reading in the Eng. Bib. I consider this passage as a decisive proof that the mission of Jesus Christ, and all the benefits ensuing from it, are limited to the human race, to the rational inhabitants of this part of God's creation. With what propriety then has Dr. Paley‡ said, "Great and inestimably beneficial effects may accrue from the mission of Christ, and especially from his death, which do not belong to Christianity as a *revelation*"?

N.

* The divisions, however, in that valuable Lexicon are too numerous and refined: the explanation of *ονμα*, No. 6, falls properly under the preceding number.

† Paraphrase, &c., in loc.

‡ Evidences of Christianity, &c. P. ii. Ch. ii., note.

* For the nature of Paul's appointment to the apostleship, see Gal. i. 1, Rom. i. 1, 5; and a curious note in Mosheim de Rebus Christianis ante Constant., Sæcul. 1. § 6.

STR,

Birmingham,

May 2, 1822.

IN consequence of the friendly and gratifying suggestions of your correspondent *Prosclytus*, (p. 181,) I have given directions to Mr. David Eaton, (187, High Holborn, London,) for a new edition of the "*Sequel*" to my "*Vindication of Unitarianism*." It will therefore be ready for publication in a few months, at as low a price as can be afforded without loss; and I shall be obliged if any Book Societies, who wish to furnish themselves with copies, will send notice of their intention either to myself or to Mr. Eaton.

I embrace this opportunity of adding a few lines in consequence of the remarks which have lately appeared in your valuable work, upon my views of the passages which, in the common version of the New Testament, represent Christians as "*calling upon the name of Jesus Christ*." Servetus, as quoted p. 106, thinks that the phrase presents no difficulty whatever. Nevertheless, it is not clear what his own view of the construction of it is: for he gives no less than five different translations; 1st. "*being called by the name of the Lord*;" 2dly. "*taking his name upon them*;" 3dly. "*calling on his name*;" 4thly. "*calling his name upon them*;" 5thly. "*being named by his name*." Before I can admit that any one of these is a correct translation of the phrase, I must see sufficient evidence of it. That the expression had the meaning now commonly attributed to it by Unitarians, has been repeatedly asserted, but, as I think, never proved. Your author cites the authority of Wakefield. I ask, *Where are Wakefield's proofs?* Wakefield evidently supposed *ἐκκαλεσθαι* to be in the middle voice; Hammond, who deduces from it the same general sense, asserts that it is in the *passive*. See his Note on 1 Cor. i. 2. This, as it appears to me, is a most material difference, but scarcely regarded by those who have written on the subject. The use of *ἐκκαλεσθαι*, in Acts xxii. 16, seems to indicate, that in the disputed passages the verb is in the middle voice.

Upon this subject I beg leave still to express my doubts; and, as the inquiry may probably be interesting

to others of your readers besides myself, I shall be obliged to any of your correspondents who will produce whatever evidence he may think either favourable to the translation commonly given by Unitarians, or in any way illustrative of the construction and meaning of the phrase, deriving his remarks either from grammatical analogy, or from the actual use of this and similar phrases in Greek authors.

I have seen no reason hitherto to retract the supposition, which many have ridiculed, that this may, perhaps, be reckoned among "the difficulties left in revelation for the purpose of inculcating humility and candour."

To the observations of the British Reviewer and Servetus upon this point, I beg to oppose the following remarks of the able and learned Translators of the Bible, in their Preface to the Reader:

"Though 'whatsoever things are necessary, are manifest,' as St. Chrysostom saith, and as St. Augustine, 'In those things that are plainly set down in the Scriptures, all such matters are found that concern faith, hope and charity;' yet, for all that, it cannot be dissembled, that partly to exercise and whet our wits, partly to wean the curious from leaning of them for their every where plainness, partly also to stir up our devotion to *crave the assistance of God's spirit by prayer*; and, lastly, that we might be forward to seek aid of our brethren by conference, and never scorn those who be not in all respects so complete as they should be, being to seek in many things ourselves, it hath pleased God, in his divine providence, here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation; (for in such it hath been vouched, that the Scriptures are plain,) but in matters of less moment, that *scrupulousness would better become us than confidence*, and, if we will resolve, to resolve upon modesty."

JAMES YATES.

Norfolk,

May 10, 1822.

SIR,
YOUR Chichester correspondent, who signs himself *Non Com*, (pp. 22—24,) desires to be informed, how Unitarians can acquit themselves

of duplicity when, in disseminating our common version of the Bible, they pretend that they circulate the Scriptures "without note or comment." "Duplicity" is a strong term, Sir; and when I call to mind the conduct of one with whose name, I will venture to say, the charge of "duplicity" was never for an instant coupled; one who, excellent in many ways, was perhaps most conspicuous in abhorrence of every thing like deceit; (need I name this late venerated Dr. Lindsay?) I cannot suppress a strong emotion of keen regret at the rashness of the judgment which would affix the stigma of "duplicity" on those who tread where he has tread, and fearlessly avowing in all companies, and on every proper occasion, the grounds of the difference between themselves and their Trinitarian brethren, esteem it their duty to join them in the circulation of a version of the Scriptures, imperfect it is true, and liable to many objections, but fully competent, according to the confession of the most eminent among Unitarian writers, to lead the diligent inquirer to the knowledge of the true God, and Jesus Christ whom he has sent. Instead of "duplicity," your correspondent will have no objection, I trust, to read "forgetfulness;" for if a Unitarian has been betrayed into a momentary assent to the notion that he is employed in circulating the Scriptures entirely without note or comment, he will, I should think, be glad to correct himself the first opportunity, and let his orthodox friends know that such is not his deliberate opinion. Having made this point clear, he will next be led to inquire, whether he is therefore bound to withhold his support from the Bible Society. And here, I should think, a difficulty will occur. If our inquirer be a zealous Christian, he must feel a longing desire to dispense the word of life as far as lies in his power. Looking abroad, he sees but two versions of the Scriptures which he can disseminate in his own country. These are the received text and the Improved Version. To both of these, probably, he sees objections. He thinks there may be interpolations in the first; he suspects there may be suppressions, or alterations, which have nearly the effect of suppressions, in the last.

He thinks it highly probable that the latter may have corrected some erroneous passages, but he dislikes the stained and unnatural phraseology of some of its texts. They appear to him to act as a "note and comment" upon the sacred poems, rather than to flow easily from the nature of the subject. Encompassed with difficulties, he finds no better refuge than in the belief that the Scriptures, however varied in the hands of different transmitters, are yet "profitable for doctrine, for reproof, for correction, for instruction in righteousness," and therefore, in the assurance that all who *will*, may be by them "made wise unto salvation," he embraces every opportunity for promoting their circulation among his fellow-creatures; believing, that were he to wait till he had secured a translation in which there should not be an *unsuspected* chapter, verse or word, he might tarry till the day were far spent indeed.

To advert for a moment to the letter of your former correspondent, "A Berean:" it strikes me that both himself and the writer of the letter in your last Number, would do real service to the cause of truth, if at public meetings of the kind described, they would take occasion to declare their dissent from the opinions expressed on controverted points, and endeavour to impress on the minds of those with whom they associate, the duty and policy of keeping these subjects out of sight on such occasions. I am far from surprised that Trinitarians who certainly *began* upon this plan, have now learned free language. No objection, as far as I have heard, has ever been made to it. Unitarians have silently withdrawn from these meetings; but have they ever taken occasion publicly to testify the reasons of their dissent? These reasons may have been stated in print; but Unitarian books are not very saleable among Trinitarians, and I should be glad to feel assured that those Unitarians who are connected with the Bible Society, were taking the better course of calm and immediate remonstrance whenever the original rules of that Society appear to them infringed. If such be not their conduct, no wonder that the most active party considers itself as free from the obligation to respect the private and unexpressed opinions of

the few, very few individuals of our sect who ever appeared among them.

Allow me, in conclusion, to express my hopes, that your Non Con correspondent is not quite decided in his opinion respecting the impropriety of uniting Dissenters and Churchmen in the good work of sending abroad the word of life. Many sterling principles, much rectitude of heart, may be lost and frittered away in those circles of dissipation where the Dissenter is daily shamed or invited into alliances which conscience forbids. But I feel infinitely less suspicious of the human heart where it is under a religious influence, and can hardly believe conformity to establishments is the necessary result of an awakened attention to the duty of disseminating the Scriptures. It is fair, in general, to conclude that the Christian who is serious on one point is not careless and *conscienceless* on any; he may, doubtless, deceive us and himself too; but "to his own master he standeth or falleth." Meanwhile, though we are forbidden to do "evil that good may come," it is no where said that we are to abstain from doing visible good because there is the possibility that evil may ensue. Non Con carries his dislike to establishments far indeed if he will not allow Churchmen and Dissenters to join together in giving a Bible.

Q.

Leeds,

May 7, 1822:

SIR,
YOUR publication for January last has just been put into my hands, and Dr. Morell's letter on Mr. Owen's System of Education (pp. 6—8) pointed out to my notice. Without entering into any discussion on the doctrine of hereditary depravity in the human species, or any speculations upon divine revelation, I cheerfully communicate, through the medium of your Repository, the substance of what particularly struck me in that branch of Mr. Owen's Establishment, which is employed in the education of the children; and perhaps I cannot do this in a better manner than by making extracts from the letters which I transmitted from Lanark to Leeds, when the scenes were fresh in my sight. It will be recollected that these observations were made in 1819,

From a conversation I had with Mr. Owen in Leeds, some few weeks since, he gave me to understand that a great improvement has taken place in the minds, learning and general deportment of the children since my visit in 1819.

Being deputed, along with Mr. Gostler and Mr. Baines, by the Guardians of the Poor of the township of Leeds, to visit the Establishment in New Lanark, we arrived there in the evening of the 28th of August, 1819. On the next morning

"The three years' old children's school was our first object; and a more pleasing sight to the philanthropist is not to be seen from Johnnny Great's House to the Land's End. An innocent glow of health, pleasure and unabashed childish freedom mantled on their pretty countenances: this melting sight gave me a pleasure which amply repaid the toils of the journey.

"We then went into the upper school—a school, for cleanliness, utility and neatness, I should not suppose surpassed in the kingdom. This was Sunday; they were just commencing, which was by singing a psalm, then the master went to prayer, and afterwards read a chapter. The girls and boys, being placed on the opposite sides of the room, then read in the New Testament; a boy read three verses, then a girl three, then a different boy other three, then a girl, &c. alternately. In another part of the room a person was hearing the boys and girls the Assembly's Catechism. Old Lanark is improving in morals, as any child who is willing to walk down from the Old Town to the New may have instruction gratis."

• • • • •

Next morning,

"After calling upon Mr. Owen at Braxfield-House, we walked down to the village, and entered the small children's play-ground. God bless their little faces, I see them now; there were some bowling hoops, some drumming on two sticks, all engaged in some infantine amusement or other; not a tear, not a wrangle—innocent peace ran through the group. As soon as they saw us, curseys and bows turned about us. Mr. Owen seemed here to be among his own imaginary improved state of society.

You know that his creed supposes that all human beings are the creatures of circumstances; hence he contends, that if he had a colony of infants, by suppressing all erroneous reasoning and conclusions upon all subjects, and by substituting *truth*, which is, that of being taught to make no conclusion but what is thoroughly understood, he could make man to set at naught the things upon which he now places the most value, and unite in a community of interests that would have the effect of producing brotherly love and unity throughout the world. Nay, he carries this idea so far, that he supposes the highest ranks in society will find it the greatest source of recreation to visit the establishments of their neighbours, and perform a few hours' labour at something that will pay for their entertainment. These results, and many others, which I have not time to mention, Mr. O. will have that he can bring about in society, by means of children. Then, is it to be wondered at, that his character assumes the highest traits of benevolent and overflowing pleasure, when he mixes among these germs of future men and women?

"From the play-ground we entered a large room for the purpose of play and amusement when the weather will not permit them to be out of doors. Here the most unrestrained liberty is given for noise or amusement. On each side of this room are schools for this class, which runs from two years old to six. Some are taken to the upper school at four, having attained the learning necessary for their advancement.

"From these schools we went up into the large room for dancing, marching, &c., when soon the shrill fife echoed up the broad staircase. Six boys, in Highland plaids and caps, entered, playing a quick march until all the boys and girls (for girls march here) entered the room: they were followed by other six fifers; the whole as they entered formed a square. After this, the word of command was given, right face, left face, &c. They then passed in review, marching round the room in slow and quick time. After marching, the boys and girls destined to sing, at the word of command, ran in a kind of dance, and formed two

lines in the centre of the square. They then sang, 'When first this humble roof I knew,' accompanied by a clarionet; then 'The Banks of Aberfeldy'; then 'The Banks and Braes of bonny Doon'; then 'Auld Lang Syne.' There were fifty singers. After this, they then again formed a square; and the word of command was given for the dancers, who immediately came into the centre as the singers had done. Two or three dances were then given in a style which would not have disgraced some of our assemblies. After dancing they marched again once or twice: six fifers then led them down stairs, the other six remained playing, and all kept beating time until the whole deployed out of the room. These interesting beings were all bare-foot, but gracefulness was in their steps.

"Next we entered the large school on the same floor, capable of holding 400 writers and accounters. There is a pulpit at one end, and it is neatly galleried, and will hold a congregation of 1200. There were boys and girls from four to twelve years old busily employed in reading, writing and accounts, plain sewing, marking, &c. The greatest regularity and decorum prevailed. Heard children of four years old read well in the Testament; others of five read, and that well, historical pieces from various authors. The writers and accounters industrious; the writing a good style. The ladies who were with us, said the sewing and marking was very good. We next went and stood in a gallery in the room where the singers, &c. had been, and saw below us a professional man from Edinburgh, teaching four bare-footed girls and four boys the different steps, bows and curtsies and dancing. It was delightful to see the gracefulness and ease with which these rustic sons and daughters of the working classes made the obeisant compliment, or tripped on the light fantastic toe. They have two violin players, who are also professional men.

"After tea we went down to the village, and found the large school-room (which is capable of holding 1200 persons) about two-thirds full: it was concert night. Concert night!

concert! what, for the amusement of the labourers in a cotton factory! Yes; it was truly concert night, and they are blessed with one once a week. How drivelling dost thou look, world in which I have been accustomed to live, when placed in comparison with this community! Here, the labourer of two shillings per week can go to concert every week, and the fastidious sons of a town like Leeds, wallowing in unenjoyed wealth, can scarcely raise one, once in half a year. But here too they are taught music, and, of consequence, enjoy the captivating sweets of sound. The band was military, although they have violins, and consisted of two horns, one trumpet, three bassoons, one serpent, five clarionets, flutes and fides.

"Whilst standing in the buildings appropriated for the schools and amusements, with the magical sight before me, (for at this place almost all is wonderful and astonishing,) and contemplating the enormous expense which must have been incurred to provide these buildings, teachers and every other thing to move this comparatively vast machine, produced from the fluctuating sources of manufacture,—my ideas were enchanted with anticipation in the prospect of that pleasure and profit which might be produced from the combined powers of a number of villages united in a community of interests. Who can say with how little labour their wants might be supplied; and who can tell the happiness which would accrue from the want of temptation to covetousness, and all the other deadly evils attendant upon man suffering from want? The temptation to do evil would be removed, and brotherly love be the bond of union. No one with half the senses of a man, but what can see this, in walking through the precincts of New Lanark. There is not a nobleman in England that is giving so much comfort to so many human beings as Mr. Owen is, and the very proudest of them would be astonished and confounded were they to spend one evening in this place."

In the education of the children, the thing that is most remarkable, is the general spirit of kindness and affection which is shown towards them. In this they appear like one

well-regulated family united together by ties of the closest affection. We heard no quarrels from the youngest to the eldest, and so strongly impressed are they with the conviction that their interest and duty are the same, and that to be happy themselves it is necessary to make those happy by whom they are surrounded; that they had no strife but in offices of kindness. With such dispositions, and with their young minds well stored with useful knowledge, it appeared to us that if it should be their destiny to go out to service or to be apprenticed, the families in which they were fixed would find them an acquisition instead of a burthen; and we could not avoid the expression of a wish, that the orphan children in our workhouses had the same advantage of moral and religious instruction, and the same prospect of being happy themselves and useful to the families in which they may be placed.

On the return of the deputation to Leeds, the committee of the Leeds Workhouse entered fully into the desires of the delegates upon this subject, and a new code of regulations was adopted for the management of the children, which, I am happy to say, has already proved of essential service to these sons and daughters of poverty; which code I subjoin to these remarks.

JOHN CAWOOD.

Education and Employment of the Children.

1. That the boys and girls be kept in a state of separation from the adult part of the inhabitants of the House.
2. That a separate room be devoted solely to the girls, and fitted up for their school-room and sitting-room.
3. Every day in the week (Sunday excepted) the girls shall be employed in learning to read and write, from half-past eight o'clock in the morning till twelve o'clock at noon, under the superintendence and instruction of a proper master; that from twelve to half-past one they shall have dinner, with the remaining time for recreation. And that from half-past one to six o'clock, they shall be employed in knitting, sewing, &c., under the superintendence and instruction of a

suitable mistress. And that, in order to accustom them to domestic service, two of the senior girls, in rotation, shall be kept in the kitchen for one month at a time; and be then employed in such work as the mistress of the house shall direct.

4. The boys shall be employed in the card-room from eight o'clock in the morning until twelve at noon; that, from twelve to half-past one, they shall have their dinners, with the remaining time for recreation; and from half-past one until six in the evening, they shall be instructed (in a room solely appropriated for that purpose) in reading and writing by the school-master.

5. In these arrangements the greatest frugality should be united to the most persevering endeavours, to render these orphan children useful members of society. This cannot be more effectually accomplished than by removing from their observation every thing that is likely to give them bad habits, and placing before them every thing which is calculated to inspire them with good ones. These recommendations duly followed, will in time make these children of poverty rather sought after as apprentices in the town, than despised and considered a tax; and instead of rising into manhood and relying upon a parish all the days of their future life for a portion of their support, they will feel an ambition and a capacity to maintain themselves.

Mr. Cooper on the Disposition of the Negroes to embrace Christianity.

LETTER II.

Newcastle-under-Lyme,

May 10, 1822.

SIR,

AT the close of my last communication, (pp. 217—219,) I stated that the slaves on Mr. Hibbert's estate were allowed half-a-day in a fortnight, out of crop,* for the sole purpose of attending on me. I now proceed to explain the manner in which that time was spent.

It was the original intention to build

a place of worship large enough to accommodate all the slaves belonging to the property; but this design was abandoned, on its being found that the overseer could permit us to employ the boiling-house (the house in which the cane juice is boiled into syrup) during that part of the year in which alone we had any opportunity of meeting for religious purposes. This edifice answered our purpose sufficiently well, as long as the undertaking was regarded simply in the light of an experiment: but had it been determined to render it permanent, a more convenient place would have been found necessary.

The Negroes usually quit the field, for dinner, about one o'clock, to which they never return till the end of two hours; but it was understood, between the overseer and myself, that on the days on which they should have liberty to attend me in the boiling-house, they should not retire till nearly two, so that the estate might be put to as little inconvenience as possible. This being the case, they were never ready for me before four, and sometimes not even till five in the afternoon; a circumstance which, however, I never regretted, not deeming it necessary, or even desirable, to detain them above two hours at a time. But had they been disposed to submit to a little extra exertion, they most certainly might, notwithstanding this, have been with me by three, or very soon after; but they had no idea of devoting the smallest portion of their own time to the work of spiritual improvement. So far, indeed, from this, it was found to be a matter of some little difficulty to secure their attendance, even in their master's time. And, before the attempt was made, some individuals, well acquainted with the Negro character, appeared to be very apprehensive that it would be found necessary to employ coercive measures with them in this as well as in other cases: yet the inhuman and unchristian idea of driving the poor creatures to a place of worship by force, could not be endured for a moment. It was, therefore, determined, without hesitation, not to resort to it, but to meet them on the following terms; which, it will be perceived, reduced the business, in a great measure, to a matter of their own free choice.

* That is, the Jamaica harvest, which commonly commences in Hanover early in December, or about the first week in January, and ends some time in May.

As our sabbaths, as we sometimes termed them, came round, they were informed by the overseer that they were at liberty to spend the afternoon with me in the boiling-house, if they felt disposed to do so; but, if otherwise, they must return to the field and work their usual hours. Immediately, therefore, on seeing what the nature of our plan was, they agreed to throw down their hoes and prepare for me. Not, I believe, that they felt any particular anxiety respecting matters of religion; but because they knew, full well, that in paying a little attention to these things, they should be exposed to far less bodily labour than would fall to their share, were they to remain in the field under the scorching rays of a tropical sun. In this manner my sable audience was collected; and, I doubt not, that it might have been kept up, on similar principles, for any length of time, had such a measure been deemed desirable. It is true, that on most, if not on every occasion, a few individuals were found guilty of absenting themselves, who ought to have attended. Yet this evil never existed to any very great extent; and, most probably, it would never have been heard of at all, had we adhered with perfect strictness to the plan on which we professed to act; but we were fearful of pressing the matter too far, and particularly anxious to leave as much to the will of the Negroes as the nature of the case could be imagined to admit of. Yet I now acknowledge, on looking back upon the business, that I think we should have done better had we been more particular in putting the laws in force against those individuals by whom they were too frequently violated. At the same time, I must distinctly maintain, that our experience abundantly proved the possibility of raising and keeping up a congregation amongst the slaves without the aid of the lash. And this we always regarded as a point of some importance, because it seems clearly to remove a common and a very plausible objection to the moral reformation of these degraded, unhappy people; viz. that nothing short of means which all object to, would ever be found sufficiently efficacious to induce them to attend, with proper punctuality, the lectures of a religious instructor. The experiment, it was

affirmed, had been tried on the south side of the island by a clergyman of the Church of England, but without producing the desired effect; the Negroes withdrawing their attendance after the first few meetings, although the hours of instruction were taken from those of labour. But it does not appear that any efficient measures were employed to secure their attendance on the gratuitous labours of this benevolent individual; and, therefore, their conduct towards him was nothing more than might have been expected. I believe the Georgia Negroes would never have attended me in the manner they did, had it not been for the alternative which was placed before them. They are all excessively fond of novelty, but totally destitute of perseverance where they are not urged on by "fear and force," and consequently nothing regular can be expected from them, for any length of time, when compliance depends *entirely* on their own will. The fact is, they are mere babes in understanding, quite ignorant of the importance of knowledge to a rational being, and seem, without any exception, to take it for certain, that the whole of Christianity is comprised in the ceremony of baptism.

After this it will, perhaps, be asked, what good could a mere preacher expect to result from his exertions amongst such a people as the negro-slaves? To which I reply, not so much as he would naturally wish, and most probably promise himself; yet, under proper patronage, he would be able to accomplish something. But as things now are, nothing is achieved.*

* I allude to the condition of the slaves on sugar estates in general. On the properties of several gentlemen, endeavours have long been, and are still, making for the religious improvement of the slaves, but, I am fearful, with but trifling success. The Moravian brethren, whom scarcely any difficulties can discourage, still continue to sow the seed in hope, on the sterile soil of Jamaica. And I was informed by one of their missionaries, who has spent many years in the West Indies, that one of their settlements in this island is now in a flourishing condition. The brethren have long been tried in Jamaica, and they seem to have gained the respect of all parties.

My plan was, when I met them in the boiling-house, to read a short portion of Scripture, and to make such remarks upon it, as appeared to me to be calculated to strike the minds and suit the circumstances of my hearers. And they generally listened with apparent attention, during the whole of the discourse. The service always commenced and concluded with prayer. We had no singing; that being a part of worship we could not engage in for want of singing abilities. A few white people would frequently take a seat with the rest, and I have sometimes flattered myself that our meeting together was not wholly in vain. The Negroes always dressed themselves for the occasion: not in finery, but in decent, clean apparel. This, however, I am aware, many of them would not have done had I not insisted upon it in the most particular manner. To say the least, their bodies were refreshed, and it was pleasing to see them drawn off from the toils of the day, and join in the worship of the common Parent of our race. But such is the difficulty of getting the crop off a sugar estate in Jamaica, that it is found to be impossible to allow them *any* opportunities of this kind during six months in the year, without putting the whole concern to very great inconvenience. The question is, whether the good which might be obtained would be equal to the expense and hazard of the undertaking. I think not, unless the people could have the afternoon *in* as well as *out* of crop: in other words, unless the crop could be made to give way to religion, and not religion to the crop. Besides, it cannot, surely, be expected that any Christian minister would consent to consume his time amongst a people to whom he should have not more than twelve opportunities of preaching in a year. He would, no doubt, at times find a few other occasions of usefulness; such as burying the dead, visiting the sick, and holding conversations with the Negroes in private, and in endeavouring to instruct the young. To the latter class I devoted a considerable portion of my time during a part of the period I passed in Jamaica; and I should never have relaxed my exertions with the young, had I not clearly perceived that my plans of proceeding went directly to sap the

foundations of the existing order of things. I taught the children to *read*, and treated them in all respects like rational beings; whereas the government under which they are doomed to live and move, contemplates them in the light of *mere* animals. I think I may assert, without fear of contradiction, that to hold a people in slavery, it is necessary to keep them in ignorance. The Negroes feel, but they do not see their chains, and therefore it is that they are contented to drag them. Let them once be enabled to read for themselves the sublime truth, that "*God hath made of one blood all nations of men for to dwell on all the face of the earth,*" and is it conceivable that, with such views of human nature, they should be contented to regard themselves as the lawful property of the whites?

But I am treading on tender ground, and will, therefore, drop the subject for the present.

T. COOPER.

*Springfield, Clarke County, Ohio,
Feb. 20, 1822.*

REV. AND DEAR SIR,

I MAKE no apology for addressing you from this remote part of the world, because I know that any letter, the subject of which is connected with the religious improvements of the human mind, will not be considered by you as unworthy of notice or perusal.

After a variety of changes and trials I may, perhaps, consider myself as permanently settled, if any settlement may be called permanent in this uncertain and precarious tenure of existence. I have, therefore, considered it my duty to pay some attention to what was passing about me, in and among the various religious sects which prevail in this improving State of the Union; and whenever I take a view of the deplorable ignorance which pervades every class of professing Christians in this country, I take shame to myself for the little value I set upon my former great privileges in connexion with what I believe the most enlightened societies of professing Christians upon earth. Sir, these privileges, to be duly appreciated, must be *lost, at least for a time*; for I do believe that the great mass of the Unitarian public do not sufficiently estimate the real, the *inca-*

timable value of just notions of the benign attributes of the Deity, of religion without superstition, of devotion without enthusiasm. We may hear, Sir, and we may read of the gross darkness that covers some parts of the earth, and of the mental blindness and silly extravagancies of which many are accused who profess the Christian name; but I am much afraid these representations, in general, make but little permanent impression upon the public mind. To be *fully felt*, they must be witnessed. I know that Bible Societies and Missionary Societies have been the *fashion* for some years past in the religious world; but, alas! in the present almost universal depravity of Christian principles, there is so much to *unlearn*, that it should almost seem a certain portion of mental superiority was necessary to shake off the fetters of prejudice, and discover the plain, unobtrusive truths of the gospel amongst the rubbish and rust that envelope them. The principal religious sects in this State are the Presbyterians, Episcopalians, Methodists, Christian Brethren or *New Lights*, and the Baptists. There are also Shakers, Dunkers, Universalists, Seceders, *Rational Brethren*, Covenanters, Antiburgers, Swedenborgians, Moravians, Dutch Lutherans, and two sects of Seceders both from the Methodists and Baptists. The Presbyterians, as in the Eastern States, are highly orthodox and intolerant; happily in this State they are not numerous. The Episcopalians are still fewer in number, but much more liberal in their sentiments, which I believe is also the case throughout the Union. The Methodists are very numerous, and appear to be increasing very fast, notwithstanding the great secessions from them, chiefly on account of their arbitrary church government, which, like the tyranny of the Presbyterian Synods, ill accords with the spirit of republicanism. The Christian Brethren, or *New Lights*, who are very numerous in this part of the State and also in Kentucky and Indiana, are exhibiting to the world a curious exhibition of a liberal creed, which appears to have *no influence* upon its believers or defenders, united with gross enthusiasm and blind superstition. Their tenets are Arian: they have open communion, and reject most

of the offensive dogmas of Calvinism; yet, for want of a regular, well-educated ministry, they are most deplorably ignorant, and guilty of all manner of extravagancies at their frequent meetings, particularly their camp-meetings, when they vie with the Methodists in noise and rant and jerk and gesticulations. At their meetings there are many speakers in succession—seldom any text taken. Women frequently take the lead, particularly in *washing feet*, which is frequent among them without any decency of demeanour. They arose, 20 years since, in Kentucky, among the Baptists. *Benedict's History of the American Baptist Churches*, gives a particular account of their origin. They *pay* no ministers, therefore have but few men of talent amongst them. A Mr. Stone is the only writer I have heard of amongst them; he has lately published a very smart defence of their tenets, in reply to the attacks of the Methodists. I intend, at some future time, to draw up a more detailed account of these people, either for your Reformer or your Repository. The Baptists are numerous in Ohio, but do not appear increasing; their ministers in general, except a few at the principal towns, are extremely illiterate. The Shakers have a very great establishment or commonwealth at Union Town in this State: I do not now recollect what Dr. Evans says of them, but they have many join them from political rather than religious motives, who want a good home. The economy of their whole establishment is admirably conducted, and they are of great service to this part of the country. They are only 40 miles from hence: I intend soon to pay them a visit to know the particulars of their management, &c. The Swedenborgians are extremely active and zealous in propagating their tenets here; and boast of very great success; Cincinnati may be considered their headquarters. The *Rational Brethren* are quite a new sect, at Middleton in this State. They neither sing nor pray at their meetings; in fact they are Deists, and are endeavouring to establish a commonwealth like the Shakers, only they reject not sexual intercourse. Amongst all sects there is such a lack of good practical preachers, that the ignorance and enthusiasm of the hearers is not

much to be wondered at; I know of no place in the *whole western country* where there is any academy for the instruction of persons destined for the ministry, among any sect; and the supply of ministers from the Eastern States is very precarious, as few congregations think of supporting a minister; even the Baptist ministers all preach gratuitously, except in a very few principal towns.

And now, Sir, I would wish to say a few words upon what will take your attention most, for I am afraid I have already tired you, viz., the probability of Unitarianism making any progress in these extended regions. The chief and almost only ground I have for hope in this respect, is the very general willingness there is amongst *all sects* to read whatever books you may put in their hands. This may be accounted for thus: 1. Almost or quite all Americans are taught to read, and almost all are without books of any kind to read. A book is a novelty: although I brought but one box of books with me, here it was wondered at as a thing incredible, and universally understood that I meant to sell books, as such a number was thought quite unnecessary for one person. Whenever an American enters your house, if he sees a book, he takes it up and begins to read aloud, and that without any shame, let him read ever so badly. I have several times been accosted, by strangers, when I have been seen with a book, with "holloa! what book is that?" I have endeavoured to take advantage of this trait in the character of a true *West countryman*, and circulated what books I had that were likely to be the means of doing good. I had but few theological books, and those have been circulated until they are quite worn out. I have received a most kind letter from Mr. Belsham, and since then I received also a small parcel of books and manuscripts he sent me. I am very much gratified to hear that the London Unitarian Book Society have voted me a supply. I hope so to distribute them as to answer the intention of the donors by promoting the cause of genuine, uncorrupted Christianity. I know not of one professed Unitarian in this State who is a *native* of it, though, undoubtedly, there are

many such, although not known to each other. An English gentleman, lately settled at Cincinnati, a Mr. Randa, and Mr. W. D. Jones, formerly from South Wales, will zealously co-operate in any plan to make known Unitarian sentiments. The latter gentleman lives near Hamilton in this State, about 80 miles from hence. He has, at his own cost, erected a building for Unitarian worship, and been the means of converting a young man of considerable talent, a Mr. Kidwell, who was a preacher amongst the Universalists, to Unitarianism. He now preaches regularly at their new chapel; they have about 20 regular hearers. This, Sir, is the first attempt at Unitarian preaching in the *State of Ohio*. Mr. Jones has written to me for a supply of Unitarian books, as he is very sanguine of effecting much good in his neighbourhood. I have no personal knowledge of him; but hearing a most excellent character of him, I wrote to him and have had several letters from him, which bespeak him a man of sound mind, and a good Christian. He has printed and circulated (at his own expense) 500 copies of Dr. Priestley's "Candid Appeal." I hope ere long to be able to go and see him. He has procured me several subscribers to the "Unitarian Miscellany," published at Baltimore, as I had forwarded him several Numbers for perusal. No doubt, Sir, you have seen or heard of that *respectable publication* which commenced with the last year; it is the *Monthly Repository* of the United States, and has already a very wide circulation and is doing incalculable good. We had not the means before of knowing any thing that was going forward in the Eastern States amongst religious communities. I have lately had a letter from the respectable Secretary Mr. Coppleton, in consequence, he says, of seeing *my name in the Monthly Repository*, on what occasion I know not, wishing me to do what I can for the circulation of the work. I should consider it a great acquisition indeed if I could now and then get a Volume of my old friend the *Repository*. It would recall to my mind so many pleasing recollections, and invigorate my poor exertions in the cause of that excellent work. Mr. Bakewell of Pittsburgh

has succeeded in establishing a Unitarian place of worship at that place. This gentleman's name is not unknown to English Unitarians.—I need not give you any information of the success of the *good cause* in the *Eastern States*; no doubt you are better acquainted with it than I am; from thence the communication is so direct with England, that you can get their news and their publications with greater facility and less expense than we can here. The Allegany Mountains are greater obstacles than the Atlantic Ocean to a free intercourse.

The "Unitarian Miscellany" announces the intention of Mr. Wright to come over as a Unitarian Missionary to the United States, if he is encouraged thereto by the next general Fund Meeting in London. Upon this subject, Sir, I would say a few words, not as presuming to give advice upon the subject of his coming over, but concerning the *best means of travelling*, and the most likely route to ensure him candid hearers and opportunities of preaching. I take it for granted that he will not confine his labours to the Eastern States, where Unitarianism may be considered as *established*, but come out into the woods of the *great Western wilderness*, and preach the simple, yet grand truths of the Christian religion where they were never before heard of. To do this he must travel on horseback; his friends at Washington or Baltimore will know how to equip him. His expenses will average about one dollar and a half per day. He will find the *court-houses* at all *county-towns* open to him, and the news of a *strange preacher*, in a very little time, bring him a numerous audience. If he comes into the West, I should like to be informed of it in time, and I would undertake to escort him through the greatest part of this State, say 200 or 300 miles (we don't think much of distance here). Mr. Jones says, he would undertake to travel with him across Indiana, either into Kentucky or the Illinois, as he should think fit. The present governor of the State of Kentucky is a Unitarian, and will, no doubt, be anxious to give any assistance; and he would meet with a cordial reception at the English settlement in the Illinois, as there are seve-

ral zealous Unitarians there. The latter end of August would be the best season to begin travelling on horseback; the great heats then begin to abate, the *roads are good* and there is more leisure amongst agriculturists; add to which, the weather is generally settled and fine for September and the two following months. If he should come by the way of Pittsburgh, I could meet him in the north-east part of this State, say at Steubenville, Zanesville, or any other given point. I am the more anxious on this account because I well know how wearisome it is to ride alone through the interminable woods, and, to a stranger, how difficult, very often, to hit the right tracts or know where and how to ford a river aright. A strange doctrine, by a *strange preacher* from a strange country, will no doubt excite much attention; but, above all things, Sir, I recommend the distribution of cheap tracts. They leave a memorial of a preacher and his sentiments. They form a resting-point and defence for those who seem inclined to farther inquiry; for timid characters, who are afraid to encounter the anathemas of the orthodox while they "halt between two opinions," often want such books to encourage their new-formed hopes and to refer their opponents to, in answer either to argument or obloquy. We are situated only 40 miles from Columbus, the capital of this State, a town improving very fast; I could very much wish Mr. W. was to be preaching there when the legislature was sitting; the sessions generally commence in November. We have many English families settled directly around us, chiefly from Yorkshire. We have established an inquiring or debating society, which has brought upon us the reproach of many of the preachers about here. It has excited much attention, and when the Unitarian books arrive, I mean to establish a gratuitous circulating library, which I think will be better than giving them away, as I can then see they are taken care of, and I know I shall have plenty of readers, as many are anxious for their arrival. I shall forward about one-half of them to Mr. Jones, for his books also are all worn out; and he is very anxious for a supply. I hope another winter to

have Unitarian worship at my own house, as I am about to build a much larger one than I now occupy, or else at a new school-house which is now erecting in our township. I am so little used now to take my pen in hand that I almost, you will perceive, forget the use of it, which I hope will excuse the inaccuracy of this long epistle. Nothing can give me greater satisfaction while I live, than being any way instrumental in *clearing or opening a new road* (to use an American expression) for the advance of religious truth. The "blind guides" here, who lead astray the human mind from reason and Scripture and truth, are so deplorably ignorant, even of the doctrines they pretend to preach, that I have often heard the peculiar doctrines of Calvin and Wesley and Arius, all preached in the same silly rhapsody called a sermon. Oh! my dear Sir, how inestimable are the privileges of Britons in a religious sense! I bless God you are not unmindful of those

who perish for lack of knowledge, and great, I trust, will be your reward. Next to the success of religious truth, I take pleasure in hearing from any of my old Unitarian friends. Last Spring I sent a large packet of letters and papers, by private hand, all under cover, to Mr. Ludlow; I am afraid they never arrived, as I have heard of the death of the young man who took them out. I should be very thankful for some Unitarian sermons by Mr. Wright if he comes; but I believe the Book Society never published many. May the blessing of Almighty God rest upon your labours, and may love and harmony unite your various societies for the promotion of gospel truth, and the *present and future well-being* of your fellow-men in every class and every clime, prays

yours in the Christian Faith,

most respectfully,

W. AMPHLETT.

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1821. Nov. 19, on his journey to Bangalore, whither he was proceeding for the benefit of his health, **SIR SAMUEL TOLLER**, Knight, Advocate-General of Madras.

1822. Mar. 9, in *Sion Place*, Bath, aged 66, **CALEB HILLIER PARRY**, M.D. F.R.S., &c. He received his classical and general education at the celebrated academy of Warrington, and his medical and philosophical instructions in the schools of Edinburgh and London. At an early age he married Miss Rigby, of Norwich, whose brother, Dr. Rigby, has lately terminated an honourable and distinguished professional life. Dr. C. H. Parry, about 40 years ago, commenced his medical life at Bath, from which period, during the first dawning effulgence of his extraordinary powers, and the shining meridian of his matured knowledge, he gradually advanced his character as a great practical physician and medical philosopher, till the fiat of the Almighty destroyed his useful and active powers, by a sudden attack of palsy in the year 1816. The effects of this attack were so complete and universal, as to annihilate his faculties and his usefulness. After this era of Dr. Parry's life, we must look to

what *he had done*, not to what his physical disease disabled him from the power of perfecting.

Dr. Parry's first professional public effort was in a communication addressed to the Medical Society of London, on the nature and pathological history of certain, commonly called, nervous affections of the head, for which he recommended compression of the carotid arteries, on a principle which subsequent observations on these diseases have confirmed and extended. Subsequently to this, in the year 1797, he published a treatise on a disease called *Angina Pectoris*, the leading and essentially important part of which was first communicated to him by his old and distinguished friend Dr. Jenner, though it received additional demonstration from his own observations. Dr. Parry's next public work was one that evinced his general knowledge as a natural historian and physiologist, termed "*A Treatise on Wool*." Afterwards, Dr. Parry, surrounded by incessant occupations, published "*Observations on the Pulse*," and on a fact not before known, viz., the formation of new arterial branches in quadrupeds, when the parent and principal trunks had been obliterated by ligature, contrary to what

had been observed to take place in man under similar circumstances; this *entirely original fact*, though not yet confirmed, has not been controverted by succeeding experimentalists. Dr. Parry also gave to the world a 'Treatise on Hydrophobia and Tetanus, in which the histories of these generally fatal diseases are most ably traced from observation.

But the greatest and most characteristic work of this eminent philosopher and physician, is "The Elements of Pathology," published in 1816. This exhibits a great system of original and unexampled depth of observation, accuracy of conclusion and abundance of fact and illustration; it may truly be considered as an almost unparalleled example of great originality and capacity.

The accounts already inserted of Dr. Parry's general genius, demonstrated on a subject not strictly within the pale of professional attention, is enough to prove the extent and versatility of his talents. To those who enjoyed his society this evidence would be superfluous. At the meetings of that useful and enlightened body, the Bath and West-of-England Agricultural Society, his reasonings, remarks and communications were in the highest degree instructive, enlightening and entertaining. To his efforts, the high estimation which this Society possesses is not in a small degree referable, and especially to the joint energy and exertions of his most able and excellent brother-in-law, Sir Benjamin Hobhouse, Bart., lately president of this Institution.

Of the various and general talent and knowledge of Dr. Parry, some proofs have already been afforded in these remarks. They are, however, too few to allow of amply expatiating on his general traits, and the limits of this article would not well admit of much more; still we may add, that his astonishing grasp of conception on every subject which he considered, amply fulfilled the phrase, "*Nihil tetigit quod non ornavit.*" He was alike superior in the graver and lighter exercises of the mind; his ratiocinations, though luxuriant and abundant, seemed never to be the result of effort or labour; and his moral, conjugal and parental feelings were exemplary. In a continued series of bodily suffering, his Christian resignation was perfect.

Dr. Parry has left two sons: the first, Dr. C. H. Parry, of Bath; the other, the distinguished commander of the late Northern expedition.—*Gent. Mag.*

March 16, aged 75, Mr. JOSEPH WHITTINGTON, of Choubent, Lancashire, formerly an extensive nail manufacturer, but latterly retired from business. Having

long since embraced those views of the Divine Being and those religious principles which are generally denominated Unitarian, he continued, to the end of life, a zealous advocate for the same. About two years ago, a paralytic stroke deprived him of the use of one side; he, however, bore this severe affliction without complaining, and with that submission which becomes a Christian when he bows to his Father's will.

B. R. D.

April 12, in *Portland Place*, in his 77th year, after a gradual decay, and a short illness occasioned by an accidental fall, Sir NATHANIEL CONANT, Knt. He was born at Hastingleigh, in Kent, of which place his father, the Rev. John Conant, (of Pembroke Hall, Oxford, M. A., 1730,) was Rector from 1734, and Vicar of Elmstead from 1736, till his death, April 9, 1779. He was great-grandson of the celebrated Dr. John Conant, Regius Professor of Divinity, and head of Exeter College, Oxford, in 1649; afterwards Archdeacon of Norwich, and Vicar of All Saints, Northampton, near which place he possessed considerable property, part of which is still in the family. He was an eminent divine, and a distinguished author of Sermons, of which several volumes were published, and many others, with a Life of him by his son, the Rev. John Conant, of Merton College, Oxford, B. and D. C. L., 1683, remain in the possession of his descendants. Some interesting anecdotes of him may be seen in Chalmers's "Biographical Dictionary;" and an elegant testimonial to the remarkably early learning of the famous Linguist, Dr. William Wotton, in the "Literary Anecdotes," Vol. IV. p. 255. He died in 1693, aged 86.

Sir Nathaniel was brought up at Canterbury School, and intended for business, which, however, he early relinquished, and, in 1781, was placed in the Commission of the Peace for Middlesex. He was the first who suggested the idea of the new establishment of the Police in 1792, and was very instrumental in forwarding the design. He was thereupon appointed one of the Magistrates at Marlborough-Street Office, where he continued till 1813, when he became Chief Magistrate of Bow Street, and received the honour of knighthood, and that situation he resigned in 1820, on account of the declining state of his health.

He married Sarah, eldest daughter of John Whiston, of Fleet Street, bookseller, and grand-daughter of William Whiston, the celebrated scholar and mathematician.

By her (who died Dec. 3, 1811) he had four children, now living; and he was buried with her, on Friday, April 19, in Finchley Church, Middlesex.—*Gent. Mag.*

April 14, in the 95th year of his age, Mr. JOHN VALENTINE, of *Chowbent, Lancashire*. He was the youngest son of the Rev. Peter Valentine, who formerly preached at Wharton, in the neighbourhood of Chowbent, but resided at the latter place, and taught a school there. Under his father's tuition he acquired a considerable portion of classical literature. He was, also, well acquainted with history, particularly ecclesiastical history, and with most of the controversial writers of the last age, on moral and religious subjects. Although he was educated in the principles of religion taught in the Assembly's Catechism, yet, on arriving at years of maturity, he began to inquire into the truth of them; and the result was the adoption of Unitarian views and sentiments. These he professed for upwards of sixty years of his life; and in them he found that consolation which supported and comforted him under many severe domestic afflictions, and in the prospect of his own dissolution. During his last illness, which was neither very long nor uncommonly severe, and which did not appear to affect his mental faculties, for they continued almost unimpaired to the last moment of his life, he frequently spoke of death, according to the scriptural representation of it, as a *sleep*, and as a *rest* from the cares of this life; that death is as welcome to the Christian at the end of his warfare, as rest is to the labourer after his day of toil. Mr. V. was a member of the Unitarian congregation of Dissenters at Chowbent, about 60 years, and, during this long period of time, was rarely absent from his place of worship, constantly attending twice a day, and in the evening conducting a devotional service in his own family. This practice he adhered to until about the last year of his life, when increasing bodily feebleness prevented his attending more than once in the day, and unfavourable weather confined him altogether at home. It was much to his advantage and happiness, (for he always spoke of it as such,) whilst a young man, to enjoy the friendship of the late Mr. John Mort, whose memory is still cherished here by many, although he has now been dead upwards of thirty years. Mr. Mort, very early in life, became an Arian, and shortly after this a Unitarian. And it was chiefly owing to the encouragement he gave to free inquiry, in his own example, and by the distribution and circulation of books, that Unitarianism

early planted itself here; and Mr. Mort had the pleasure of seeing nearly the whole of the congregation (at that time upwards of a thousand persons) with which he was connected, avowed Unitarians, some time before his death, which happened in the 86th year of his age. It was principally owing to this connexion and intimacy, that Mr. V. attributed the change in his religious sentiments; a change which lengthened years approved and sanctified. And, in the faith and hope inspired by these sentiments, he went rejoicing to his rest.

Chowbent.

B. R. D.

(From the *Gent. Mag.*)

April 17, at *Claydon*, in the county of Suffolk, the Rev. CHARLES MEIN HAYNES, LL.B. This worthy divine was born at Elmset, in the same county, in 1739, and was the fourth son of the Rev. Hopton Haynes, A.M., the rector of that parish, who was a son of Hopton Haynes, Esq. Assay Master of the Mint, and principal Tally Writer of the Exchequer—a strenuous advocate for Socinianism, and the author of a tract relating to the prerogatives of his office, and of several publications on religious subjects; and an elder brother of Dr. Samuel Haynes, * canon of Windsor, the learned editor of "A Collection of State Papers," transcribed from the Cecil MSS., at Hatfield House, 1740, fol.

Mr. Haynes received the rudiments of his education at the grammar-school of Dedham, in Essex, and from thence removed to Clare Hall, Cambridge, where he proceeded to the degree of LL.B. in 1765. In the year following, he was presented by Thomas Pelham Holles, Duke of Newcastle, to the Vicarage of Damerham, in the county of Wilts, as an accommodation to the celebrated preacher, Dr. Samuel Ogden, and in exchange for the Rectory of Stansfeld, in the county of Suffolk, which had been promised Mr. Haynes by the Lord Chancellor, and which was then vacant by the decease of his father. This living he held at his death; and it is a circumstance worthy of remark, that, during the fifty-six years of his incumbency, the Crown presented four several times to the Rectory of Stansfeld, while two Dukes of Newcastle passed away without presenting to Damerham.

As a minister of the Established Church, Mr. Haynes was firmly attached to her doctrine and discipline; and for many years officiated as a curate in his native

* For brief Memoirs of both these persons, see Nichols's *Literary Anecdotes*, II. 140, 141.

county. 'A scrupulous obedience to the Divine commands, and the keeping a conscience void of offence towards God and man, were the rules that regulated his life. His religion was without bigotry, and his piety without enthusiasm. As his sentiments were distinguished by candour, freedom and liberality, he was a firm and decided advocate for the exercise of private judgment in matters of religion, and on points of doubtful disputation.* Of a humane and benevolent disposition, he performed, without ostentation, many generous and charitable actions (particularly to the family with which he resided) that would have dignified a more ample fortune.

In his intercourse with others, his manners were mild and humble, friendly and unassuming; yet his humility was without meanness, and his friendship without dissimulation: these qualities, therefore, ensured him the respect and esteem of his acquaintance. Naturally of a shy and timid disposition, the tenor

of his life was retired: he mingled but little in promiscuous company, excepting at particular periods, when he was the life and soul of the party in which he joined.

The powers of his memory were great, and in the highest degree retentive; and whatever had pleased or interested him, either in the perusal of books or the remarks and observations of others, he made his own entirely, and could bring forth his stores, as occasion offered, with the greatest effect. In history and geography, his knowledge was extensive, and his recollection of names, dates and places, truly surprising. The writer of this brief Memoir, who revered his character, and who has been often gratified in his society, heard him, when at the advanced age of seventy-six, repeat, without hesitation, the regular succession of our English Monarchs, with the precise year and month of their accession to the throne, as well as the day and year of their decease; and, what is more surprising, this stretch of memory was followed by a similar recital of the Roman Emperors.

He possessed a strong vein of pleasantry, and a considerable share of humour; and to a pun was by no means an enemy. In all parties, where the company accorded with his taste and inclination, his conversation was animated and amusing; teeming with repartee, and pointed with wit; enriched by anecdote, and enlivened by story. His recitations of passages from various authors, whether serious or humorous, were given on such occasions with great taste and spirit; and will be long remembered by those who have ever had the pleasure of hearing him. Many pleasing anecdotes respecting him are in the recollection of his friends, to whom his attractive qualities had long endeared him, and whom he had entertained with as many good puns as had ever emanated from the most celebrated wits of the day.

Mr. Haynes departed this life April the 17th, in the 83rd year of his age, in the full enjoyment of his faculties, and of a tolerable share of health, even to the last.

At his particular request, his remains were conveyed to Elmset, his native village, and interred in the churchyard of that parish, under a tree which he had specified; having always strongly decried the indecency of interment in churches, wisely observing, that "the Church was intended for the living, and its yard for the dead."

Mr. Haynes was a bachelor; and his niece, Charlotte Catherine Anne, the sole daughter and heiress of his elder brother, Samuel Haynes, Esq., was married, Ja-

* In corroboration of these remarks on his character, I have extracted from "The Monthly Repository of Theology," &c. II. 336, the following conversation which passed between Mr. Haynes and the Rev. Samuel Say Toms, of Framlingham, as detailed by the latter gentleman.—"Some years since," says Mr. Toms, "visiting at a friend's house near to Witneham, Mr. Haynes's present residence, I met the old gentleman, and entering into conversation, I mentioned that I had often heard my mother speak of a clergyman of his name at Elmset: he replied, 'He was my father;' and of Mr. Hopton Haynes; 'Yes, he was my grandfather;' and said, his writings were very differently thought of now from what they were at their first publication, and some years after. They are now in high repute with many, as giving a just and rational interpretation of the Scripture doctrine concerning Jesus Christ. There were warm contenders on both sides of the question. It became every one to examine and think for himself, and speak and act from conviction; but some were of opinion, that religion was a plain, simple thing, and that it was of more importance to insist on it practically, than to enter upon the minutiae of controversy. 'He hath shewn thee, O man, what is good, and what,' &c. 'Thou shalt love the Lord thy God,' &c. 'The grace of God, which bringeth salvation, had appeared unto all men, teaching,' &c. On these things hang all the law and the prophets, and those persons think they best preach Christ, who lay the main stress on them."

nuary the 14th, 1783, to John William Egerton, the present Earl of Bridgewater.

Ipswich.

F.

May 6, in his house, Hill Street, Berkeley Square, in the 68th year of his age, the Honourable and Most Reverend WILLIAM STUART, archbishop of Armagh, and Lord Primate of all Ireland. His Grace was the fifth and youngest and last surviving son of John Earl of Bute. He was translated from the See of St. David's to the Primacy of Ireland, in December, 1800.

— 6, in *Rutland Square, Dublin*, at a quarter past eight o'clock, his Grace the Right Hon. and Hon. CHARLES BROADRICK, D.D., Lord Archbishop of Cashel, Primate of Munster and Lord Bishop of Ewly. His Grace was translated to the Archepiscopacy in 1801. He was consecrated Bishop of Clonfert in 1795, and Bishop of Kilmore in the succeeding year. His Grace was brother to Lord Viscount Middleton, was a commissioner of the Board of Education, a treasurer to the Board of First-Fruits, and a vice-president of the Society for discountenancing Vice.

— 12, ISABELLA, the wife of the Rev. B. MARDON, of Glasgow, aged 25, about two days after the birth of a daughter.

— 13, at *Northwood Rectory*, the Rev. THOMAS DALTON, D.D., Rector of Carisbrook and Northwood, in the Isle of Wight, and Harting in Sussex, aged 88. He was one of the petitioning clergy, and one of the earliest members of the Unitarian Society. [We hope to be able to give further particulars hereafter.]

— 13, at *Milton House*, near *Peterborough*, after a protracted illness, in her 75th year, the Countess FITZWILLIAM. Her Ladyship was Charlotte Ponsonby, youngest daughter of William, second Earl of Besborough, by Caroline Cavendish, eldest daughter of William, third Duke of Devonshire.

Lately, at his Parsonage, after a lingering illness, the Very Rev. THOMAS KIPLING, D.D., Dean of Peterborough, Rector of Holme, and Vicar of Holme, in Spalding Moor, Yorkshire. He was of St. John's College, Cambridge; B. A. 1768, M. A. 1771, B. D. 1779, D.D. 1784, and was elected Deputy Regius Professor of Divinity.

His works are :

“The elementary Parts of Dr. Smith's Complete System of Optics,” 1778, 4to. ;

“Codex Theodori Beza Cantabrigiensts, Evangelia et Apostolorum Acta complectens, Quadratis Literis Græco-Latinis,” 1793, 2 vols. folio; “The Articles of the Church of England proved not to be Calvinistic,” 1802, 8vo. This pamphlet having been remarked on by a writer under the signature of Academicus, drew forth a defence by a friend to Dr. Kipling, supposed to be the Dr. himself. “Certain Accusations brought lately by the Irish Papists, against British and Irish Protestants, examined,” 1809, 8vo. Dr. Kipling preached the Boyle's Lectures in 1792, but never printed the course.

The Gentleman's Magazine, from which we extract this article, has the following paragraph relating to a part of Dr. Kipling's life which has not been thought equally unblameable by all: “This learned divine, in 1793, rendered himself obnoxious to a refractory party in the University, by accepting the office of promoter or prosecutor in the case of Mr. Frend, Fellow of Jesus College, against whom it was deemed necessary to proceed judicially for his attack upon the Established Church. The expulsion of that gentleman for his offence and contumacy, brought upon the deputy professor a shower of abuse from the zealots for innovation, at the head of whom was Dr. Edwards, who took occasion, when the Codex of Beza came out, to assail both the preface and the editor with a virulence which amounted to personal hostility. Dr. Kipling was charged with ignorance and want of fidelity, but though it cannot be denied that the edition is inferior to the magnitude of the undertaking, still no candid person will justify the scurrility of the Socinian critic. As a reward for his labours and some consolation for the mortifications which he had experienced in the discharge of his public duty, Dr. Kipling was made Dean of Peterborough.”

Additions and Corrections.

The Rev. EDMUND BUTCHER.

(See p. 247.)

The Rev. EDMUND BUTCHER was born 28th of April, 1757, at Colchester, in Essex. The family was originally of Feering in that county, of which, about the year 1667, John Butcher was rector, and whose mother suffered extremely during the siege of Colchester by the Parliamentary army. The father of the subject of this short memoir, was a house-carpenter and builder. Unsuccessful in some of his speculations, he was unable to afford his son *Edmund* those advantages in early life which he wished to have given him. He was a man of ta-

lent; a skilful draftsman, whose plans and designs were executed with special accuracy. The kindness of Dr. Stanton, the Dissenting minister at Colchester, supplied the son with the instruction requisite at this period, and the progress of the young pupil shewed that the kindness was not ill bestowed. A little poem of several books, entitled the *Brutus*, in heroic verse, upon the fabled report of the peopling of Britain by the Trojans, ornamented with drawings of pen and ink, remains among his papers, a proof of his poetical turn, of his art of designing, and of his persevering industry. He was at this time not more than 14 years of age, capable only of reading and writing, which renders the work an extraordinary performance. I well recollect his producing one day after dinner, this ludicrous specimen of early talent, diverting himself and the company with his *epic* flights and *pictorial* representation of the hosts contending with an ensanguined fury!

Soon after, he went to London, and was apprenticed to a linen-draper. During this period he was seldom idle, even at his leisure hours, his pen being employed on various subjects, for the newspapers and periodical works of the day. Whatever profits accrued were transmitted to his father, mother, and only sister, who composed the whole of the family. For the kindness of his *parents* he always entertained the deepest gratitude, and their coming into the possession of a small estate left by their ancestor, the Rev. John Butcher, already mentioned, which rendered their latter days comfortable, must have yielded him no small satisfaction.

During his residence in London he attended Salters' Hall, and became acquainted with the late excellent Rev. Hugh Worthington, who, discerning his talents, led his views to the ministry. He furnished him with preparatory instruction—when he went to Daventry Academy, conducted by his much-esteemed friend the Rev. Thomas Belsham. Here he laid a foundation for his future reputation and usefulness. He had to acquire the rudiments of a classical education, whilst he assiduously attended to the higher branches of learning. No further proof is necessary of the ardent zeal with which he prosecuted his studies for the ministry, a profession towards which his earliest wishes were directed.

His first settlement was at *Sowerby*, in Yorkshire, with a congregation who much esteemed him, and regretted his removal from amongst them to a more extended sphere of usefulness in the metropolis. He occasionally preached at Monkwell Street, and at Carter Lane,

Doctors' Commons: but he settled at *Leather Lane*, Holborn, where he was ordained March 19, 1789, by Messrs. Tayler, Kippis, Belsham, Gillibrand, Worthington, Lindsay and Jacomb. He, in 1790, married a respectable widow lady, Mrs. Elizabeth Lowe, who, with a son and daughter, survive him. And it is at their request that I draw up this imperfect tribute of respect to his memory.

In addition to his stated labours at Leather Lane, he united with the Rev. Hugh Worthington, with myself, and other ministers, in carrying on a *Wednesday Evening Lecture* at Salters' Hall, which was for several winters most respectably attended. He also not long after bestowed much attention on a *Family Bible*, in conjunction with Mr. Worthington; a work on an original plan, and of considerable utility. He also edited the latter volumes of *The Protestant Dissenters' Magazine*, in which he inserted, throughout a series of numbers, *The Temple of Faith*, an interesting ebullition of his imagination, and no unacceptable present to the rising generation.

He succeeded the venerable Mr. Thomas Pope, at Leather Lane. Here he continued for many years, and the interest being low, he revived the congregation. Though the weakness of his voice prevented his attaining much popularity, yet his sterling sense and piety always ensured him a number of respectable hearers, more particularly that *class* in the religious world whom it is a credit to please! Here I became acquainted with him in 1792, soon after my residence in London, and our friendship was unabated to the last period of his life! We passed many pleasant hours together, preached often for each other, and when he quitted the metropolis I paid him a visit in the country, as well as corresponded with him till within a few weeks of his decease.

His health becoming very precarious, he was obliged to leave London, and withdrew to Sidbury Vale, near Sidmouth, in Devonshire. His complaint being an affection of the lungs, he soon found relief. Indeed, his constitution was invigorated by his retreat into the country. Providence thus raised him up, as it were, from the dead! Many years were allotted him of enjoyment and usefulness; for in 1798 he was chosen pastor of the congregation assembling at the Old Meeting-House in Sidmouth. He served his *little flock* with cheerfulness and fidelity. He formed around him a small band of friends who knew his worth and studied his happiness. He and his family were objects of regard to all who had the pleasure of knowing them. Many of the first

visitors at Sidmouth availed themselves of his ministerial labours. Some members of a wealthy and very respectable Jewish family occasionally attended him, and on their departure made him a pecuniary present in return for his instructions.

Within the last few years he was afflicted with a kind of paralytic stroke, which produced great debility; but he continued preaching once a day till lately, when he altogether gave up the ministry. He, about a twelvemonth ago, visited his only son, Mr. Edmund Butcher, residing at Bristol, where he abode for several months. Hence, though under much weakness, he wrote me more than once with his accustomed cheerfulness and resignation to the will of God! In November, 1821, he removed to Bath, with the hope of gaining some relief; but soon after, walking across the room, he fell down and dislocated his hip. This confining him to his bed, increased his debility, which terminated in his placid dissolution. He expired, without a sigh or groan, early on the morning of April 14, 1822, in the 65th year of his age.

His beloved widow writes thus on the Sunday after his interment: "Blessed spirit! this was to have been the day we were to have consigned him to the tomb; but the sudden transition from severe cold to heat made it improper to retain him longer than *Friday*, and we wished the last beautiful impression of his fine countenance to remain upon our minds. Never was there a more angelic countenance; it seemed to say, 'I am happy!' The prospect was all delightful to him beyond the grave; he only shrunk when he thought of *the struggle*, but, blessed be God, that was all done away in seemingly nothing of pain or anxiety, but a sweet forgetfulness!" He wished to die on *the Sabbath*, and his wish was gratified.

He was buried in a most sequestered and rural spot at *Lyncomb*, in the vicinity of Bath, a portion of ground set apart by the generosity of Henry Edward Howse, Esq., about four years ago, for the interment of Unitarian Dissenters. He was followed to the grave by his own affectionate family; and the service was performed by the Rev. Joseph Hunter, with an impressive solemnity. Here, "early in the morning," the precious deposit was laid till *the resurrection of the just*! His funeral sermon was preached at Sidmouth, to a crowded and weeping audience, by his esteemed successor, the Rev. Mr. Yates, from Psalm xxxvii. 37: "Mark the perfect man, and behold the upright, for the end of that man is peace!"

And, as a singular coincidence, I from *the same passage*, at Worship Street, paid a similar tribute of respect to his beloved memory; the conclusion of which forms the greatest part of this communication for the Repository. His friends, the Rev. Joseph Cornish, of Collyton, and the Rev. John Hughes, of Honiton, delivered sermons on the occasion, as well as other ministers in the West of England. His *grateful little flock* at Sidmouth are about to raise a tablet to his memory.

His character is best ascertained from his writings. Besides his pleasing *Picture of Sidmouth*, and his entertaining *Tour through various Parts of England*, [Mon. Repos. i. 357,] he published *three volumes of Sermons for the Use of Families*, [Mon. Repos. i. 544 and xv. 163,] exceeded by none in the English language for plainness and simplicity. There is a rich vein of devotion and benevolence that runs through the whole of them. The last volume has a prefatory account of his adoption of *Humanitarianism*, without the least censure of those who differed from him. Indeed, with his usual liberality, he concludes: "The liberty in religious matters which I claim for myself, I most cheerfully and unreservedly allow to all other followers of Christ. Let all uncharitable thoughts and measures be for ever abandoned. Let each be fully persuaded in his own mind. May the spirit of Jesus animate all his disciples, and the peace of God, which passeth all understanding, will fill us with comfort now, and fit us for glory hereafter! With these sentiments, I remain the friend and wellwisher of every sincere and virtuous inquirer after truth."

His last publication was a volume of *Prayers for the Use of Families and Individuals*, adapted for each Discourse in his three volumes of Sermons, and Forms suited to particular occasions. The work is well executed and of inestimable utility. The close of the Prayer for *Saturday Evening* is a fair specimen of the rest:—"To thine all-protecting Providence we once more commit ourselves and all that are near and dear to us! The day is thine, and, blessed be thy name, the night is thine also! Thy sacred eyes never slumber nor sleep—no fatigue ever wearies thine attention—no darkness hides from thy notice—no danger too great for thy power to withstand—no maze too perplexed for thy wisdom to unravel—no blessing too rich for thy goodness to bestow! *Guardian* as well as *Creator of the universe*! take us into thy holy care; preserve us during the watches of the night; and if it shall

please thee to raise us again in the morning, may refreshing sleep have recruited our bodies, and may our minds with fresh vigour rise to the duties and enjoyments of a *new day*, a new *Sabbath*! Prepare us, O God! for the approach of that solemn morning, when *all that are in their graves shall hear the voice of the Son of God*, when the last slumbers of mortality shall close, the last night of probation terminate, and the endless day of immortality begin! Grant, heavenly Father, that, through thy abounding grace in the gospel, we may then *enter into the joy of our Lord*!"

He had a pleasing talent for *Sacred Poetry*. Some of his *Hymns* are far above mediocrity. The following specimen may be deemed among his happiest effusions. I have long used it at the Lord's Supper on the commencement of the year:—

"Stand still, refulgent orb of day!"

A Jewish hero cries;

So shall at last an angel say,

And tear it from the skies!

A flame intenser than the sun

Shall melt his golden urn;

Time's empty glass no more shall run,

Nor human years return!

Then, with immortal splendour bright,

That *glorious orb* shall rise,

Which through eternity shall light

The new-created skies!

Thou sun of nature, roll along,

And bear our years away;

The sooner shall we join the song

Of everlasting day!

In matters of religion, his characteristics were—*good sense, great modesty and a truly Christian liberality*. He had not a spark of bigotry in his composition. He loved good men of all denominations, and rejoiced in the anticipation of meeting them in heaven!

As to his private character, our *deceased Brother* was exemplary in all the relative duties of civil and social life. He was a kind husband, an affectionate father and a faithful friend. His *widow and children* bless his memory! Never did a person relish more truly the pleasures of domestic life—never was an individual more happy in the bosom of his family. A proof of the truth of this statement is afforded by the recital of a few lines sent me from his own pen many years ago, for insertion in a periodical miscellany.

Ask me to choose my happiest lot,

I chose *exactly* what I got!

Ask me what I wish for more—

A *little* to relieve the poor:

A life well spent, since life is given,

And long or short—as pleases Heaven!

This is the true spirit of Christian contentment.

He has left behind him for publication, a *Fourth Volume of Sermons*; and it is his widow's intention to add a small volume, with a portrait, of *Poems and Letters*, which, from their intrinsic merit, cannot fail of meeting with due encouragement. For some time past, such were his corporeal infirmities, that his pen was his constant and almost only amusement. His *daughter*, in one of her excellent letters to the writer of this article, describing the latter days of her deceased parent, says, that even when confined to his bed, he would dictate small *poetical* effusions, indicative of the truly devout and pious state of his mind! To the very last, few individuals possessed more of the spirit, and none shared more largely in the consolations of *Christianity*. The fruits of his pen were of no ordinary cast—and whilst they have been admired by his contemporaries, will be duly estimated by posterity.

J. EVANS.

Islington, May 14, 1822.

BENJAMIN HAWES, Esq.

(The brief notice of this gentleman's death, p. 188, is incorrect: we now insert a more authentic account, the publication of which has been delayed by accident.)

1822. Jan. 10. Suddenly, aged 79, being struck with a fit while on his usual walk, three miles distant from Worthing, Benjamin Hawes, Esq. Mr. Hawes was a native of Islington. He was the youngest of three brothers, of whom Mr. James Hawes, the eldest, died in 1789, the other,—the philanthropic and much-lamented Dr. William Hawes,—died in 1808, and was the founder of that admirable charity, the Royal Humane Society.

Mr. Hawes was for many years a respectable indigo merchant in Thames Street; and having, by great skill in business, with unremitting industry and unsullied integrity, acquired an ample fortune, he relinquished trade, and passed his latter years at Worthing, where his loss will be felt in an extraordinary degree, even by many who did not know him to be their benefactor. The great distinctive feature of his mind was an ardent and conscientious desire to relieve the distresses of his fellow-creatures, without taking to himself the merit of his good works. Having retired from the busy scene of life, he lived very abstemiously, and his constant study was not only to communicate good to all around him, but, if possible, to conceal the hand which thus diffused blessings.

In his own immediate neighbourhood, his charity, which often amounted to munificence, could not always escape the detection of gratitude; but, wherever it was practicable, his benefactions were anonymous; he seemed even ingenious in devising means of "doing good by stealth;" and he literally "blushed to find it fame." In many instances he even made considerable transfers of stock to meritorious individuals whom he saw struggling with adversity; and who were never informed of the source from which their timely accession of property was derived. With the same shrinking modesty, he became an anonymous contributor to many public institutions for the alleviation of pain and suffering, the instruction of the ignorant, or the reformation of the depraved. Naturally attached, for 48 years together, to an institution founded by his brother, and congenial with his own generous sensibility, his liberal annual donation to the Royal Humane Society was nevertheless contributed under the mere designation of "A Life Governor in 1774."

But the great object which interested his philanthropic feelings through life was the abolition of the Slave Trade. To promote this measure of enlightened humanity, he in many different ways contributed large sums anonymously. Nay, so indignant was he, on the close of the late war, at the treaties which tolerated that abominable traffic, that in a letter which he had sketched to Mr. Wilberforce (whether he ever sent it we know not) he offered to sacrifice several thousands a-year, if that sum could ensure the adoption of means to compel all the European powers to put an end to the Slave Trade entirely. Even in this princely conception, however, ostentation had no part; for he stipulated for the absolute concealment of his name, and only identified himself in the letter as the individual who, between 1780 and 1790, had inclosed to the then Treasurer in Lombard Street, five Exchequer Bills, and about 1810 had sent an India Bond directed to the Secretary of the African Institution.

Mr. Hawes was habitually an early riser, usually quitting his bed, in winter as well as summer, at four o'clock, or earlier. One of his great delights was to observe the rising sun. He considered exercise in the open air to be essentially conducive to health; and, by a prudent arrangement of his time, even when engaged in an extensive business, he generally contrived to walk on an average about twenty miles a-day; and this practice he continued at Worthing

until the afternoon which terminated his mortal existence.

Though he sedulously avoided company, he well knew what was going on in the busy world. His dress was always neat, but so plain that it might be mistaken for that of a Quaker; and, in fact, though not one of the Society of Friends, he occasionally attended their meetings. His religious faith was that of a Protestant Dissenter. Having diligently made the Holy Scriptures his habitual study, he was from principle and conviction a firm believer in the great and important doctrines inculcated by the inspired writers.

It is needless to say, that this model of true Christian charity acted under the impulse of the strongest religious feeling; but it was a feeling so destitute of all prejudice, that he embraced in the large circle of his beneficence his fellow-creatures of every religious persuasion, as well as of every species of affliction; and the records of testamentary bounty afford few parallels to the following list of benefactions, which are to be made to various societies after the death of a near and dear relation, a daughter of his eldest brother, who had constantly contributed to his health and comfort.

	3½ per cent. Stock.
Royal Humane Society . . .	£1000
Refuge for the Destitute . . .	1000
Foreigners in Distress . . .	1000
Philanthropic Society . . .	1000
St. Luke's Hospital . . .	1000
Magdalen Hospital . . .	1000
Asylum . . .	1000
Indigent Blind . . .	1000
Society for the Relief of Prisoners for small Debts . . .	1000
Jews' Poor, Mile End . . .	1000
City of London Truss Society . .	1000
General Penitentiary . . .	1000
London Hibernian Society . . .	1000
London Hospital, Whitechapel . .	1000
The Missionary Society . . .	1000
British and Foreign Bible Society .	1000
Religious Tract Society . . .	1000
Quakers' Poor House . . .	1000
Methodist Preachers . . .	1000
Presbyterian Ditto . . .	1000
Baptist Ditto . . .	1000
Independent Ditto . . .	1000
Roman Catholic Ditto . . .	1000
Quakers' Ditto . . .	1000

Mr. Hawes had no children; but he had numerous relations, among whom he distributed the bulk of his ample property, with strict attention to their just claims on his notice; nor is there one of them who has not reason to remember him with gratitude.

INTELLIGENCE.

Somerset and Dorset Unitarian Association.

THE Half-Yearly Meeting of this Association was held at Taunton, on Tuesday, April 9th. The Rev. Mr. Bowen, of Ilminster, delivered a discourse from John xvii. 5, on the analogy between Natural and Revealed Religion.

In the evening, the Rev. W. Hincks, of Exeter, preached from 1 John iv. 1, with particular reference to the doctrine of Immediate Divine Influence.

Ten new members were added to the Association, and nearly thirty of its friends dined together at the Bell Inn.

The Rev. William Wilson, of Crewkerne, is engaged to preach at the next Meeting, which will be held at Yeovil, in October.

G. B. W.

Quarterly Meeting of Unitarian Ministers in South Wales.

THE Quarterly Meeting of Unitarian Ministers in South Wales was held at Blaen-y-gwrach, on Thursday last. There was service at the Meeting-House on the preceding evening, when Mr. E. Lewis, a student in his last year at the Caermarthen College, introduced, and Messrs. J. Jones, of Bridgend, and J. Thomas, of Pant-y-de-faid, preached; the former from Acts ii. 36; the latter from Eph. i. 7. On Thursday morning, Mr. J. Griffiths, of Llandysân, conducted the Introductory part of the service; and J. James, of Gelli-onnen, preached from 1 Tim. iv. 8; and Mr. D. Davies, of Neath, in English, from John ix. 3. After concluding the service with a prayer, an open conference took place, Mr. W. Williams, minister at the place, in the Chair. The subjects discussed were, Reason and Zeal in Matters of Religion; what they are, and how far useful. There were present about ten preachers, and the audience, though not very numerous, was respectable and attentive, and consisted of men of very different and opposite sentiments. The friends of Unitarianism seemed to be much pleased with what they had heard, and its opponents were perhaps in an equal degree dissatisfied; some of whom, the writer has been informed, expressed (though not publicly in the Meeting) their disapprobation, if not in the mildest, yet in very significant terms.

The summer's Quarterly Meeting is united with the Annual Meeting of the Unitarian Society, which is to be held at

Swansea on the 27th of June next, and at which Mr. J. Thomas, of Pant-y-de-faid, is to preach the Welsh sermon. The ministers are to meet at Gelli-onnen on the 26th, where Mr. Thomas Evans, of Aberdâr, is to preach at eleven o'clock.
J. JAMES.

April 13, 1822.

Opening of Unitarian Place of Worship in the Borough.

OWING to the shutting up of the chapel in St. Thomas's, in the Borough of Southwark, and the removal of Dr. THOMAS REES's congregation to Stamford Street, Blackfriars, the remaining members of the late Mr. Brown's congregation at Horselydown, who chiefly reside at a distance, which renders their worshipping at Stamford Street inconvenient, and sometimes impracticable, have, in conjunction with a few other zealous individuals, engaged a large and commodious room for Unitarian worship, in *White Horse Court, High Street, Borough*. This was opened on Sunday, April 14, when a sermon was preached in the morning by Mr. DAVID EATON, from Psalm xcv. 6, to a congregation of about 130 persons, and another in the evening, by the Rev. S. W. BROWNE, A. B., the minister of Monkwell Street, from John xiii. 7—9, to a very crowded audience. Mr. Browne has generously offered his gratuitous services to the congregation for three months on the Sunday evening. In this service the Essex-Street Liturgy is used, fifty copies of which have been presented to the Society by Mr. AGAR, through the kind offices of the Rev. T. BELSHAM.

—As the individuals who have opened this chapel are, for the most part, in humble circumstances, they respectfully solicit the aid of their Unitarian brethren, and of the various Fellowship Funds, in discharging the necessary expenses. They have consulted rigid prudence in the whole of their expenditure, and they conscientiously believe, that, with the Divine blessing, on which they rely, much good will result to the cause of Christian truth and piety from their humble undertaking. Any further particulars may be learned of Mr. W. Wood, Treasurer, 63, *High Street, Borough*.

Eastern Unitarian Society.

THE Yearly Meeting of the Eastern Unitarian Society will be held at Diss, on Wednesday and Thursday, the 26th and

29th of June, when the new chapel will be opened. The Rev. Robert Aspland is expected to preach.

EDWARD TAYLOR,
Secretary.

The Annual Meeting of the *Southern Unitarian Society* will be held at Newport, Isle of Wight, on Wednesday July 24, 1822, when the Rev. J. B. Bristowe, of Ringwood, is expected to preach before the Society. Service to begin at twelve o'clock.

THOS. COOKE, Jun.
Secretary.

Managers of the Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers, deceased, for the year 1822.

Ebenezer Maitland, Esq., Clapham Common, *Treasurer*, William Ashlin, Esq., Belton Street, Long acre; the Rev. Joseph Barrett, Mecklenburgh Square; Joseph Bradley, Esq., Clapham Common; Joseph Bunnell, Esq., Southampton Row, Bloomsbury; the Rev. John Clayton, Sen., Shore Place, Hackney; William Burls, Esq., Lothbury; James Collins, Esq., Spital Square; John Danford, Esq., Aldgate; James Esdaile, Esq., Bunhill Row; James Gibson, Esq., Lime Street, Fenchurch Street; the Rev. Thomas Griffin, Mile End Green; Joseph Gutteridge, Esq., Camberwell; William Gillman, Esq., Bank Buildings, Cornhill; George Hammond, Esq., Whitechapel; Samuel Jackson, Esq., Hackney; William Marston, Esq., East-Street, Red Lion Square; John Towill Rutt, Esq., Clapton; John Rogers, Esq., Swithin's Lane; Thomas Rogers, Esq., Clapham; Josiah Roberts, Esq., Terrace, Camberwell; Robert Sangster, Esq., Denmark Hill, ditto; Thomas Saville, Esq., Clapton; Benjamin Shaw, Esq., London Bridge Foot; James Smith, Esq., Hamper Mill, Watford, Herts.; Thomas Stiff, Esq., New Street, Covent Garden; William Tifford, Esq., Walworth; and Thomas Wilson, Esq., Highbury Place, Islington.

LAW REPORT.

*Court of Chancery, Lincoln's Inn,
March 23.*

Lawrence's Lectures on Physiology, Zoology, and the Natural History of Man.

LAWRENCE v. SMITH.

Mr. Wetherell on Thursday moved to

dissolve the injunction which had been granted in this case, to restrain the defendant from printing, publishing and disposing of a book under the above title. He stated, that Mr. Lawrence was a professor of surgery, and lecturer to the Royal College of Surgeons: the defendant was a respectable bookseller in the Strand. The injunction was granted on the ground of piracy. The Lectures in contention were delivered by the plaintiff, at the College of Surgeons, and he afterwards printed them; the defendant had put them together, and published them in one volume, and this was the piracy complained of. What he (the learned counsel) had to contend for was, that the plaintiff had no copyright in the work, for it was a publication denying Christianity and revelation, which was contrary to public policy and morality. He would not have his Lordship take it on his *ipse dixit* that they were so, but those Lectures had undergone criticism by persons in the habit of performing that duty; they were reprobated by the writers of the *Edinburgh Medical Review*, the *Quarterly Review*, by the Lecturer on Christianity in the University of Oxford, and by the Rev. Mr. Whitfield, of Bath, as being irreligious, and of such a tendency that public policy ought not to tolerate them. The object of the publication was to send out to the world the doctrine, that when man dies, his soul dies with him; denying the immortality of the soul. He would admit that the Lectures were most ably and eloquently written, which only tended to give the poison they contained greater influence over weak minds. It was impossible that he could express his opinion of the mischievous tendency of the Lectures better than it was expressed in the *Edinburgh Medical Review*—that they could not believe that the plaintiff would have attempted to have brought his pupils into a state of total darkness; for what was the doctrine of the plaintiff?—that a man had no more soul than an oyster, or any other fish or insect. The learned counsel then quoted several passages from the Lectures, to prove, that the death of the soul was announced to them in as strong terms as it could be pronounced; it was no accidental doubt that was expressed in them, but it was a positive assertion, and read at the Royal College of Surgeons. He not only denied that the race of man sprang from Adam and Eve, but went so far as to say there was no truth in the deluge. Having called his Lordship's attention to the passages, it would be for him to decide whether the plaintiff could have a copyright in such a work,

to send its poison out to the world. It was scarcely necessary for him to allude to the place in which the Lectures were delivered—it was a place licensed by royal charter; but he would contend, if such Lectures were allowed to be delivered there, that the charter would be as bad as the plaintiff's copyright: he, however, understood that the plaintiff was no longer Lecturer there. He had nothing, certainly, to do with the place where the Lectures were delivered; but he would deal with him in his character of an author, and he would dilate on the poison disseminating from him as a lecturer to a school, the pupils of which were afterwards to become practitioners of surgery. Looking at it as the work of an author, it did not require criticism to shew its evil tendency, for it was as clear as the sun at noon. The learned counsel was proceeding with his argument, when he was interrupted by

The Lord Chancellor, who stated that he should stop there for the present, as he was obliged to attend elsewhere.

Mr. Wetherell this day resumed his argument. He had but little further to add to what he had said on Thursday. The article in *The Quarterly Review* called the work in question an open avowal of the doctrine of Materialism. It was also reprobated for the pernicious tendency of its principles by *The Edinburgh Medical Review*, which said that it was calculated to lead the minds of his pupils into darkness worse than the darkness of the valley of death; and by the vicar of Kensington, who was the Christian Lecturer in Cambridge. The book, he contended, had the same object as the doctrine of the French Imperialists, namely, to establish the belief that death was an eternal sleep, and that, therefore, we were not hereafter to be accountable for our actions in this life. The learned counsel concluded, with expressing his regret that such great learning, taste and talent, as this work evinced, should be combined with such dangerous principles; which, being calculated to subvert the doctrines of our religion, deprived the work of all claim to protection on the score of copyright; he therefore submitted that the injunction ought to be dissolved.

Mr. Rose followed on the same side, and referred to Dr. Priestley's case, where it was determined that, although a work might contain much valuable information, yet if it was directed against the institutions of the country, the law would afford it no support. He also referred to the case of Mr. Southey's book, and the work of Lord Byron the other day, in which

the Court, to use the language of the poet, refused to "set its seal on Calu," and sent him forth a wanderer through the world. The pernicious principles contained in these Lectures were not the native growth of this country, but were sought for in the doctrines of foreign professors, and imported here from the German and French schools. The learned counsel then read a passage from the Dedication, which he said was the first passage complained of: the second was in page 98, where the learned professor said, that the Mosaic account of the origin of mankind, as contained in the book of Genesis, did not make it quite clear that all the world had been peopled by the descendants of Adam and Eve; and treated the account of the circumstances of the deluge as a zoological impossibility. Mr. Lawrence (Mr. Rose continued) had subtly condensed into one passage all the venom contained in a whole chapter of Gibbon. He then read an extract from page 422, in which Professor Lawrence contended, from the peculiar organization of the brain, that it was the seat of the sentient principle, which necessarily depended upon it for existence, and that the annihilation of the one must inevitably involve the annihilation of the other. He also read other passages, in which it was stated that many writers had doubted the inspiration of the scriptural writers: and containing other observations, the tendency of which, the learned counsel argued, was subversive of our faith; and they were the more dangerous, from the author's scholarlike command of language, and his scientific manner of treating his subject; which, acting upon undisciplined minds, was calculated to subdue and bring them under its controul, and thereby work the greater mischief.

Mr. Shadwell, on behalf of the plaintiff, supported the injunction. He was obliged to his friend, Mr. Wetherell, for the manner in which he laid the question before the Court. He had condemned the work on the ground of its professing the doctrine of Materialism. The doctrine of Materialism was two-fold. One species of Materialism limited the existence of man to this world only. That was a doctrine which he (Mr. Shadwell) would be the last person in existence to say one word in defence of. But there was another species of Materialism, which says, that the sentient principle of man depends upon the organic structure of the body, and therefore cannot have a separate existence; but does not deny that both may exist hereafter, when the resurrection of the body takes place. That was perfectly

consistent, Mr. Shadwell contended, with the doctrine of the Christian religion, as laid down in the Holy Scriptures; while, on the contrary, the doctrine of the immortality of the soul, as a distinct and independent principle, was quite foreign from our church. There was not a single passage in Scripture recognising the existence of the soul in the intermediate period from the death of the body to its resurrection; while there were many which went to confirm the belief in the total suspension of the sentient principle during that interval. The words of the Apostles' Creed, "to judge the quick and the dead," implied this notion, as did those of the Nicene Creed, "both the living and the dead;" they, however, left it doubtful; but the Creed of Athanasius left it wholly unambiguous, for it said, "at whose coming all men shall rise again with their bodies, and shall give account for their own works." Mr. Shadwell then quoted several passages from the New Testament in support of his position. In the first book of Josephus' Antiquities, he alludes to the story of Abraham sacrificing his son Isaac, and saying that "the soul of the son would hover round the father and protect him;" from which it appeared that he believed in the immortality of the soul; but St. Paul, in his Epistles, shewed that he was wrong. Our Saviour was described as having risen "in body;" and the bodies of the saints who had been dead to have appeared to many in the Holy City. In the 15th chapter of Corinthians, St. Paul, talking of our Saviour being seen of 500 of the brethren at once, says, "of whom the greater part remain unto this present, but some are fallen asleep;" and again, "of them which are fallen asleep." From which one must infer a state of non-existence before their resurrection. The resurrection of the dead is talked of, but there is not a single passage in revelation mentioning a distinct spirit, independent of the body; and, indeed, the Book of Genesis applies the term "soul" to the brutes and fishes. In our English translations that term is not used; the passage is, "And God said, let the waters bring forth the moving creature that hath life, &c.;" but in the original Hebrew the word is *nephesh*; and in the Septuagint *psuche*, each of which signifies *soul*; and it was therefore impossible to make out that the soul was separate from the living principle: so that it was perfectly consistent with Scripture to say that the sentient principle of man cannot be separated from his body: nor did that deny the doctrine of his accountability hereafter, when the resurrection of the body took place. Mr. Shadwell, after refer-

ring to the second volume of Locke, where he held it to be impossible for human reason to discover these points without the assistance of the inspired writings, spoke of the wisdom of our church in laying down no doctrine which might not be simply reconciled with what was stated in Scripture, excluding all metaphysical positions; and therefore nowhere setting forth that the soul was immortal, or had a separate existence from the body. There might be some passages found, which would seem to imply its existence in the intermediate period, between the death of the natural body, and its resurrection; but there was not one which asserted it. The learned counsel then quoted passages from the works of several eminent divines in support of his argument. Bishop Law said that no man could quote passages from Scripture to prove that the soul existed unconnected with the body. Mr. Taylor asserted, that all natural arguments to prove the existence of the soul separate from the body were vain: experience shewed the contrary; and as to the faculties of a dying man retaining their vigour to the latest moment of life; when the body was nearly powerless, it was only because the brain was the last part of the system which was attacked by death. Bishop Butler had endeavoured to give metaphysical reasons for a separate existence of the soul, from the strength of a dying man's faculties when his body had nearly failed; but Mr. Pitt declared that that doctrine of the learned Bishop raised more difficulties than it solved. Dr. Bayly's doctrine went still further than that of Mr. Lawrence; for the latter confined himself to the formation of man as a zoological creature. Archdeacon Blackburne said that the New Testament always spoke of the interval between death and the resurrection as a state of sleep. He (Mr. Shadwell) did not believe it was so: but St. Paul, in alluding to it, constantly used the word "slept." It would be useless to waste the time of the Court in quoting passages from Drs. Watson and Warburton's works. He had done sufficient to shew, that great and eminent men in the church had entertained, if not avowed, the doctrine which had been denominated the poison of the present work. It was a work containing 600 pages, on physiological and scientific subjects; the readers of which were more likely to have their attention attracted by its learning and science, than by an abstract point of doctrine contained in an insulated passage. It was not like a work of a light nature, easily read, and therefore extensively circulated, like the one which came before his Lordship the other day: he

thought the present question materially affected the liberty of the press. It was by the liberty of the press that this country had grown great: he did not speak of it in its licentious sense. This gentleman had not spoken of Scripture with disrespect. He had certainly said that some persons had entertained doubts of the inspiration of its writers; but he himself spoke in terms of the highest eulogy of the New Testament. He called it "a religion of peace and love, as unfolded by the apostles." He qualified his denial of those doctrines which he controverted by saying that, "physiologically speaking," it was impossible to believe them, calling them, at the same time, sublime doctrines, and admitting that they had existed in all places and in all ages, and therefore depended not on his inferences. He talked of Paschal, who was the best friend of Christianity, as "the profound, fervent, and pious Paschal." In short, if there were any exceptionable passages in the book, there were others which contained their antidote, and the whole work should be taken together. He (Mr. Shadwell) would rather drop down lifeless upon the ground, than attempt for a moment to uphold the doctrine of Materialism, as tending to overturn belief in a future state. But the principles in the book before the Court were quite consistent with the notion of existence in a future world; and a valuable work of this kind ought not to be condemned, and the author to lose the price of his labour, because there might happen to be a passage or two in it which might as well have been omitted.

Mr. *Wilbraham* followed on the same side with Mr. Shadwell, and said that the defendant had no claim to the favour of the Court, who had taken to himself the fruits and profits of the plaintiff's labour without any moral right whatever to the work; but merely because he thought there were a few passages in it which disentitled it to the protection of the law. The learned gent. then contended that the doctrine contained in the Lectures was perfectly reconcilable with Christianity; and argued from a passage in the burial service, in addition to what Mr. Shadwell had cited, that a mutual existence of the soul and body was the result after death. In the sentence "the dead shall be raised," &c., the words in the Greek were *oi nekroi*, and not *ten nekren* in the neuter. Dr. Butler had said that that doctrine depended on revelation only, and not on natural principles. Mr. Lawrence's Materialism was confined to this life, and contained no principle contrary to the immortality of the soul here-

after, when the resurrection took place; and it was countenanced by Scripture. With respect to his doctrine of mankind having descended from different parents, that opinion was strengthened, not only by the different complexions of nations, but also by the difference in their features, the formation of their bones, and the substantive parts of the body: and he only said that "the Mosaic account did not make it clear," &c. And as to saying that many doubted the inspiration of the scriptural writings, he was surely entitled to say what were the opinions of others; but that was not stating that they were his own. On the contrary, he spoke of their simple grandeur, and said that "they were not inferior to the uninspired writings of the East," from which the inference was, that he looked upon them as inspired. The Mosaic account of the deluge, the collection of two of every description of animal on the earth, he stated to be a zoological impossibility; but he did not deny the fact, that it took place miraculously. With respect to a passage in Mr. Wetherell's speech, in which he stated that Mr. Lawrence was no longer Lecturer to the College of Surgeons, he should state that he laid down the office of his own accord, in consequence of his increased practice; and the members of the College had expressed their regret at his so doing. These Lectures were delivered in 1816 and 1817: in 1819 he delivered other Lectures, but in the interval these had been published. The College of Surgeons, therefore, had not only heard them delivered, but had them in print before 1819, and what was their opinion of them? (Mr. Wilbraham here read an affidavit of Mr. Lawrence, by which it appeared that he had received the thanks of the College of Surgeons for his luminous Lectures delivered in 1816, 1817, 1818 and 1819.) The learned counsel then resumed his argument, and insisted that the author of our planetary system might as well be condemned for impugning the passage in Scripture which ascribed motion to the sun, and affirmed that it stood still on one day; as Professor Lawrence's Lectures, because they asserted the zoological impossibility of one or two facts stated in Scripture. He concluded by expressing his hope that his Lordship would continue the injunction.

The *Lord Chancellor*.—Mr. Wetherell, I shall hear you in reply on Tuesday: you will lose nothing by the delay, for I shall have an opportunity of reading the book in the mean time.

(To be continued.)

MR. MILLS has prepared a work on *Irish Tithes and Temporals*, which Mr. Cobbett says (Register, Vol. 42, p. 250) he hopes the public is soon to have in their possession. It presents a picture, he adds, which, if it could but be once seen by every man in the kingdom, would cause the immediate, the instant abolition of the monstrous original, the equal of which has never been seen before in any country under the sun.

PROFESSOR CHENEVIERE, of Geneva, has in the press a French *Translation of Marat's Michaelis*, with many additional notes. Scriptural criticism has been so much neglected among the French and Swiss Protestants, that the publication of a version of this admirable work becomes an important fact; and it is doubly so at a moment when *authority* pretends to decide all subjects of doubt, and refuses to the judgment and to the conviction their honest exercise. The Professor will attack the supposed errors of the English Prelate, and give, we have reason to believe, a high tone of liberal feeling to the volumes.

Letter from Lord Byron to Mr. Murray, the Bookseller, on his "Cain."

(From the Newspapers.)

Pisa, February 8, 1822.

DEAR SIR,

ATTACKS upon me were to be expected; but I perceive one upon *you* in the papers, which I confess I did not expect. How, or in what manner, *you* can be considered responsible for what I publish, I am at a loss to conceive. If "*Cain*" be "blasphemous," *Paradise Lost* is blasphemous; and the words of the Oxford gentleman, "*Evil, be thou my good,*" are from that very poem, from the mouth of Satan; and is there any thing more in that of Lucifer in the *Mystery*? *Cain* is nothing more than a drama, not a piece of argument. If Lucifer and Cain speak as the first murderer and the first rebel may be supposed to speak, surely all the rest of the personages talk also according to their characters; and the stronger passions have ever been permitted to the drama. I have even avoided introducing the Deity, as in Scripture (though Milton does, and not very wisely either); but have adopted his angel, as sent to Cain, instead, on purpose to avoid shocking any feelings on the subject, by falling short of what all uninspired men must fall short in, viz. giving an adequate no-

tion of the effect of the presence of Jehovah. The old Mysteries introduced him liberally enough, and all this is avoided in the new one.

The attempt to *bully you*, because they think it will not succeed with me, seems to me as atrocious an attempt as ever disgraced the times. What! when Gibbon's, Hume's, Priestley's and Drummond's publishers have been allowed to rest in peace for seventy years, are *you* to be singled out for a work of *fiction*, not of history or argument? There must be something at the bottom of this—some private enemy of your own: it is otherwise incredible.

I can only say, "*Me—me adsum qui feci,*" that any proceedings directed against you, I beg may be transferred to me, who am willing, and *ought* to endure them all; that if you have lost money by the publication, I will refund any, or all, of the copyright; that I desire you will say, that both *you* and Mr. Gifford remonstrated against the publication, as also Mr. Hobhouse; that *I* alone occasioned it, and I alone am the person who either legally or otherwise should bear the burden. If they prosecute, I will come to England; that is, if by meeting it in my own person, I can save yours. Let me know—you sha'n't suffer for me, if I can help it. Make any use of this letter which you please.

Yours ever,

BYRON.

Slave Trade.

It is distressing to learn that the nefarious commerce in human beings is still largely carried on. The profits of the abominable traffic are so great, that it is not likely to be finally crushed, until all the civilized states shall engage by treaty to employ an adequate naval force on the African coasts, for the protection of humanity. England has, to the honour of her government, done much in this philanthropic work; the United States of America, more. The latter country has employed armed vessels on the shores of Africa for the suppression of the *piracy* (as it is now regarded) of making and transporting slaves. Many wretched cargoes have been seized by the American navy, and the poor negroes carried to the United States' colony, set on foot in Africa for their civilization. A committee of the Senate was appointed some time ago for the suppression of the Slave Trade, and they have made a report in which they recommend the continuance of the exertions already made, with some improvements as to the construction of the vessels employed and their comple-

ment of seamen, and to urge the necessity of a treaty with the maritime powers of Europe for allowing the reciprocal right of search, under certain modifications, with a view to prevent the fraudulent exercise of the accursed traffic. The committee allege that the horrid trade has been chiefly carried on of late under the French flag, though they seem willing to allow that Frenchmen may not be privy to the guilt. There are, no doubt, in all countries wretches whom the lust of gold will draw into any crimes however monstrous. All the world exclaims against the characters of such monsters; but will they not abound of necessity, while bloodshedding under the name of war is accounted honourable, and robbery on the high seas justifiable?

Tithes chargeable with Poor's Rates.

At the last Norfolk Quarter Sessions, held at Norwich, on Wednesday the 17th of April, the Court came to a most important decision on the Poor Laws, on an appeal by the Rev. Dr. Bulwer, Rector of Cawston, against the Poor Rates for that parish. The Doctor had been rated at 550*l.* for his tithes, against which he appealed, upon the ground that it exceeded a fourth of the assessment upon the titheable property in the parish, which he contended was the proportion, at which tithes should be assessed to the Poor Rate. The Court dismissed the appeal, being unanimously of opinion, that there was no rule in law for affixing a proportional assessment on tithes compared with land, and that the only principle was, to assess all real property according to the productive *value* or *profit* which it yielded. This determination is important, as it recognizes a principle, the general application of which, at the present time, will necessarily be attended with the most serious results, both to the farmer and the clergy; upon the latter of whom the chief burden of the poor will now, as in former times, be thrown. According to this principle it is evident that, at present prices, the assessment upon land ought to be merely nominal, and that the *tithes* should be assessed to their *full amount*; it being notorious that no profit whatever is now afforded from land in general, and that which the landlord receives in the name of *rent*, is, in fact, a payment out of the farmer's capital; while *tithes*, being taken clear of taxes and all other expenses attending the raising of the crop, are nearly *all profit*. This decision has, we understand, excited a great sensation in Norfolk, and the farmers, in many places, have already insisted upon a reduction

of their assessments, and upon rating the parsons to the full amount of their tithes, as well *where they are compounded for* as when taken in kind. Let the farmers generally adopt this plan, and they will not only obtain *immediate and considerable relief*, but, in a few months, they will see the clergy as clamorous for Reform as the most devoted radical; for nothing short of Reform, any alteration in the law being wholly out of the question, can now prevent the tithes from *being wholly swallowed up in Poor Rates*. The above principle was acknowledged, in its full extent, a short time since in the Court of King's Bench: Mr. Justice Holroyd having expressly declared, that rate on land is, in effect, a rate on the *profits* on land; for, where there are no profits, there is no *beneficial occupation*.

PARLIAMENTARY.

HOUSE OF COMMONS, APRIL 30.

Admission of Catholic Peers to the House of Lords.

MR. CANNING brought forward his motion for allowing Catholic Peers to sit in the Upper House. His speech was eloquent and impressive; but the less interesting as it proceeded on narrow grounds of policy rather than enlarged principles of freedom. The principal antagonist of the measure was Mr. PEEL, who vindicated the intolerant side of the question with great gravity, little reason and not more bigotry than his argument absolutely required. The motion in favour of the Catholic Peers was carried by a majority of *four*. The Bill thus brought in, was read a second time, May 10th, when another division took place, the majority in behalf of the measure being now increased to twelve. On the third reading, May 17th, the Bill was allowed to pass the Commons without a division. It will now go to the House of Lords, where its reception will depend upon the temper of the Court. We fear that it will be thrown out.

Various petitions have been presented to both Houses by the Unitarians throughout the country, praying for relief from the Marriage Service, as far as it implies Trinitarian worship. One counter petition was presented to the House of Commons, May 17th, by Sir Wm. Linscott, from several *Clergymen* in the neighbourhood of *Bodmin*, in Cornwall, "praying that no alteration might be made in the Marriage Act in favour of Unitarian Dissenters." Sir William had previously presented an Unitarian petition from *Falmouth*.

THE Monthly Repository.

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[Vol. XVII.]

ITALIAN REFORMATION.

Select Memoirs of Italian Protestant Confessors.

No. I.

*Galeazzo Caraccioli, Marquis of Vico.**

GALEAZZO CARACCIOLI, whose name stands connected with the history of the Reformation in Italy and in Switzerland, was born at Naples in Jan. 1517. He was descended from an ancient and honourable family, who held large territorial possessions in the vicinity of Capua. His father, Calantonio Caraccioli, had distinguished himself in the service of the Emperor Charles V., who, in testimony of his friendship and confidence, had created him Marquis of Vico, and associated him with the Viceroy in the government of his Italian dominions. On his mother's side he was connected by blood with the family of Caraffi, which gave a Pontiff to the See of Rome. At the age of twenty, the young Caraccioli formed an alliance with another of the noble houses of Italy by marrying Victoria, the daughter of the Duke of Nuceria, with whom he received a magnificent portion. The influence of his father had obtained for him an honourable appointment at Court, where his superior mental endowments, his personal accomplishments, his elegant and engaging manners, rendered him a general favourite, and recommended him to the especial esteem of the Emperor.

Such were the circumstances in which he stood at the time when Val-

deso* was endeavouring to disseminate at Naples the principles of the Reformation; and it must be confessed, that, basking as he then was in the sun-shine of the royal favour, already possessed of noble rank and ample revenues, and having the fairest prospects of Court promotion to gratify his youthful ambition, nothing could be thought more unlikely than his secession to the unpopular cause of the Reformers; and his conversion must be regarded as a singular triumph of integrity over every consideration of worldly interest and fame.

The change in his religious sentiments is said to have been effected, in the first instance, through the instrumentality of John Francis Caserta, a near relation of his, and one of Valdeso's earliest disciples.† Having himself warmly embraced the reformed doctrine, Caserta availed himself of the opportunities afforded him by their frequent and familiar intercourse, to explain and recommend them to his young friend. His first endeavours in this way do not appear to have been followed by the desired success; but he so far prevailed as to induce Galeazzo to accompany him to hear the lectures which Peter Martyr was then delivering to a select audience on the first Epistle of Paul to the Corinthians. To the observations of the lecturer he listened with the deepest attention. They struck him equally by their novelty and their impressive force; they awakened within him a spirit of religious inquiry; and determined him to satisfy his own mind by a careful perusal of the Scriptures,

* The Life of Galeazzo Caraccioli was written in Italian by Nicholas Balbini, minister of the Italian Church at Geneva. This was afterwards translated into Latin by Bera, and subsequently, "for the benefit of our people, put into English" by William Grawsney, and published under the following title: "The Italian Convert: News from Italy of a Second Moses; or, the Life of Galeazzo Caraccioli, the Noble Marquis of Vico," &c. &c. From this work the chief facts of the following Memoir have been taken.

* See Monthly Repository, Vol. XVII. p. 3.

† Caserta afterwards suffered death at Naples, on account of his Protestant principles.

which he now learnt to regard as the only fountain of religious truth. After devoting himself for some time to this employment, he arose from his self-imposed task, convinced of the error of his former creed, and of the truth of the system of faith which Martyr was promulgating. His conversion is assigned to the year 1541, which was the twenty-fourth of his age.

The gaining over such a proselyte was naturally a source of high gratification to the friends of the Reformation, who were forward to offer him their congratulations on the occasion. But the event was regarded with very different feelings by his own immediate connexions; and they spared no pains to induce him to retrace his steps. His father viewed the proceeding with peculiar regret and alarm. He anticipated from it the alienation and loss of a son, through whom he had hoped that the honours of his house would pass to a long posterity; and he was justly apprehensive that the Emperor, when apprised of the circumstance, would be incensed, and be likely to give vent to his displeasure in some act of vengeance upon the unoffending branches of the family. The young Marchioness, also, who was tenderly attached to her husband, and who had borne him six children, viewed his conversion with the most painful sensations. She felt she could not quit the religion in which she had been educated, and by such a step share the lot of her husband; and the thought of losing him was insupportable agony. These circumstances operated as a severe trial to the young Caraccioli,* who found himself assailed on

all hands by the affectionate importunities of the friends whom he most

men people, colouring them over with glorious shows. These fellows perceiving Galeacius not fully settled as yet in religion, nor yet sufficiently grounded in the Scripture, tried all means they could to entangle him in their errors and blasphemous fancies; wherein the mighty work of God was admirable toward him, for he being a youth, a gentleman, but a mean scholar, and little studied, and but lately entered into the school of Christian religion, who would have thought that ever he could have resisted and escaped the snares of those heretics, many of them being great and grounded scholars, and thoroughly studied in the Scripture? Notwithstanding, by the sincere simplicity and plainness of God's truth, and the inspiration of the Holy Ghost, he not only desisted the fondness of their heresies, but even untied the knots, and brake their nets and delivered himself, and mightily confuted them; yea, such was the working of God, as being sometime in their meetings, he was strongly confirmed in the doctrine of the truth by seeing and hearing them. Thus, by God's mercy, he escaped, and was conqueror in this fight.

"But the devil had not so done with him, for another more dangerous battle presently followed. The *Waldesians*, of whom we spake before," (when mentioning the first conversion of Caraccioli,) "were at that time in Naples in good number. With them did Galeacius daily converse, their courses of life and study being not far unlike. These disciples of Waldesius knew as yet no more in religion but the point of justification, and disliked and eschewed some abuses of Popery, and nevertheless still frequented Popish Churches, heard masses, and were present ordinarily at vile idolatries. Galeacius for a time conversed with these men, and followed their way; which course doubtless would have spoiled him, as it did a great sort of them; who afterward being taken and committed for the truth, were easily brought to recant their religion, because they wanted the chief and the most excellent points, nor were not sufficiently settled; and yet afterward again, not daring to forsake their hold in justification, and therefore coming to it again, were taken as relapsers and backsliders, and put to extreme torments and cruel death. In the like danger had Galeacius been, but that the good providence of God otherwise disposed and better provided for him,"—that is, by sending him into Germany to

* The writer of the Life of Caraccioli piously ascribes this and the other trials to which the constancy of the young convert was exposed, to the machinations of the devil. He ascribes to this powerful agent some trials which are not noticed in the text, but which I shall here insert in the words of the English translation.

"But above all these," (he is speaking of the temptations arising from the solicitations of his family,) "Satan had one assault strongest of all, whereby he attempted to seduce him from the true and sincere religion of God. About that time the realm of Naples was sore pestered with *Arians* and *Anabaptists*, who daily broached their heresies amongst the com-

loved, to abandon a faith which he had newly embraced under an imperative sense of duty. The difficulties and the dangers of his situation presented themselves at once to his mind in their utmost force. He clearly saw that whilst he remained in the bosom of his family he should be exposed to strong temptations to give up a profession which he observed to be to them the occasion of so much grief. There appeared to him to be but one course which he could safely follow,—it was to sever himself from the objects of his affection, and go into voluntary exile. When he had resolved upon this step he communicated his intention to a few confidential friends, who had joined the Reformed party, and obtained their promise to accompany him; but when the time fixed for their departure arrived, their courage failed, and they broke their engagement. Nothing daunted by this disappointment, he collected some property which he had inherited from his mother, and quitted Naples in March, 1551. In order the better to conceal his real purpose, he went, in the first place, as he had been accustomed to do, into Germany, and joined the Emperor's Court at Augsberg, where he remained till the middle of May. He then took his leave, under pretence of going into the Low Countries, but pursued the route of Geneva, where he arrived in safety on the 8th of June following.

When the intelligence reached Naples that he had taken up his residence among the Reformers in Switzerland, his family were filled with astonishment and dismay. His father instantly dispatched to Geneva a near relation

to represent to him the calamitous consequences to which his conduct was likely to lead, and the affliction in which he had plunged his wife and children. But though the young Marquis received his friend with great kindness, none of the arguments he advanced, powerfully as they might have affected his feelings, could in the least shake his determination to remain where he was.

Shortly after the return of this messenger, a royal edict was published, in which Galeazzo was denounced as a traitor, the property which he had inherited from his mother, declared to be confiscated, and himself and his children proclaimed incapable of succeeding to the family honours and possessions.

The extremities to which measures were carried by this severe instrument induced the old Marquis to renew his endeavours to bring him back to the Roman Church. Having resolved upon a journey into Germany to petition in person for the revocation, or for some modification of the sentence, he wrote to his son to meet him at Verona, transmitting to him at the same time a safe conduct to relieve him from all apprehensions of being forcibly detained in the territories of Venice. Galeazzo augured no good from this interview. He determined, however, to comply with his father's injunctions, and to proceed to the place he had appointed. The conference which followed ended by leaving the parties just where they were at its commencement. Galeazzo would immediately have taken his departure, but his father prevailed upon him to remain at Verona till he should return. When he came back he informed him that he had succeeded with the Emperor so far as to obtain the remission of that part of the sentence which related to Galeazzo's children, and the appointment of his eldest son to be the heir to the family titles and estates.

attend the emperor's court. See "The Italian Convert," &c., pp. 28—30, it is observable that the Author, in the above passage, distinguishes between the Arians and Anabaptists, and the Waldesians, as he calls them, or the disciples of Valdesso. He seems to exonerate the latter from the Arian heresy, and confines himself to the reprobation of their temporising policy in endeavouring to keep upon good terms with their Popish neighbours, and with the church by *occasional conformity*; that is, by countenancing, by their presence, the faith and worship of a church which in their conscience they believed to be false and idolatrous.

Galeazzo now returned to Geneva, but he had scarcely reached the city when a fresh attempt was made to prevail upon him to quit Switzerland and the Reformers. The recent elevation to the Papal throne of Paul the Fourth, who was his mother's brother, having opened to the family new prospects of aggrandisement and political influence, his father thought that a

favourable opportunity presented itself to weaken or destroy his attachment to his Protestant principles. Under this impression, he invited him to a friendly conference at Mantua. Observing, however, as he had before experienced, that his son was still inflexible on this point, he endeavoured to shape for him a middle course, and to persuade him to remove his residence to some place within the Venetian territories, where he might be joined by his domestic circle; and, as an additional inducement, he informed him, that he had obtained from the Pope a dispensation securing to him full liberty of conscience in the maintenance of his belief. To this proposal, apparently so fair and reasonable, and so powerfully recommended by the prospect of enjoying the society of his wife and children, he felt at first disposed to accede. But apprehending, on reflection, that by acting upon it he should place himself in a situation of danger, in which he would be exposed to temptations to apostatize from his adopted religion, he finally resolved to decline it.

The failure of these repeated attempts, which were, no doubt, prompted principally by the affection of his relations, did not wholly discourage them, or leave them without some hope of ultimate success. It was now determined to try another course, and that his wife should, by a personal interview, endeavour to effect what his father had been unable to accomplish. At her solicitation he consented to meet her at a town on the Dalmatian coast, to which she could easily cross over from his father's estates at Vico. After he had reached his destination, some circumstances prevented the Marchioness from undertaking the voyage, and she sent her two sons to account for her absence. Galeazzo immediately returned to Geneva, where however he had scarcely arrived, when he received a second request to repair to the same place, accompanied by assurances from his wife that nothing should prevent her meeting him. He was the more disposed to assent to this proposal, by the hope that he might be able to prevail with the Marchioness, if not to change her religion, at least to consent to remove with her children to Switzerland. Some obstacles having delayed her voyage,

after he had arrived in Dalmatia, he took the resolution to pass over, at all hazards, into Italy, and meet her at his father's mansion. Here a most affecting interview followed. His father, his wife and his children urged every topic which affection could suggest or enforce, to persuade him to remain amongst them; whilst he, on the other hand, with equal earnestness and feeling, laboured to prevail upon his wife to become his companion in his self-banishment. But on both sides religious considerations interposed an insurmountable barrier against either proposal. Galeazzo could not sacrifice his principles to his affections; and the Marchioness, preparatory to the interview, had been effectually steeled against every suggestion of conjugal love by the arguments of her confessor, who had persuaded her to consider her eternal salvation as depending on her refusal to become the companion of her husband among the enemies of her faith. All solicitations and remonstrances appearing thus to be vain, and no further prospect of accommodation remaining, he bade the man affectionate and final farewell, and quitted his native land for ever.

After the lapse of some years, his want of domestic comforts suggested to Caraccioli the thought of contracting a second marriage. It seemed to him that the adherence of his wife to a religion which he deemed false and idolatrous, after repeated endeavours to withdraw her from it, and her peremptory refusal to live with him where alone he could conscientiously reside, had, in effect, annulled their marriage contract. Upon this difficult and delicate subject he applied to his friend Calvin for his opinion and counsel. Though Calvin did not object to his marrying upon the ground of the illegality of such a measure, yet he endeavoured to dissuade him from it by considerations of prudence and policy; representing to him that he might thereby occasion some scandal, and give some offence to the church. As, however, these objections did not satisfy Caraccioli, Calvin recommended him to submit the question to the consideration of the Swiss ministers. This he accordingly did, and received from them an unanimous decision in his favour. On the ground

of this judgment he afterwards obtained from the Swiss law courts, a formal sentence of divorce, abrogating his marriage with the Marchioness Victoria. The legal impediment being thus removed, he united himself, in 1560, to a widow lady from Rouen, in France, who had removed to Switzerland on account of her religion.

Caraccioli, after his settlement at Geneva, became the active supporter of the Protestant cause among his own countrymen, who, like himself, had sought an asylum in Switzerland. He assisted in the establishment and superintendence of the Italian churches which were formed for their use, and, after some time, accepted in one of them the office of elder. The sacrifices which he had made to the dictates of his conscience created for him, in the breast of every Protestant, a feeling of respect approaching to veneration; whilst his upright and exemplary demeanour in private life won for him the affection and friendship of all with whom he associated. On his first arrival at Geneva, he contracted an intimate friendship with Calvin, which continued uninterrupted till the time of the death of that eminent Reformer; who has transmitted to posterity an additional proof of his esteem for Caraccioli, in the dedication to him of a new edition of his Commentary on the first Epistle to the Corinthians.*

The last years of Caraccioli's life were greatly embittered by a painful asthmatic disorder, which at length overpowered his declining strength, and terminated in his death. He bore his sufferings with exemplary patience and resignation, deriving in his dying

moments the most consolatory and animating support from the review of the honourable part he had acted in giving up all for the sake of truth and a good conscience.

R. A.

SIR,

I REGRET, in common with the readers of the Repository, the death of that very amiable and estimable man, Mr. Butcher. To certain queries which, some months past, he proposed respecting the Book of Job, [Mon. Repos. XVII. 10, 11,] I intended to return an immediate answer: and I perused it at the time for that purpose, divesting myself as much as possible of all regard to modern theories, and considering the work as connected with the early history of the Jews as the most likely way of discovering its nature and object. A veil of obscurity has assuredly hung for ages over that sublime composition; and I flatter myself that what I have to say will pave the way to restore it to its original lustre. The Egyptians appear ever to have maintained that the God of the Jews was an evil Being, and they could not fail to point to the condition of that people, while yet degraded in Egypt, as proving that he delighted in the sufferings of his votaries. The argument was as specious as it was malignant: nor were the taunts and reproaches of open enemies the only circumstance which embittered the distresses of the Israelites. Their afflictions were rendered still more bitter by the imputations of persons who at heart were their friends: In the ages succeeding the flood, the Heathens, descending from Noah in common with the Jews, had the same means to know and the same grounds for believing in, the one true God: and we may reasonably conclude that numbers in every country, even in Canaan and Egypt, though the majority were plunged in superstition and idolatry, still retained the doctrine and worship of their illustrious founder. These Pagan Unitarians, as I may call them; must have regarded the Patriarchs with veneration, and could not fail to look with sympathy and regret on the unhappy fate of their descendants in Egypt. But in spite of their sympathy, they were led, by the prejudice of education, to entertain very

* Calvin had dedicated the first edition to James of Burgundy, Lord of Fallaix, who had professed the Protestant religion for several years, but who, disgusted by the disputes between Calvin and Bolsec, afterwards quitted the Reformers. In the dedication to Caraccioli, Calvin speaks with apparent regret, but with no small measure of self-complacency, of the necessity under which he felt himself of blotting out of his Epistle Dedicatory the name which he had first inserted. "I lament," he says, "that the man has thrown himself down from that seat of fame wherein I have placed him, namely, in the forefront of my book; where my desire was he should have stood, thereby to have been made famous to the world."

erroneous notions as to the real cause of their sufferings. They knew that Jehovah was all-good and all-powerful. No supposition was, therefore, left to account for the degradation of his followers, but that they had, by a course of sin, forfeited his favour and protection.

This being the previous state of things, I proceed to shew that Moses is the author of the Book of Job, that while yet in the court of Pharaoh, or at least before the deliverance of the Israelites, he composed this sublime drama against the enemies of the Jews on one hand, and their mistaken friends on the other; representing, with this view, the Egyptians under the character of Satan, the immediate author of their calamities; the sufferers under the name of Job; while he represents the friends who consoled and comforted him in the person of Eliphaz, of Bildad and of Zophar. If we consider the prosperity of the Israelites as the descendants of Abraham, and more especially as the family of Joseph, their subsequent degradation and their final deliverance, we shall perceive in the outlines an exact correspondence with the history of Job, and parts of the book afford unequivocal evidence that his sufferings are only a figurative representation of the hardships which the children of Israel endured in Egypt.

A very brief but important account of the manner in which the children of Israel were treated, is given in the first chapter of Exodus; and the natural feelings of the human heart, in such circumstances, are powerfully and pathetically portrayed in the third of Job. The common version is so imperfect, that the sentiments are either entirely misrepresented or much weakened: I will, therefore, point out a few of the instances in which the contents of the two chapters refer to and illustrate each other, giving what I think a more correct translation of the original.

1. We read that the Egyptians made the children of Israel serve with rigour, and they made their lives bitter with hard bondage, having set over them task-masters for this purpose. Now read the following language of Job, (iii. 17,) "There the oppressors cease to harass; there they whose strength is exhausted find repose; the

enslaved lie together in tranquillity, nor do they hear the voice of the task-master. The small and the great are there, and the slave is emancipated from the tyrant."

2. The command which the king of Egypt gave to destroy the male children, is thus alluded to: "Perish the day in which I was born, and the night in which it is said, A male child is brought forth." They were concealed in order to be preserved; and God raised a hedge around them by making the midwives appointed to destroy them, the means of preserving them. To this there seems a manifest reference in verse 6, "To the male child whose path is hidden," (i. e. whose birth was concealed before it could be saved,) "and around whom God hath made a fence."

3. Pharaoh ordered the male children to be thrown into the Nile, a prey to the crocodile: the principal agents in this work of cruelty and wickedness were probably the sorcerers and the priests, who, by a settled form, cursed the new-born babe when devoting him to destruction. Hence Job says, "Let the sorcerers curse the day," (that is, the day in which the infant is born,) "and the most ready to call up the crocodile," i. e., to attract it to seize its prey when thrown into the river.

4. The midwives were directed to inspect the troughs, i. e., the excavated stones in which it was usual to wash the new-born infant, where he might be stifled if a male. To this characteristic circumstance, Job pointedly alludes, verse 7, "Let that night be a barren stone, and let there be no rejoicing in it," which means this, "Let the stone which is used that night for a trough to wash the babe, be made the means of destroying him; and let the mother, instead of having a son the fruit of her womb, have a fruitless stone, and thus instead of rejoicing over the birth of a child, she should have to mourn over its premature death." In order to comprehend the point of this apparently harsh expression, it is necessary to mention a circumstance existing in Hebrew and Arabic, which is, that *ben*, a son, and *aben*, a stone, are terms of the same origin, and may be used one for the other; this affinity between the two nouns is the foundation of the follow-

ing adage in Arabic: "I set my heart upon my *son*, while he sets his heart upon a *stone*" (that is, upon fruitless pleasures, or upon his own son). It is remarkable that the same correspondence exists in Greek, between *λαος*, a people, and *λαας*, a stone, and it is certain that our Lord alludes to the same point of resemblance when he says, that "God is able of these *stones* to raise up *sons* unto Abraham," pointing to the Publicans and other Gentiles who were present on the occasion.

5. Finally, Job alludes to the well-known pyramids, or tombs of the ancient kings of Egypt: "For then I should lie down and be still; I should sleep and find repose with kings and rulers of the earth, who build for themselves lonely sepulchres, or with princes, who fill their long home with silver and gold." Mark the declaration here made. Job says, that if he had died young he would have been buried in the same tomb with the Egyptian kings. If Moses were the author of this book, it would have been natural that, when delineating the character of his suffering brethren, he should insensibly mix with it some traits peculiar to himself. He was brought up as one of the royal family of Pharaoh, and, unquestionably, had a premature death been his fate, he would have been honoured with the same grave.

Some of the pyramids might have existed long before the days of Moses, and men might even then be anxious to dig into and explore their interior with the hope of finding treasures. This spirit in every age seems to have actuated the people of Egypt and the foreigners who visited that country, and whoever has read Mr. Belzoni's Travels, will be strongly impressed with the sentiments contained in the following verse (21): "Who gaped for death where it exists not; who dig for it more than for hidden riches, who are glad and rejoice even to exultation if they find a sepulchre."

BEN DAVID.

(To be continued.)

Colombo, Ceylon,

September 11, 1821.

SIR,
THE importance of education cannot be more strongly illustrated

than by the influence which early associations of ideas possess on the human mind at distant periods of its existence. A strong impression made in youth, though lying dormant for years, and apparently obliterated by a succession of new thoughts, or lost amidst the multiplicity of more recent acquisitions, often unexpectedly recurs with original force. Some kindred sensation, with which it was primarily linked, some assimilation of place or circumstance arises, and instantaneously brings back a whole train of images and feelings into primitive energy. The maxim of the wisest of men, "Train up a child in the way he should go, and when he is old he will not depart from it," is founded upon the true philosophy of human nature.

I have been led to these reflections by attempting to account for the late fluctuations in my religious opinions. In a paper, addressed to you, dated 15th January, 1820, but concerning which I am yet ignorant whether it reached you, or if it has obtained publicity,* I acknowledged myself the advocate of a mitigated kind of Calvinism. As I did not then renounce the right of thinking for myself, and gave some evidence that, however shackled by educational influence, I still exercised it in some degree; I must now inform you, that the continued exercise of that birth-right has convinced me that I have been preferring error to truth, and had become entangled again with the yoke of bondage. I should not presume to obtrude such circumstances upon public attention, but that there appears a kind of necessity imposed upon me of doing so. Having, from conscientious motives, stated my sentiments on important points of Christian doctrine, it seemed to be my duty publicly to recede from these opinions when I no longer considered them to be true; and all will now agree with me, that, when this temporary illusion has been dispelled, it would be the height of disingenuousness not to confess my error and retract those premature concessions. I shall sincerely

* Mr. Harwood's letter, to which he here alludes, was inserted in our XVth Volume, pp. 388—391. Ed.

regret if I have thrown any obstruction in the way of inquirers after truth, and feel from thence an increased obligation to declare unreservedly my renewed devotion to Unitarian principles. Amidst the errors, misconceptions and frailties of our present state, it is consolatory to reflect that an infinitely wise and benevolent Being presides over all, who will produce good from evil, and that, however irrational, contradictory and weak our conduct may be, "we can" eventually, "do nothing against the truth, but for the truth."

Conceiving it to be due to the interests of religious truth, as well as to the vindication of my own character, if my former letter was made public that it should be counteracted through the same medium, I transmit you herewith an extract from a letter addressed by me to a Baptist Missionary stationed in this island.

DANIEL HARWOOD.

Kandi, May 23, 1821.

I wish that I had possessed a .. degree of prudence which might have preserved me from forming such a precipitate judgment, and prevented the necessity which I have long considered inevitable, of retracing my steps, and again claiming the name of Antitrinitarian.

If I have deceived you, it was not until I had first deceived myself. I have never attempted to conceal my doubts, and I wish not for a moment to retain the character of orthodox after I cease in popular estimation to be entitled to it. I have always felt it my duty boldly to avow what appeared to me to be truth. From the same motive I have at different times professed myself an Unitarian and a Calvinist, and from a regard to truth, and a conviction of duty, I now again disclaim being considered as a Trinitarian. I trust that I am, as you say, "not only a sincere but a humble inquirer after truth." By a humble inquirer after truth, I conclude you intend one disposed to submit to the authority of revelation. Unitarians are frequently charged with setting Reason in opposition to Revelation, and with rejecting every thing which does not harmonize with their own pre-conceptions. With the truth or falsehood of this imputation I have nothing to do at present, farther than to disavow any such intention myself. I will rest only upon universally-acknowledged principles, confine Reason to the province of ascertaining what Revelation teaches, and

bew implicitly to its dictates. I will reject no doctrine on any other ground than that it is not to be found in the Holy Scriptures, and earnestly desire that every thought may be brought into captivity to the obedience of Christ.

The doctrine of the Trinity, as it is not expressly taught in any part of the sacred volume, so also, it appears to me, is not a necessary inference from any thing that is clearly asserted; and that which is neither an explicit statement nor an unavoidable deduction of Revelation, cannot be obligatory on our faith.

Upon reviewing what I before wrote, I do not find that I have much to retract except on this point. I was chiefly influenced to assent to the doctrine of a distinction of persons in the Godhead, by applying the term "Word" in the introduction of John's Gospel, immediately to the person of Jesus Christ; whereas I am convinced now it is a personification of the wisdom and power of God, by which he created all things, imparted existence and intelligence to man, communicated his will at sundry times and in divers manners, and dwelt with all his fulness bodily in Jesus. All the expressions which are considered as teaching or implying the deity of Christ, may, I think, be referred to this indwelling Word, without violating the uni-personality of the One God. The title "Son of God" is not equivalent to God, but is synonymous to Messiah; as is that of Holy Ghost to Divine Spirit, which seems, therefore, to be only an appellation distinctive of the exertion of supernatural influence.

The Trinitarian doctrine does not even seem to be essential to the Calvinistic scheme. I do not see wherein the hypothesis I have just stated derogates from the dignity of the Mediator; or why the indwelling of the Deity, equally with the union of one person of the Trinity, should not capacitate him for offering an efficacious atonement for sin. I can still, therefore, maintain the same great and glorious ends to be answered by the death of Christ as I did before. But I perceive a fallacy in the argument on which I founded the necessity of an atonement, and of its being offered by a Mediator of infinite dignity. God is infinitely worthy of our love, and if we were capable of giving him all that he is worthy to receive, it would be an infinite fault to fall in that love; but being finite creatures, he does not claim to be loved by us *infinitely* but *supremely*, and our fault in withholding from him that love which is his due, though of supreme magnitude or the highest that our natures are capable of, still falls short of infinitude. All

the deductions, therefore, which I made before from this point may be reversed. As, from the constitution of our nature, it is impossible we can perform an infinite duty, sin cannot be an infinite evil, deserve an infinite punishment, require an atonement of infinite value, or a Mediator of infinite dignity. The great point that has always been urged in support of the personal deity of Jesus Christ, is the necessity that exists that it should be so in order to his making atonement for sin; but if there is no such necessity, the inference is obvious. I admit that his death answered all the public ends which are ascribed to it in the moderate Calvinistic scheme; that, as the representative of mankind, he offered a satisfaction to public justice; that it was the same in nature, though superior in degree, to the sacrificial institutions of the Mosaic dispensation; being a symbolical and vicarious representation of the consequences and desert of sin, and calculated to excite and promote repentance and faith. At the same time, I will not deny, that I think repentance conveys all the ideas of individual atonement which God requires of man. It implies an acknowledgment that the divine law is holy, just and good: that our lives are forfeited to Divine justice; that punishment is our equitable portion; and that in future we desire to honour the great Lawgiver, by a course of exemplary obedience. As those only who thus vindicate the law of God and make it honourable, will be pardoned, while the impenitent will be punished, the honour of the Lawgiver is maintained and magnified, and every purpose which the common doctrine of Atonement proposes is accomplished.

I see sufficient reason for doubting the validity of the principle on which Mr. Fuller's View of the Systems is founded; and as all the grounds on which my former change of sentiments principally rested, have vanished, it is nothing surprising to find the system built thereon, "sink like the baseless fabric of a dream." I have no expectation of seeing any new arguments in support of Trinitarianism, stronger and more irresistible than those; and, though it may cost me your friendship, I must, therefore, despair of ever being able to receive it as the doctrine of revelation.

DANIEL HARWOOD.

Brief Notes on the Bible.

No. XIX.

"As in Adam all die, even so in Christ shall all be made alive; but every man in his own order."—1 Cor. xv. 22, 23.

IT is customary with Christian divines, in discoursing upon the subject of a resurrection, to assume that the whole human race is to be reanimated *en masse*, but that, however many ages individuals may have slept, they will be unconscious of any interval between their deaths and their springing at once and together into renovated life.

It deserves consideration whether this notion be quite unimpeachable.

Though the sleep of death be so profound, that, on awakening from it, however protracted, it may appear like an instantaneous transition from one state of existence to another; yet the idea of remaining torpid, say for a few thousand years, till the day appointed for a general resurrection, is a very cheerless and chilling one to a virtuous mind, consoling as it may be to men of an opposite character.

May it not have a twofold tendency, to weaken the stimulus to virtue, and subdue the fear of retribution in the minds of the vicious?

That the final consummation of this world's affairs is awfully distant, may be rationally inferred from a retrospect of its eventful history, its present state, and the mighty events and purposes still to be accomplished.*

The world has been nearly 6000 years in arriving, by slow and interrupted pace, at its present imperfect state of civilization. Christianity has effected much good, but how much remains to be effected;—it has made considerable progress, but what immense regions it has yet to enlighten, and even to penetrate,—need not be dwelt upon; and we cannot even imagine, reasoning from analogy to the past, that its destined effects will be crowded into a very limited period. Nor, in the contemplation of that highly ameliorated condition of the human race which it has an obvious tendency to produce and ultimately establish, can it be reasonably supposed that

* Matt. xxiv. 14.

(the once popular notion of a millennium out of the question) God has appointed the time when the world shall have become most worthy to exist, as that of its impending dissolution.

Hence, may we not conclude, or, to speak more modestly, have we not premises that seem to bear us out in the inference, that, in calculating the life of the world, with every allowance for the acceleration of its progress by the march of the human intellect, it should be considered as scarcely yet of age?

"We must all appear before the judgment-seat of Christ;"—of a fellow-creature upon his throne of exaltation. Glorious privilege! But why all at once? Space, indeed, is unlimited, and ample enough for such an assemblage; but can human ingenuity devise a reason, can any scriptural one be adduced for postponing the judgment upon one generation, till all successive generations to the end of time have been spent?

Paul himself, whatever interpretation be forced upon his occasional language, seems to have had no idea of death proving a state of long insensibility. "I am in a strait," he says to the Philippians, "betwixt two, having a desire to depart and to be with Christ, which is far better: nevertheless, to abide in the flesh is more needful for you."* This is too plain to be misunderstood. Had he supposed that, die when he would, he must await the universal summons, so intense was his anxiety for the diffusion of the gospel, that such a longing to depart could never have mixed itself with his apostolic zeal in the mission he was fulfilling.

If there be any passages in Scripture relied upon as indicating a simultaneous resurrection of the whole race of mankind, I would (waving the Transfiguration) contrast with them our Saviour's well-known allusion to his Father's being designated the God of Abraham, of Isaac and of Jacob, and his deduction from it, that "God is not the God of the dead, but of the living," as intimating pretty significantly not only the foregone resurrec-

tion of those patriarchs from their graves, but successive resurrections of departed mortals, in some order for which due provision had been made. Familiar as the passages containing that allusion (in three of the Evangelists) are to the generality of Christians, any particular stress is seldom laid upon them in adverting to the doctrine of a resurrection, with regard to the period of its occurrence; which I cannot help considering as a little singular.

I am aware that Christ is called "the first-fruits of them that slept," but could Paul mean other than the first visible fruits? Was it his purpose to unfold by retrospection the state of the dead from the demise of Adam to that of our Saviour? Had he—was it requisite—the key to such a mystery? As in Adam, (I would paraphrase him,) by his transgression, all are subject to death, you must prepare for the common lot of mortality; but, be comforted, in Christ shall all be made alive. He came with a commission to announce *in terms* the doctrine of a resurrection, to be our first exemplar of it in his person, and so decisively, as ought to quiet the disputations which have agitated Jews and Gentiles upon this most important of all subjects.

Our Lord's (and other) splendid anticipations of the *final* judgment, whether literal or figurative, might be sufficiently answered by the multitudes of quick and dead then remaining to be summoned to their account, although there should have been in the long interval periodical resurrections and decisions upon human conduct.

The notion of a long duration of the sleep of death is contradicted by a universal *feeling*. When a dear and valued friend has departed, how current is the language, He is released from a world of trouble, and is happy! Whatever theory of a general resurrection may be inculcated, and coldly assented to, the *heart* of man is far from recognising it, and never ceases to contemplate the felicity *in possession* of deceased relatives and friends, whose lives were not of a tenor to check such consoling inferences. And what are we to call an universal feeling but the whispered dictate of Nature; what,

* Philippi. i. 23, 24.

but the "still, small voice" of the Deity?

It is a subject far too sublime and mysterious for any mortal to indulge in the vanity of penetrating, or in the expectation of approaching with a chance of arriving at any warranted conclusion upon it: but if there be any one point of view more than another, which his reasoning faculty, humbly and diffidently exercised, contemplates as harmonizing with the known goodness of the Deity, it is there that his reflections upon it naturally terminate and centre: and sure I am, that there can be no presumption in the *hope*—a confident hope—that our re-union with the friends who have gone before us, may not be deferred to any very remote period. It is the hope that I fondly and devoutly cherish; it is the most cheering that can accompany departing spirits; and great is the consolation I derive from the persuasion, that it is not negated either by Christ, or by his less enlightened apostles.

BREVIS.

The Unitarian Mourner comforted.

LETTER V.

Clifton,

March 11, 1822.

SIR,
I HERE send you a copy of a letter given me by my esteemed friend, the late Mr. James Lloyd of Gainsborough, which he had himself intended to send to you for insertion in your Repository.

GEORGE KENRICK.

Copy of a Letter written by the late Dr. Toulmin to Mr. Lloyd Cosely, on occasion of the Death of his Wife.

Birmingham,

June 10, 1807.

DEAR SIR,

As I passed through Bilston yesterday, Mr. Basford communicated to me the mournful intelligence of the heavy and unexpected affliction with which you had been visited.

I cannot but feel sensibly for you, and affectionately sympathize with you. Your heart, I have no doubt, is torn with anguish, and for some time will be oppressed with deep sorrow. Every one at our Monthly Meeting of Ministers yesterday, owned the justness of your grief and entered into your sorrows. They must, —they *may* be great. Religion does not

forbid us to grieve, nay, it *allows*, but it sanctifies and soothes our mourning.

I can with pleasure address you, my friend, as one who, I believe, firmly embraces religious principles, and who will be disposed to open your heart in the hour of your lamentation, to their power and influence. May your consolations, as well as your sorrows, abound. You sorrow not as those who are without hope and without God in the world. No: you look as with adoration, so with confidence and resignation, to the Being who made all things, as your Father in heaven, and you will see and own a paternal hand holding out to you the cup, and mingling, with wisdom and compassion, the bitter but salutary potion. You will recollect your Divine Master, and say after him, "*The cup which my heavenly Father giveth me, shall I not drink it?*"

The conduct of Aaron has, on this melancholy occasion, suggested itself to my thoughts as an admirable example of resignation and fortitude under trying calamities,—"*He held his peace.*" (Levit. x. 1—3.) May you be calm and composed, though borne down with sorrow. You have a hope that will elevate you in the season of dejection. It is hope in a Providence that adjusts all events, and conducts to a happy issue all that appears to us dark and afflicting and unaccountable. The ways of Supreme Providence may be unsearchable, and his judgments past finding out, but mercy and truth are the foundations of his throne. "I know," says the Psalmist, "that thy judgments are righteous, and that in faithfulness thou hast afflicted me." (Psalm cxix. 75.) You look forward with hope to a future state, where all tears shall be wiped away from our eyes, where sorrow and sighing shall cease, where the junction of the righteous shall be renewed under every advantage, and perpetuated with fulness of joy; where fulness of joy, glory and immortality shall richly compensate the transient afflictions of the present moment.

I shall tire you;—and, after all the sympathy which I can express, after all the consolations my pen can suggest, I must still leave you bereaved and mourning. I cannot renew the life which was dear to you; yet it is (I know it) a consolation to us to know that others feel *with* us and *for* us. Assure yourself of this comfort. May the God of all consolation comfort and support you.

I am, dear Sir,

yours, with esteem,

JOSHUA TOULMIN.

SIR,
THE Gentleman's Magazine for May 29, 1822. April, 1822, in an interesting memoir of the late Sir Henry Charles Englefield, Bart., F.R.L. and A.S., says, "He was many years one of the vice-presidents of the Society of Antiquaries; and on the death of the late Marquis Townshend, was elected president; a well-deserved, but short-lived honour, *his religious sentiments being the alleged barrier to his re-election*, the Earl of Aberdeen being chosen in his room. After this, he retired from all active concern in the affairs of the Society."*

The fact above-stated naturally excites curiosity respecting the circumstances of the case. What were the obnoxious sentiments? Ought any peculiarities of theological opinion to interfere with the election of a learned, accomplished and honourable man to an office in a Society, whose professed object is the investigation of History and Antiquities? And does not such a Society, by refusing to elect a man simply on account of his religious opinions, espouse the cause of opposition to those opinions, and thus pursue an aim totally extraneous to the avowed design of its institution?

An elucidation of this case from any of your correspondents will oblige
 PHILANDER.

Davenport Students.

MR. BELSHAM requests the favour of the Editor of the Repository to insert the following corrections in the Catalogue of Students educated at Mr. Coward's Institution at Davenport.

The letter (d) is incorrectly prefixed to the names of Joseph Shrimpton, Esq., 1783, and John Yerbury, Esq., 1784, both those gentlemen being still living.

Mr B. adds, with much regret, that the same letter may too justly be prefixed to the name of Thomas Smith, Esq., of Easton Grey, who, to the inexpressible grief of an extensive circle of friends, was attacked with a stroke of apoplexy, on Friday, May

31, at Whitton Park, the seat of Sir Benjamin Hobhouse, Baronet, where he was upon a visit, and expired in a quarter of an hour.

Birmingham,
 June 4, 1822.

SIR,
ALLOW me to send you some extracts from a sermon I preached on the 28th April last, on account of the death of my esteemed friend the Rev. Edmund Butcher, from Dan. ix. 23: "For thou art greatly beloved."
 ROBERT KELL.

The recent loss of one of my earliest and dearest friends will plead my excuse for the discourse I am about addressing to you, and my loss is not merely personal, it is a general loss; it is a loss especially to the denomination of Christians to which we belong, and of which he was a distinguished ornament and minister. You have doubtless heard, and those who had the pleasure of knowing him have heard with deep regret, of the death of the Rev. Edmund Butcher, late of Sidmouth, with whom, for nearly 40 years, I have lived in the most entire and uninterrupted harmony and affection; I therefore feel the separation as of a brother endeared by the recollection of long-known and tried excellencies, of most sincere and faithful attachment. We both lived in the metropolis, and turned our serious thoughts to the ministry about the same time; we were associated in the most endearing manner all the time of our preparatory studies, and we entered and left the academical roof together, and commenced our ministerial career within a few weeks of each other—we have endeavoured to support and encourage each other for nearly thirty-five years in which we have been engaged in our Master's vineyard. And that he has not been an idle or unsuccessful labourer, his various works will bear testimony: his exertions in the pulpit, his productions from the press, all prove that he had the sacred cause in which he embarked with so much ardour, truly at heart, and to this object all his ample powers were devoted. Such characters, my friends, if I may so say, are no one's private property; they belong to the public; they have devoted them-

* The same memoir mentions in the list of his publications, "A Letter to the Author of the Review of the Case of the Protestant Dissenters," &c., 1790.

selves to the service of God and their fellow-men, as it relates to their best and eternal concerns, and we cannot but take a warm interest in all that relates to them: of such men we may say, that they are "greatly beloved."

The dear friend and the beloved minister we lament, was willing to spend and to be spent in the service of his brethren; he has honourably worn out life in that service; he has been found faithful unto death. Those Christian societies which were so happy as to enjoy the superior blessing of his ministerial labours, know with what diligence, affection and zeal he engaged in this best of causes. His own mind was humble and unassuming as that of a child, and his candour almost unequalled. All who heard him bore witness to his eloquence, all who read his writings must see what was the vigour of his understanding. It was with the utmost modesty he spoke of any of his own productions, and this not out of affectation, for no one was more free from this failing. In him every one who knew him has lost a brother; one who was always approachable, with whom you felt you might be familiar, as far as good manners would allow you to be, and so much of mildness and kindness did there appear in his disposition, that no mind of any common delicacy could presume to encroach on such goodness and benevolence. In argument, there was the utmost fairness; for it was not victory but truth that was his aim and object. Of his strict and impartial love of truth, his whole life bore witness. Our first knowledge of each other arose from our meeting together at Salters' Hall, as delighted hearers of the Rev. Hugh Worthington, who at that time was afternoon preacher in that place to a numerous and flourishing congregation; our young minds were captivated by his uncommon eloquence, and we were two out of eight or ten whose hearts glowed to emulate his usefulness, and whom he encouraged and assisted to enter the ministry. Mr. Worthington's sentiments are well known to have been what is denominated Arian, as our own were at that time, and though some may deny the claim of such to be called Unitarian, certain it is we have the same object of worship, and that One alone.

In these sentiments my friend continued to a late period of life. He has himself given a very interesting account of the change which took place in his views respecting the person of Christ; but as he was not backward to avow this change, so neither was he ashamed that, for the space of nearly 50 years, or perhaps more, he had been of a different opinion, and that after many years of very close application to the subject, and fearless investigation of truth; so that at last it was but as the small dust of the balance that finally altered his views; though, after the scale began to turn, it is to be supposed arguments would have increasing weight, as is generally the case when we change our views of any religious sentiment. Nor, when his own views were altered, did he turn round on his former friends, and ridicule and triumph over sentiments he had, till a late period of life, firmly believed, because his friends did not change their views as he had done. He knew what had passed in his own mind, and by what gradual steps he had been led to see things in another light, and esteemed himself not less fallible now than he had formerly been. He had a just idea of the fallibility of human judgment, when he saw wise and good men differing, at various periods of their lives, on the most weighty and important subjects. Our friend strongly condemned the sneers and sarcasms which are so often cast by disputants at each other. In Mr. Butcher's sermon, preached at Bridgewater in 1809, when he publicly avowed his change of sentiment, he says, "I have always been so far a Unitarian as to consider the God of our Lord Jesus Christ as the only object of religious worship, and I still think that merely a belief in the pre-existence and the miraculous conception of Jesus, ought not to deprive any one of that honourable appellation; the liberty in religious matters which I claim for myself, I most cheerfully and unreservedly allow to all other followers of Christ."

The change which took place in a mind so truly candid and liberal, could make no alteration in our friendly regards to each other; the taunt, the jeer, were unknown in our intercourse and correspondence; we loved each other with the sincerest affection, and

in the recollection of such departed worth I feel a satisfaction in paying this feeble tribute to the recollection of a friendship which has lasted to the close of life, and which I trust will be renewed in that eternal world where friends meet never to part.

SIR,
I WROTE my short remark upon John xxi. 15, (pp. 287, 288,) not as a biblical scholar, which I am not, but from a simple consideration of the Greek in itself considered; and I do not know that I have any thing farther to say which would deserve the attention of your correspondent, except it be to remark, that if the Evangelist intended the emphasis to fall upon the pronoun, he ought to have written *ἐγώ, in order to prevent ambiguity*. If the writers of the New Testament were not very nice as to the distinction between the enclitic and the emphatic form of the pronoun, yet they did not, I apprehend, neglect this distinction so as to render their meaning obscure and uncertain. In our Evangelist we read, *οὐδὲ κόσμος ἡμᾶς μισεῖ, γινώσκете ὅτι ἐγὼ πρῶτον ὁμῶν μισήθηκα*. This is as it ought to be; though here the sense could not have been mistaken, even had the enclitic been employed. The Greek, however, would have been at variance with the writer's meaning, as the proper interpretation of his words would have been, "know that it hated me before you hated me." And I cannot help concluding, that when he wrote *ἀγαπᾷ με πλεον ἢ τούτων*; his meaning was, "Lovest thou me more than these love me?"

E. COGAN.

SIR,
I OBSERVE that Sir James Mackintosh, in his eloquent speech last night in the House of Commons, introductory to his happily successful motion, pledging the House to take the criminal law into consideration, with a view to its mitigation and amendment, termed our great Milton, on occasion of a quotation from him, *the first Defender of a Free Press and an unfettered conscience*. Admiring and revering as I do the immortal bard, the matchless champion of true liberty, I am anxious to learn how far the above appellation is historically correct. The question, who was the

first asserter of Liberty of Conscience in England, without restriction and on its true grounds, yet remains to be settled. For years I have been making inquiries and collections in order to its solution, but at present I confess myself unable to arrive at a satisfactory conclusion. The claims of individuals to the high distinction,

Above all Greek, above all Roman fame, can be determined only by a comparison of dates. There are several names for whom the honour is asserted, viz. Milton, Owen, Roger Williams, and John Goodwin; to whom perhaps may be added John Hales and Jeremiah White. But there is a sect of whom little is known who professed the principle of Liberty of Conscience in its purity, I refer to the Levellers, the admirable exposition of whose system is contained in your VIth Vol. pp. 23—28 and 88—92. Even before these and before the time of the eminent writers just specified, there were publications *feeling their way* to the glorious object, some of them written by men derided as mystics and fanatics. The speech in Parliament in the time of Henry VIII., recorded in your XIth Vol. pp. 698—700, would seem to shew that the true notion of freedom of conscience and the Reformation were nearly coeval. Some of your correspondents, learned in theology, and especially in pamphlet-history, may perhaps assist the inquiries of

CANTABRIGIENSIS.

Quarterly Review on Bishop of St. David's Vindication of 1 John v. 7.

IN our first number for the present year, (pp. 39—47,) we inserted from the pen of a learned and able correspondent, a review of Bishop Burgess's new publication on behalf of the 'Three Witnesses' text. We rejoice to see that the bishop's tract has been examined and discussed in periodical works that circulate amongst Trinitarians, and especially in *The Christian Remembrancer* and the *Quarterly Review*. The critique in this latter journal is by the hand of a master. It agrees generally with the argument of our own reviewer, and it clears up in a decisive manner the difficulty as to Walafrid Strabo. This part of

this valuable piece of criticism we extract in order to complete the argument.

Ed.

It is now time to consider the *positive* evidence brought forward by the Bishop of St. David's, in favour of the verse, during his second period.

"There can hardly be a doubt," observes the Bishop, "that the seventh verse was extant in Greek in the copies of Walafrid Strabo; and none at all of its existence in the time of the writer of the Prologue to the 'Canonical Epistles.' Walafrid Strabo, who lived in the ninth century, wrote a comment on the verse and on the Prologue to the Epistles. He could not, therefore, be ignorant either of the *defects*, which the author of the Prologue imputes to the Latin copies of his day, or of the *integrity* of the Greek, as asserted by him; and he directs his readers to correct the errors of the Latin by the Greek."

These observations on the testimony of Walafrid Strabo are founded, we believe, on a statement of Archdeacon Travia, in his letters to Mr. Gibbon; to which statement we must request our readers' attention. The subject is curious, and we have hopes of throwing some light upon it.

"The *Glossa Ordinaria*," says the Archdeacon, "the work of Walafrid Strabo, was composed in the ninth century. This performance has been distinguished by the highest approbation of the learned, in every age since its appearance in the world. Even *M. Simon* confesses that no comment on the Scriptures is of equal authority with this exposition. In this work the text in question is not only found in the Epistle of St. John, but is commented upon, in the notes, with admirable force and perspicuity.

"In his preface to this valuable Commentary, Walafrid Strabo lays down the following rules, as means whereby to discover and correct any errors that might subsist in the transcripts of his times, either of the Old or of the New Testament. 'Nota, quod ubicunque in libris *Peteris Testamenti* mendositas reperitur, recurrendum est ad volumina *Hebræorum*; quia *Vetus Testamentum* primo in lingua *Hebraica* scriptum est. Si vero in libris *Novi Testamenti*, revertendum (i. recurrendum) est ad volumina

Græcorum; quia *Novum Testamentum* primo in lingua *Græca* scriptum est, præter *Evangelium Matthæi*, et *Epistolam Pauli ad Hebræos*.'

"If, Sir, it shall be allowed that this celebrated Commentator followed, in his own practice, the rules which he has thus prescribed to others, (which will hardly be doubted,) the *Greek MSS.* which directed him to insert this verse in his text and commentary must, in all probability, have been more ancient than any now known to exist. He flourished about A. D. 840. Some, at least, of the *Greek MSS.* which were used by him, cannot well be supposed to have been less than 300 or 400 years old; the latter of which dates carries them up to A. D. 440. But the MOST ANCIENT *Greek MS.* which is now known to exist, is the *Alexandrian*; for which, however, *Wetstein*, who seems to have considered the question with great attention, claims no higher an antiquity than the close of the *fifth* century, or about A. D. 490. If this mode of reasoning, then, be not (and it seems that it is not) fallacious, the text and the commentary of Walafrid Strabo stand upon the foundation of *Greek MSS.* which are more ancient, in point of time, and therefore which ought to be more respected in point of testimony, than any possessed by the present age."—*Letters to Gibbon*, pp. 21—24, Ed. 2d.

Thus far the Archdeacon: secure, as usual, in his premises, and intrepid in his conclusions. Mr. Person has shewn, by a pretty copious induction of particulars, that the positions of this zealous advocate are not always to be trusted without examination; and we have now before us an instance which the Professor might have added to his list. It is well known to the learned in these matters, and may easily be ascertained by those who will take the trouble to inquire, that the title of Walafrid Strabo to be considered as the author of the *Glossa Ordinaria* is, to use Mr. Person's phrase, "exceedingly questionable;" and that still more "questionable" is his right to the Commentary on the Prologue to the "Canonical Epistles." Our present intention, however, is to prove that Walafrid Strabo *CERTAINLY WAS NOT* the author of the sentence quoted in the preceding state-

ment,—a sentence from which so many consequences are deduced.—That sentence forms the conclusion of a short tract which is prefixed to the *Glossæ Ordinaria*, and entitled “*Translatōres Bibliæ*.” Had Mr. Travis taken the precaution of reading the entire tract, he would have found that the writer, in his account of the Septuagint translation, quotes, as his authority, a person whom he calls “*Magister in Historiis*.” This appellation had been given to PETRUS COMESTOR, who flourished in the latter part of the *twelfth* century, and wrote a history of the Bible under the title of *Historia Scholastica*. The tract in question, therefore, could not have been written by Walafrid Strabo, who lived in the *ninth* century. What now becomes of Mr. Travis’s argument founded on the ancient Greek MSS. which had been examined, with the most critical exactness, by Walafrid Strabo? *

As much importance has, by several writers, been attached to the supposed testimony of Walafrid Strabo, we have taken some pains to ascertain the real author of the tract from which Mr. Travis drew his quotation. We have now before us an edition of the Vulgate Bible, with the *Glossæ* and the Exposition of Nicholas de Lyra, printed at Venice by Pagninus, in the year 1495. Prefixed to the work is a letter addressed to Cardinal Francis Piccolomini, by Bernardinus Gadolus, Brixianus. In this letter Gadolus describes the great care and diligence which he had employed, at the request of Pagninus, in preparing the edition; and concludes with the following sentence: “*Conscripsi præterea, sive ex multis auctoribus et præcipue ex Hieronymo excerpti, tractatulum de Libris Bibliæ Canonicis et non Canonicis; qui si tuæ*

reverendissimæ dominationis iudicio, cui omnia subijcio, comprobatus fuerit, eum ad utilitatem legentium imprimi pernittam; sin nimis (L. minus) cellula continebitur.” Then follows the Tract, alluded to in the letter, entitled *De Libris Canonicis et non Canonicis*; to which is subjoined the Tract entitled *Translatōres Bibliæ*, which furnished Mr. Travis with his quotation. If any of our readers will take the trouble of examining these two tracts, we are convinced that not one of them will hesitate in attributing them to the same pen. In both, the style of composition is precisely the same, and the same authorities are alluded to, viz. Origen, Jerome, Magister in Historiis. We must, therefore, conclude that, instead of affording a proof of the critical attention of Walafrid Strabo in the ninth century, Mr. Travis’s quotation will be found to attest the editorial diligence of Bernardinus Gadolus at the close of the fifteenth.*

Of his own care and diligence, indeed, this learned Editor has written in high terms of commendation; but in terms which, we have no doubt, were well deserved. “*Conquisivi*,” he writes, “*haud parvo certe labore, omnes jam antea impressos Sacræ Scripturæ libros, et manu scriptos ad quinque numero; et percurrens codicem quo erant pro archetypo usuri, ubicunque aliquid vel errati vel dubii apparebat, diligentissime singulos codices inspectavi; et quæ ex his in meo codice errata inveni (inveni autem quam plurima) accuratissime sustuli: in quibus illud Deo teste profiteor, me nihil penitus addidisse aut immutasse quod non ex aliquo*

* To leave no room for uncertainty on this subject, we compared the Tract entitled “*Translatōres Bibliæ*,” with the “*Historia Scholastica*,” and found the most complete agreement between them. We may here remark, that the appellation “*Magister in Historiis*” for a long tract of time as clearly designated Peter Comestor, as the appellation “*Magister Sententiarum*,” or “*Magister in Sententiis*,” designated his contemporary Peter Lombard.

* In the Bibliotheca of Sixtus Senensis, there is the following notice of Gadolus, whom he calls Galdolus:—“*Bernardinus Galdolus, Brixianus, Camaldulensis Abbas, vir bonarum litterarum, philosophiæ, et juris canonici apissime eruditus, scriptis in omnes Bibliorum libros insigne annotationum opus. Clauit sub Maximiliano Imp. I. A.D. 1496.*” We will take this opportunity of stating that, in a subsequent edition of the *Biblia cum Glossis*, we find the two tracts above-mentioned inserted without the prefatory letter of Gadolus to Cardinal Piccolomini. Perhaps Mr. Travis was misled by an edition of this kind.

antique codice aut addendum, aut mutandum, obliterandumve manifeste visum fuerit." In this account we find a strong confirmation of the truth of Mr. Poraon's description of the method of collation adopted by the critics of those early times. "That exactness of quotation," says he, (*Letters to Travis*, p. 30,) "which is now justly thought necessary, was unhappily never attempted by the critics of the fifteenth and sixteenth centuries. The method in which Valla performed his task was probably to choose the MS. that he judged to be the best, to read it diligently, and whenever he was stopped by a difficulty, or was desirous to know how the same passage was read in other Latin, or in the Greek MSS., to have recourse to them." It will hardly be imagined that these observations are thrown out for the purpose of disparaging the labours of those learned persons. Beyond controversy, they performed all that in their circumstances was deemed requisite.

To engage in regular combat with the Pseudo-Jerome, the author of the Prologue to the "Canonical Epistles," would be a great waste of time. Perhaps, however, it may be argued, — if the adversaries of the verse urge, as they do, the statement of the author of the Prologue as a proof that the text was wanting in some Latin manuscripts—ought they not to admit, on the same evidence, that it was extant in some Greek manuscripts at that day? We think not. Little would in general be known of Greek manuscripts compared with what was known of Latin manuscripts. With regard to subjects of which little is known, there are always considerable numbers ready to believe any thing that may be boldly affirmed. In such cases a confident assertion will often prove a successful experiment. The Bishop of St. David's seems to admit, with most learned men, that the Prologue is not Jerome's, although professing to be his. As, therefore, the main object of the writer of the Prologue is obviously to give currency to the seventh verse in question, we cannot suppose that, after he had gone so far as to assume a name which did not belong to him, he would scruple to support his cause by another assumption.

tion, and talk of manuscripts which did not exist.

SIR, *Bridport, May, 1822.*

YOUR respected correspondent Mr. Rutt, with his usual zeal for the interests of the Repository, although not perhaps with his usual judgment, furnished to the number for January, (pp. 28, 29,) a private letter, written in 1801, by the late Rev. T. Howe, to the Rev. Gilbert Wakefield. On some of the statements in this letter, a person who subscribes himself "An Old Dissenter," has thought proper to animadvert, (pp. 168, 169,) and he has accompanied his criticism with some remarks on the character of the late Dr. Toulmin and the conduct of Mr. Howe, which cannot be perused by the friends of either without pain. Mr. Rutt has noticed, in your last number, (p. 215,) the "Old Dissenter's" letter, but, since he has omitted any comment on that part of it which relates to Mr. Howe's conduct, it will not, I trust, be unseasonable to follow up his remarks by a few additional observations.

Mr. Howe introduces the following statement: "It seems as if there was a scheme in agitation among our great men, to emancipate the Catholics, without granting any relief to the Protestant Dissenters: This I conclude from a letter I received last week from our good friend Dr. Toulmin. The following is an extract: 'A letter from London this week informs me, that endeavours are using by those in power, to prevail with British Dissenters to let the Catholic emancipation take place without putting in their claims to equal freedom, &c. Some classes who have been applied to are said to be as quiet as government wishes them to be.'"

There is truly nothing very obscure or "hard to be understood" in this statement. Let us see, however, what the "Old Dissenter" makes of it. "Dr. Toulmin," he says, speaking of Mr. Howe's letter, "is reported to have received a letter from London, informing him that, in order to obstruct and defeat a proposed application of the Catholics for a repeal of the Test Laws, the Dissenters of several classes wished to wave their petition for redress of this grievance, lest the Catholics should succeed in their endeavours

to obtain emancipation." Really, Mr. Editor, if your correspondents (and especially one who tells us "the view in which I now wish to regard the Monthly Repository, is that of a correct and impartial detail of historical facts, relating to Protestant Dissenters," and who is anxious "to render the collectors of anecdotes more cautious," and "to prevent their imposing, under the sanction of your valuable Repository, on the credulity of any of your readers") have not the ability to understand a couple of plain sentences on a first reading, they might at least bestow a second perusal on those parts of your work which they undertake to censure. The "Old Dissenter" having in his haste mistaken an imputation on some of the Dissenting body, of indifference to their own rights, for a charge of bigoted opposition to the rights of others, proceeds to comment on the report and on its propagators. His "much-esteemed friend" Dr. Toulmin is treated with remarkable condescension. He, we are told, "was credulous, and, with regard to some other circumstances, not always very correct. But he never erred intentionally or wilfully." Having discussed Dr. Toulmin's character, your correspondent next favours us with his opinion of Mr. Howe. "Mr. Howe, indeed, was much less excusable; for he seems to intimate, that the distributors of his Majesty's bounty to the Protestant Dissenting Ministers, then called the 'Regium Donum,' were in the secret; and that they moved the springs of government in opposition to the Catholics." ("Moved the springs of government!" How correct a version of the original statement!) "In this insinuation there is a degree of illiberality which does no honour to the memory of a man whom I always esteemed, and with whom I was on terms of intimate acquaintance. He knew where to have applied, if he had thought proper, for more correct information. Over this censurable part of his conduct I wish to throw a veil," &c. It is my purpose to defend, rather than to attack; yet I cannot suppress my conviction, that if the "Old Dissenter" be accustomed, in this way, to exhibit his esteem for his "intimate acquaintance," and to throw a veil over the censurable parts of their conduct,

few persons will be anxious to enjoy the advantage of his friendship. What proof does he offer that Mr. Howe had no foundation for his suspicions; or what shadow of pretence has he for saying that Mr. Howe knew where to have applied for more correct information? In the esteem of the many who were witnesses of Mr. Howe's public life in this place for thirty years, if the warm affection of those (and they were not few) who mingled with him in the intercourse of private life, furnish any ground on which those who had not the happiness of knowing him personally may found their estimate of his worth, we are warranted in maintaining that charges like those recited above, are unfounded aspersions. He was a Dissenter; one who did not wish to claim for Christianity, even under that form which he himself approved, the pecuniary aid of the civil power, but who regarded such aid as inconsistent with the principles of the Christian religion, and injurious to its purity and prevalence in the world. With such opinions, and being aware too that intercourse with ministers of state is not highly favourable to the maintenance of independent principle and manly feeling, he was naturally disposed, and many readers of the Repository have, I believe, a similar bias, to look with jealousy on the mysterious transactions between Government and some Dissenting Ministers, respecting the Regium Donum grant. And when he received from Dr. Toulmin the report above recorded, not being aware of the little value which ought to be attached to information from one so "credulous," he surely made no absurd conjecture in supposing these ministers to have been selected by the members of administration, in order to feel the pulse of the Dissenting body. Nor will any candid person be disposed to censure his conduct, if in a letter to a friend (a letter which he little anticipated would ever come before the public) he mentioned his suspicions, not in the tone of assertion, but as a mere supposition. It appears from Mr. Rutt's brief notice of the "Old Dissenter," (p. 215,) that as to Mr. Marten, at least, the "insinuation" of Mr. Howe was highly probable, and quite accordant with common opinion respecting his character.

I regret much the necessity which

has arisen for thus occupying the pages of the Repository, which ought to be devoted to other subjects than the attack and defence of personal character. Should the "Old Dissenter" again appear before the public through the medium of your work, I hope he will not think it beneath him to follow the advice of a wise man of old, "Understand first, and then rebuke."

G. B. WAWNE.

SIR, *Cork, May 26, 1822.*

FROM what authority your correspondent "Junior," in the Monthly Repository for April, has been led to believe, "that" (in opposition to what "Senior" has advanced (p. 167) on the subject of Irish Presbyterianism) "Presbyterian Synods assume the power of putting down religious discussion whenever they please, inasmuch as by their laws no book or tract involving theological opinions can be published, unless the manuscript first undergoes the inspection of the Presbytery, who can withhold certain pecuniary benefits from those who are hardy enough to resist their mandates," I cannot imagine; but this I know, that his authority cannot be good and just; and that he is entirely misinformed in that respect. Were it so, I should heartily join in his censure on such a law, and admit it as being authority exercised over conscience. What regulations may have prevailed in Irish Presbyterian Synods, when they made subscription to the Westminster Confession of Faith a necessary condition of admittance, and guarded what appeared to them to be orthodoxy, by tests and creeds, as did almost all English congregations, even of the Independent denomination, I really cannot tell. Upon inquiry, made at the fountain head, I find that no such restriction now exists. Indeed, five or six years ago, a case occurred within my personal observation, which, if the law stated by Junior had existed, would certainly have called it into action. A young minister preached before a number of his brethren and a large mixed assembly, a sermon controverting all the favoured and generally-received doctrines. At the desire of some who heard it, the discourse was printed. It raised the storm of opposition and bigotry; but it blew

from the quarters of Lutheranism and of Dissenting Calvinism, not from Irish Presbyterianism. The writer was not called to account by any Synod for not having submitted the composition to inspection before publication, nor for the theological doctrines which it set forth. Nor did the author suffer any pecuniary privation inflicted by the Synod to which he belonged. The ground upon which I rested my assertion, "that Presbyterian Synods in Ireland assume no authority over conscience," I could not but believe to be firm, since it was composed of the assurances of Irish Presbyterian ministers, individually, and in Synod assembled. The first time I was present at the meeting of a Synod, upon my putting questions with respect to what powers it claimed, I was informed by the Moderator; *that it claimed no right of dictating religious sentiments to ministers, nor forms of worship to congregations.* The Synod of Ulster did, no doubt, at one time, require subscription to the Westminster Confession, on which account a number of ministers and congregations separated from its communion, and formed the Presbytery of Antrim. Awakened, probably by that defection, to the consideration of Christian liberty, that Synod, *long since*, put away from the midst of it the odious test. But, Sir, to put the matter beyond all doubt, I will give you an abstract of principles on this point; from an official printed document issued by the Synod of Ulster, which is by far the most numerous and the most orthodox of the Irish communities, entitled "A Brief Outline and Illustration of the chief, distinguishing Principles of the Presbyterian Church, under the Care of the General Synod of Ulster."

"The kingdom of the Redeemer is not of this world.

"The Lord Jesus Christ is the only King or Head of his Church.

"God alone is the Lord of conscience.

"The right of private judgment, in all matters that respect religion, is universal and unalienable; and it is the duty, as it is the right, of all to read, to examine and to interpret the Holy Scriptures for themselves.

"The Holy Scriptures are the only rule of faith and practice, and contain

all things necessary to direct Christians in the path of salvation.

"There is no infallibility in any man, or body of men on earth; and as it is the business of church-officers merely to declare the counsel of God, as set forth in the Scriptures, and to enforce the law of the Gospel by spiritual sanctions, so the Lord Jesus Christ has not empowered any man, or body of men, to decree rites and ceremonies, to exercise authority in matters of faith, or to inflict temporal penalties for offences against the order and discipline of the Church.

"Though it be the duty of all to contend earnestly for the faith once delivered to the saints, yet Christians are not permitted to judge, condemn, or persecute one another, on account of doctrines, or modes of worship and church government."

These propositions I quote from the work open before me, and I should conceive that they must satisfy "Junior," "No Presbyterian," and every impartial person, that what I have stated with respect to Irish Presbyterianism, is just and true; "that its Synods are bonds of union and Christian association; tribunals for the preservation of the temporal funds and property of the Presbyterian congregations, and for the settlement of any disputes which may possibly arise between ministers and people, and by no means, boards of controul over religious opinions and worship."

I beg pardon, Sir, for having again obtruded myself upon you and the readers of your very valuable work. My sole end in so doing, is to remove, by fair representation, what seems to me to be misconception.

Heartily wishing the wider diffusion of the Monthly Repository, I remain,

Sir, your obedient Servant,

SENIOR.

Commemoration of the First Settlement of New England.

THE history of the United States of America will be better known to posterity than that of any country, ancient or modern. Already, the Americans are studious and careful of their Antiquities. If the European smile at this word, thus applied, let him remember that the time will come when its use will be no longer ques-

tionable; and when the inquiries of the Transatlantic antiquaries will be facilitated and amply rewarded by the pious and patriotic labours of their fathers now existing.

Amongst other American associations for cultivating the knowledge of American History, is *The Pilgrim Society*, who are accustomed yearly to visit Plymouth, in New England, the landing-place of the first English Puritan Emigrants, on the anniversary of the day of the landing, viz. Dec. 22. This celebration was begun in the year 1769, and has been kept up with some intermissions to the present time; consisting sometimes of a religious service, and sometimes of an oration by a layman. There is now lying before us, "A Discourse delivered at Plymouth, Dec. 22, 1820, in Commemoration of the First Settlement of New England: by (the Hon.) Daniel Webster." This was a great day for the occasion, being the completion of the second century from the emigration. The orator was wisely selected. We have seldom read a more admirable discourse. The style of the speaker, indeed, is not always perspicuous, and betrays occasionally, that want of pure taste and of the genuine English idiom which is commonly found in orators declaiming in English out of England, and not unfrequently in England: but the speech contains passages of true eloquence, and breathes throughout the mind of a scholar, the heart of a philanthropist and the spirit of an enlightened Christian.

Warmed and possessed by his subject, Mr. Webster says finely, in one of the opening passages of his Discourse,

"There is a local feeling, connected with this occasion, too strong to be resisted; a sort of *genius of the place*, which inspires and awes us. We feel that we are on the spot where the first scene of our history was laid; where the hearths and altars of New England were first placed; where Christianity and civilization and letters made their first lodgment, in a vast extent of country, covered with a wilderness and peopled by roving barbarians. We are here, at the season of the year at which the event took place. The imagination irresistibly and rapidly draws around us the principal features and the leading characters in the original scene. We cast our eyes

abroad on the ocean, and we see where the little bark, with the interesting group upon its deck, made its slow progress to the shore. We look around us, and behold the hills and promontories where the anxious eyes of our fathers first saw the places of habitation and of rest. We feel the cold which benumbed, and listen to the winds which pierced them. Beneath us is the Rock on which New England received the feet of the Pilgrims. We seem even to behold them, as they struggle with the elements, and, with toilsome efforts, gain the shore. We listen to the chiefs in council; we see the unexampled exhibition of female fortitude and resignation; we hear the whisperings of youthful impatience, and we see, what a painter of our own has also represented by his pencil, chilled and shivering childhood, houseless but for a mother's arms, couchless but for a mother's breast, till our own blood almost freezes. The mild dignity of CARVER and of BRADFORD; the decisive and soldier-like air and manner of STANDISH; the devout BREWSTER; the enterprising ALLERTON; the general firmness and thoughtfulness of the whole band; their conscious joy for dangers escaped; their deep solicitude about dangers to come; their trust in Heaven; their high religious faith, full of confidence and anticipation;—all these seem to belong to this place, and to be present upon this occasion, to fill us with reverence and admiration.”—
Pp. 11, 12.

The causes of the Puritan emigration are well described, its hazards are sketched with a glowing pencil, and the folly of bigotry and the value and force of religious liberty are asserted in terms becoming the mouth of a member of one of the freest Christian States that has ever existed in the world:

“Of the motives which influenced the first settlers to a voluntary exile, induced them to relinquish their native country, and to seek an asylum in this then unexplored wilderness, the first and principal, no doubt, were connected with religion. They sought to enjoy a higher degree of religious freedom, and what they esteemed a purer form of religious worship than was allowed to their choice or presented to their imitation in the old world. The love of religious liberty is a stronger sentiment, when fully excited, than an attachment to civil or political freedom. That freedom which the conscience demands, and which men feel bound by their hopes of salvation to

contend for, can hardly fail to be attained. Conscience, in the cause of religion and the worship of the Deity, prepares the mind to act and to suffer beyond almost all other causes. It sometimes gives an impulse so irresistible, that no fetters of power or of opinion can withstand it. History instructs us that this love of religious liberty, a compound sentiment in the breast of man, made up of the clearest sense of right and the highest conviction of duty, is able to look the sternest despotism in the face, and, with means apparently most inadequate, to shake principalities and powers. There is a boldness, a spirit of daring, in religious Reformers, not to be measured by the general rules which control men's purposes and actions. If the hand of power be laid upon it, this only seems to augment its force and its elasticity, and to cause its action to be more formidable and terrible. Human invention has compassed nothing that can forcibly restrain it, when it breaks forth. Nothing can stop it, but to give way to it; nothing can check it, but indulgence. It loses its power only when it has gained its object. The principle of toleration, to which the world has come so slowly, is at once the most just and the most wise of all principles. Even when religious feeling takes a character of extravagance and enthusiasm, and seems to threaten the order of society, and shake the columns of the social edifice, its principal danger is in its restraint. If it be allowed indulgence and expansion, like the elemental fires it only agitates and, perhaps, purifies the atmosphere, while its efforts to throw off restraint would burst the world asunder.

“It is certain, that although many of them were Republicans in principle, we have no evidence that our New-England ancestors would have emigrated, as they did, from their own native country, become wanderers in Europe, and finally undertaken the establishment of a colony here, merely from their dislike of the political systems of Europe. They fled not so much from the civil government, as from the Hierarchy and the laws which enforced conformity to the Church Establishment. Mr. Robinson had left England as early as 1608, on account of the prosecutions for Nonconformity, and had retired to Holland. He left England from no disappointed ambition in affairs of state, from no regrets at the want of preferment in the Church, nor from any motive of distinction or of gain. Uniformity in matters of religion was pressed with such extreme rigour, that a voluntary exile

seemed the most eligible mode of escaping from the penalties of noncompliance. The accession of Elizabeth had, it is true, quenched the fires of Smithfield, and put an end to the easy acquisition of the crown of martyrdom. Her long reign had established the Reformation, but toleration was a virtue beyond her conception and beyond the age. She left no example of it to her successor; and he was not of a character which rendered it probable that a sentiment either so wise or so liberal should originate with him. At the present period it seems incredible, that the learned, accomplished, unassuming and inoffensive Robinson should neither be tolerated in his own peaceable mode of worship, in his own country, nor suffered quietly to depart from it. Yet such was the fact. He left his country by stealth, that he might elsewhere enjoy those rights which ought to belong to men in all countries. The embarkation of the Pilgrims for Holland is deeply interesting, from its circumstances, and also as it marks the character of the times; independently of its connexion with names now incorporated with the history of empire. The embarkation was intended to be in the night, that it might escape the notice of the officers of government. Great pains had been taken to secure boats, which should come undiscovered to the shore, and receive the fugitives; and frequent disappointments had been experienced in this respect. At length the appointed time came, bringing with it unusual severity, of cold and rain. An unfrequented and barren heath, on the shores of Lincolnshire, was the selected spot, where the feet of the Pilgrims were to tread, for the last time, the land of their fathers.

"The vessel which was to receive them did not come until the next day, and in the mean time the little band was collected, and men and women and children and baggage were crowded together, in melancholy and distressed confusion. The sea was rough, and the women and children already sick, from their passage down the river to the place of embarkation. At length the wished-for boat silently and fearfully approaches the shore, and men and women and children, shaking with fear and with cold, as many as the small vessel could bear, venture off on a dangerous sea. Immediately the advance of horses is heard from behind, armed men appear, and those not yet embarked are seized, and taken into custody. In the hurry of the moment, there had been no regard to the keeping together of families, in the first embarkation,

and on account of the appearance of the horsemen, the boat never returned for the residue. Those who had got away, and those who had not, were in equal distress. A storm, of great violence and long duration, arose at sea, which not only protracted the voyage, rendered distressing by the want of all those accommodations which the interruption of the embarkation had occasioned, but also forced the vessel out of her course, and menaced immediate shipwreck; while those on shore, when they were dismissed from the custody of the officers of justice, having no longer homes or houses to retire to, and their friends and protectors being already gone, became objects of necessary charity as well as of deep commiseration.

"As this scene passes before us, we can hardly forbear asking, whether this be a band of malefactors and felons flying from justice? What are their crimes, that they hide themselves in darkness?—To what punishment are they exposed, that, to avoid it, men and women and children thus encounter the surf of the North Sea and the terrors of a night-storm? What induces this armed pursuit, and this arrest of fugitives, of all ages and both sexes?—Truth does not allow us to answer these inquiries in a manner that does credit to the wisdom or the justice of the times. This was not the flight of guilt, but of virtue. It was an humble and peaceable religion, flying from causeless oppression. It was conscience, attempting to escape from the arbitrary rule of the Stuarts. It was Robinson and Brewster leading off their little band from their native soil, at first to find shelter on the shores of the neighbouring continent, but ultimately to come hither; and having surmounted all difficulties, and braved a thousand dangers, to find here a place of refuge and of rest. Thanks be to God, that this spot was honoured as the asylum of religious liberty: May its standard, reared here, remain for ever!—May it rise up as high as heaven, till its banner shall fan the air of both continents, and wave as a glorious ensign of peace and security to the nations!"—Pp. 18—25.

Having looked with the eye of a philosopher at the design and the effect of colonies, ancient and modern, the orator proceeds:

"Different, indeed, most widely different, from all these instances of emigration and plantation, were the condition, the purposes and the prospects of our fathers, when they established their infant colony upon this spot. They came

hither to a land from which they were never to return. Hither they had brought, and here they were to fix, their hopes, their attachments and their objects. Some natural tears they shed, as they left the pleasant abodes of their fathers, and some emotions they suppressed, when the white cliffs of their native country, now seen for the last time, grew dim to their sight. They were acting, however, upon a resolution not to be changed. With whatever stifled regrets, with whatever occasional hesitation, with whatever appalling apprehensions, which might sometimes arise with force to shake the firmest purpose, they had yet committed themselves to Heaven and the elements; and a thousand leagues of water soon interposed to separate them for ever from the region which gave them birth. A new existence awaited them here; and when they saw these shores, rough, cold, barbarous and barren as then they were, they beheld their country. That mixed and strong feeling which we call love of country, and which is, in general, never extinguished in the heart of man, grasped and embraced its proper object here. Whatever constitutes *country*, except the earth and the sun, all the moral causes of affection and attachment which operate upon the heart, they had brought with them to their new abode. Here were now their families and friends, their homes and their property. Before they reached the shore, they had established the elements of a social system, and at a much earlier period had settled their forms of religious worship. At the moment of their landing, therefore, they possessed institutions of government and institutions of religion; and friends and families, and social and religious institutions, established by consent, founded on choice and preference, how nearly do these fill up our whole idea of country! —The morning that beamed on the first night of their repose, saw the Pilgrims already established in their country. There were political institutions, and civil liberty and religious worship. Poetry has fancied nothing, in the wanderings of heroes, so distinct and characteristic. Here was man, indeed, unprotected and unprovided for, on the shore of a rude and fearful wilderness; but it was politic, intelligent and educated man. Every thing was civilized but the physical world. Institutions containing in substance all that ages had done for human government, were established in a forest. Cultivated mind' was to act on uncultivated nature; and, more than all, a government and a country were to commence with the very first foundations laid under

the divine light of the Christian religion. Happy auspices of a happy faturity! Who would wish that his country's existence had otherwise begun?—Who would desire the power of going back to the ages of fable? Who would wish for an origin, obscured in the darkness of antiquity?—Who would wish for other emblazoning of his country's heraldry, or other ornaments of her genealogy, than to be able to say, that her first existence was with intelligence; her first breath the inspirations of liberty; her first principle the truth of divine religion?

Local attachments and sympathies would ere long spring up in the breasts of our ancestors, endearing to them the place of their refuge. Whatever natural objects are associated with interesting scenes and high efforts, obtain a hold on human feeling, and demand from the heart a sort of recognition and regard. This Rock soon became hallowed in the esteem of the Pilgrims, and these hills grateful to their sight. Neither they nor their children were again to till the soil of England, nor again to traverse the seas which surrounded her. But here was a new sea, now open to their enterprise, and a new soil, which had not failed to respond gratefully to their laborious industry, and which was already assuming a robe of verdure. Hardly had they provided shelter for the living, ere they were summoned to erect sepulchres for the dead. The ground had become sacred, by enclosing the remains of some of their companions and connexions. A parent, a child, a husband or a wife, had gone the way of all flesh, and mingled with the dust of New England. We naturally look with strong emotions to the spot, though it be a wilderness, where the ashes of those we have loved repose. Where the heart has laid down what it loved most, it is desirous of laying itself down. No sculptured marble, no enduring monument, no honourable inscription, no ever-burning taper that would drive away the darkness of death, can soften our sense of the reality of mortality, and hallow to our feelings the ground which is to cover us, like the consciousness that we shall sleep, dust to dust, with the objects of our affections.

“ In a short time other causes sprung up to bind the Pilgrims with new cords to their chosen land. Children were born, and the hopes of future generations arose, in the spot of their new habitation. The second generation found this the land of their nativity, and saw that they were bound to its fortunes. They beheld their fathers' graves around them, and while they read the memorials of their toils and

labours, they rejoiced in the inheritance which they found bequeathed to them."
—Pp. 40—45.

Mr. Webster briefly traces the history of the United States on which, and especially on the great event of the Revolution, he justly thinks that the peculiar, original character of the New-England colonies has had a strong and decided influence. One fact is stated by him which does great honour to those colonists, viz., that the Revolution which deposed James II. from the British throne, was actually begun in Massachusetts!

The eloquent speaker is raised into high and swelling language by the review of the improvements that have taken place in America, and of the nature and constitution of society and government in that interesting country. There is scarcely an hyperbole, however, in his loftiest descriptions. He glories, like a wise and good man, in the provision which is made in the constitutions of all the United States for universal education, but does not seem inclined to overrate the degree of intelligence or literature actually attained by his countrymen. On one topic he dilates with a feeling and power which are honourable to himself, to his auditory, and may we not say to the land which gave him birth?

"I deem it my duty on this occasion to suggest, that the land is not yet wholly free from the contamination of a traffic, at which every feeling of humanity must for ever revolt—I mean the African Slave Trade. Neither public sentiment nor the law, has hitherto been able entirely to put an end to this odious and abominable trade. At the moment when God, in his mercy, has blessed the Christian world with an universal peace, there is reason to fear, that, to the disgrace of the Christian name and character, new efforts are making for the extension of this trade, by subjects and citizens of Christian states, in whose hearts no sentiment of humanity or justice inhabits, and over whom neither the fear of God nor the fear of man exercises a controul. In the sight of our law, the African slave-trader is a pirate and a felon; and in the sight of Heaven, an offender far beyond the ordinary depth of human guilt. There is no brighter part of our history than that which records the measures which have been adopted by the government, at an early day, and at different times since, for the suppres-

sion of this traffic; and I would call on all the true sons of New England, to co-operate with the laws of man and the justice of Heaven. If there be, within the extent of our knowledge or influence, any participation in this traffic, let us pledge ourselves here, upon the Rock of Plymouth, to extirpate and destroy it. It is not fit that the land of the Pilgrims should bear the shame longer. I hear the sound of the hammer, I see the smoke of the furnaces where manacles and fetters are still forged for human limbs. I see the visage of those who, by stealth and at midnight, labour in this work of hell, foul and dark, as may become the artificers of such instruments of misery and torture. Let that spot be purified, or let it cease to be of New England. Let it be purified, or let it be set aside from the Christian world; let it be put out of the circle of human sympathies and human regards, and let civilized man henceforth have no communion with it.

I would invoke those who fill the seats of justice, and all who minister at her altar, that they execute the wholesome and necessary severity of the law. I invoke the ministers of our religion, that they proclaim its denunciation of these crimes, and add its solemn sanctions to the authority of human laws. If the pulpit be silent, whenever, or wherever, there may be a sinner, bloody with this guilt, within the hearing of its voice, the pulpit is false to its trust. I call on the fair merchant, who has reaped his harvest upon the seas, that he assist in scourging from those seas the worst pirates which ever infested them. That ocean, which seems to wave with a gentle magnificence to waft the burdens of an honest commerce, and to roll along its treasures with a conscious pride; that ocean, which hardy industry regards, even when the winds have ruffled its surface, as a field of grateful toil; what is it to the victim of this oppression, when he is brought to its shores, and looks forth upon it, for the first time, from beneath chains, and bleeding with stripes? What is it to him, but a wide-spread prospect of suffering, anguish and death? Nor do the skies smile longer, nor is the air longer fragrant to him. The sun is cast down from heaven. An inhuman and accursed traffic has cut him off in his manhood, or in his youth, from every enjoyment belonging to his being, and every blessing which his Creator intended for him.

"The Christian communities send forth their emissaries of religion and letters, who stop, here and there, along the

coast of the vast continent of Africa, and with painful and tedious efforts, make some almost imperceptible progress in the communication of knowledge, and in the general improvement of the natives who are immediately about them. Not thus slow and imperceptible is the transmission of the vices and bad passions which the subjects of Christian states carry to the land. The Slave Trade having touched the coast, its influence and its evils spread, like a pestilence, over the whole continent, making savage wars more savage and more frequent, and adding new and fierce passions to the contests of barbarians.

"I pursue this topic no further; except again to say, that all Christendom being now blessed with peace, is bound by every thing which belongs to its character; and to the character of the present age, to put a stop to this inhuman and disgraceful traffic."—Pp. 91—95.

The peroration to this Discourse is in a high strain of patriotism, morality and piety:

"The hours of this day are rapidly flying, and this occasion will soon be passed. Neither we nor our children can expect to behold its return. They are in the distant regions of futurity, they exist only in the all-creating power of God, who shall stand here, a hundred years hence, to trace, through us, their descent from the Pilgrims, and to survey, as we have now surveyed, the progress of their country during the lapse of a century. We would anticipate their concurrence with us in our sentiments of deep regard for our common ancestors. We would anticipate and partake the pleasure with which they will then recount the steps of New England's advancement. On the morning of that day, although it will not disturb us in our repose, the voice of acclamation and gratitude, commencing on the Rock of Plymouth, shall be transmitted through millions of the sons of the Pilgrims, till it lose itself in the murmurs of the Pacific sea.

"We would leave for the consideration of those who shall then occupy our places, some proof that we hold the blessings transmitted from our fathers in just estimation; some proof of our attachment to the cause of good government, and of civil and religious liberty; some proof of a sincere and ardent desire to promote every thing which may enlarge the understandings and improve the hearts of men. And when, from the long distance of an hundred years, they shall look back upon us, they shall know,

at least, that we possessed affections, which, running backward, and warming with gratitude for what our ancestors have done for our happiness, run forward also to our posterity, and meet them with cordial salutation, ere yet they have arrived on the shore of being.

"Advance, then, ye future generations! We would hail you, as you rise in your long succession, to fill the places which we now fill, and to taste the blessings of existence, where we are passing, and soon shall have passed, our own human duration. We bid you welcome to this pleasant land of the fathers. We bid you welcome to the healthful skies and the verdant fields of New England. We greet your accession to the great inheritance which we have enjoyed. We welcome you to the blessings of good government and religious liberty. We welcome you to the treasures of science and the delights of learning. We welcome you to the transcendent sweets of domestic life, to the happiness of kindred and parents and children. We welcome you to the immeasurable blessings of rational existence, the immortal hope of Christianity, and the light of everlasting Truth!"—Pp. 99—102.

From this account of Mr. Webster's Discourse, and from the few extracts that our limits have allowed us to make, the reader will, we think, feel a strong desire to see the whole of it; and we cannot help suggesting that the English bookseller would probably benefit himself, and largely serve the public, who should regularly reprint such American publications as, like this, are valuable contributions to the history and the vindication of truth and liberty, although, perhaps, from their very excellence, they are not wont to fall into the channel of *trade* between the booksellers of the two countries.*

Bristol,

June 5, 1822.

SIR,

THE decisive tone of *Chronos*, in your last Number, (pp. 257, &c.) renders it desirable, perhaps, to shew that I am not mistaken in imagining, that, "independently of the Introduction to St. Matthew, there is no chre-

* The regular supply of American periodical works (a desideratum) would be naturally united with the plan here recommended.

nological difficulty whatever in St. Luke's Introduction." *

I am the more desirous to explain the grounds of my assertion, (which I made, and now repeat, with full conviction,) because in the two last editions of the Improved Version, after a reference made to my hypothesis respecting the passage in Luke which is usually considered as teaching the miraculous conception, I find it stated, that "at any rate the chronological difficulty remains the same."

The only points of *chronological* difficulty are the following :

I. That St. Luke's statement of the time when the Baptist began his ministry, compared with our Lord's age at his baptism, assigns a period for his birth which is inconsistent, it is supposed, with the Introductory Narrative.

II. That the Census spoken of in Luke ii. 1, did not take place till several years after the birth of Christ.

The latter I think quite clear; and it is virtually declared by the historian, as I shall state afterwards.

I. The first difficulty solely arises from combining the chronology of the Introduction to St. Matthew's Gospel, with that of St. Luke's. In our present inquiry we have nothing to do with the former. The communication made to Zacharias in the temple, is fixed by the historian (ch. i. 5) to the *reign of Herod*; but nothing that occurs afterwards requires us to place any other fact recorded in the Introduction before his death. *Chronos* asserts the contrary; and I must notice his assertion; but in the first instance I will pursue my own train of calculation.

The historian (ch. i. 26) places the Annunciation to the Virgin Mary, in the sixth month after the heavenly message to Zacharias. If the birth of Christ occurred nine months after that period, (on which supposition, to simplify the question, we may proceed,) still it might have been fourteen months after the death of Herod. Of course it might have been less.

* *Chronos* makes his quotation from an extract given by the Reviewer of my Reply to Bishop (now probably Archbishop) Magee. The reader may be referred to the whole Note in p. 299.

Herod died some time before a Passover either in A. U. 750, or in A. U. 751. In the statement to which *Chronos* refers, I assumed the former; which I now think (for a reason which I shall state hereafter) to be less probable than the latter; but I will pursue the calculation on A. U. 750, as the less favourable to my argument. If we suppose the birth of Christ to have occurred about a year after the death of Herod, this brings us to the spring of A. U. 751. In that case he was thirty years old in the spring of A. U. 751.

The fifteenth year of Tiberius, reckoning from the death of Augustus, began Aug. 19, A. U. 781. The baptism of Christ may be placed in the latter part of January or in February, A. U. 782, when he would not have completed his 31st year.

St. Luke's words in iii. 23, are not at all inconsistent with this: they are, *Και αὐτὸς ἦν ὁ ἰησοῦς ὡς ἐστὶν τριακοντὰ εἰρησμενός*. The literal rendering of the clause is, "And Jesus himself was about thirty years old when beginning;" and on considering the connexion, and observing the language of the Evangelist in ch. i. 2, and Acts i. 22, I have no difficulty in supplying the ellipsis. I would, therefore, translate the clause thus: "And Jesus himself was about thirty years old when he began *his ministry*;" and so it is translated by Newcome, and by the Geneva Version of 1805, and probably by others also.

Hence it appears that even taking the more unfavourable supposition respecting the time of Herod's death, there is no discrepancy between the dates in the third chapter of Luke, and the Introduction.

What I have thought the decisive argument for the earlier date of Herod's death, viz., A. U. 750, is the remarkable eclipse of the moon which occurred not long before, on the night when the Jewish Rabbies were burnt at Jericho by Herod's order. This is assumed to have been on the 13th of March, A. U. 750. But it appears from Playfair's Tables, that there was a total eclipse of the moon at Jericho on the 11th of January, A. U. 751. This far better accords with the events narrated by Josephus, between the death of the Rabbies and the Pas-

sover, (for which the earlier date allows barely a month,) and it gives the other arguments for the later date a preponderating influence.

Taking the spring of A. U. 751 for the death of Herod, we need not place the birth of Christ before the spring of A. U. 752; and he would not then have completed his thirtieth year till after his baptism, supposing that to have occurred as above-stated.

Once more, I see nothing in the Introductory Narrative to fix the time of Christ's birth to nine months after the Annunciation. Upon the hypothesis which I have advanced in the Appendix to the 2d Edition of Unitarianism the Doctrine of the Gospel, respecting the interpretation of ch. i. 26—38, it is clear from ch. i. 39, 56, that the birth of Christ could not have taken place till at least twelve months after the Annunciation; and even on the common interpretation, it is in no way necessary to fix upon an earlier period. So that if Herod died so early as March, A. U. 750, we need not place the birth of Christ before August in A. U. 751, in which case he would be about thirty years and a half old at his baptism.

When I wrote the Appendix above-mentioned, and the article in the Monthly Repository (Jan. 1811) to which it refers, I adopted Lardner's opinion that St. Luke reckoned from the time when Tiberius assumed the proconsular government, in connexion with Augustus, A. U. 764 or 765. The supposition that such a mode of reckoning the commencement of his reign was at all in use, rests, however, on very uncertain data; that it was not prevalent is certain; and that Luke employed it, is therefore highly improbable.

If Luke's 15th year of Tiberius really began in A. U. 778 or 779, the baptism of Christ might be placed at the latest in February 780. In that case he might have been born in the summer or autumn of 749, eighteen or twenty months before the death of Herod, in the spring of 751; and this is the shortest period which the Introduction to Matthew will allow. But if the baptism of Christ be placed in February 782, (and reckoning the reign of Tiberius from the death of Augustus it cannot be earlier,) following the Introduction to Matthew, he must have been considerably above thirty-two years old at his baptism.

Following what I cannot but regard as the only legitimate reckoning of the reign of Tiberius, the ministry of the Baptist might have begun any time between August 19, A. U. 781 and August 19, 782. If it were in the spring or summer of 782, then we must refer the baptism of Christ to February 783. This would increase the discrepancy between the Introduction to Matthew, and the dates of Luke; but it would not invalidate the Introduction of his own Gospel. Taking the later date of Herod, we need not place the birth of Christ before the middle of 752; and still he would be less than thirty-one at his baptism. (See *Table*, col. 5.)

The following table exhibits the leading modifications of the principal dates, according as we fix upon 750 or 751 for the death of Herod; each of which is sufficiently accordant with the dates of Luke's Gospel, and vindicates the Introduction from this chronological difficulty:

	(1)	(2)	(3)	(4)	(5)
Herod's Death -	Mar. 750	<i>ibid.</i>	Mar. 1, 751	Feb. 751	Feb. 751
Birth of Christ -	Mar. 751	Aug. 751	Feb. 25, 751	April, 752	Aug. 752
Christ 30 years old	Mar. 781	Aug. 781	Feb. 25, 781	April, 782	Aug. 782
15th of Tiberius -	Aug. 781	<i>ibid.</i>	<i>ibid.</i>	<i>ibid.</i>	<i>ibid.</i>
Baptist's ministry	Sept. 781	<i>ibid.</i>	<i>ibid.</i>	<i>ibid.</i>	May, 782
Baptism of Christ	Feb. 782	<i>ibid.</i>	Jan. 25, 782	Feb. 782	Feb. 783
Christ's age - -	31	30½	31,	30	30½

Hence I think it clear, that the statements of Luke iii. 1; 23, present no chronological objection whatever to the authenticity of the introductory chapters of his Gospel.

II. The question of the Census is more simple, and alike satisfactory.

What the historian tells us in ch. ii. 1—3 is, that Augustus issued a decree for the enrolment of the whole land,

in consequence of which every one went to his own city to be enrolled; but in the second verse he expressly states, that the enrolment itself *was first carried into effect* when Cyrenius was governor of Syria. This we know was when Archelaus was banished and Judæa made a Roman province, viz. about A. D. 7.

The second verse may be rendered literally, "The enrolment itself (or this enrolment) was first made (or carried into effect) when Cyrenius was governor of Syria;" *Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ὑπὸ Κυρηνίου τῆς Συρίας Κυβερνήτου*: and so far from presenting any chronological difficulty, I regard it as indicating that accuracy of detail which distinguishes the writings of St. Luke. He informs us that the decree of Augustus set all Palestine in motion; but he also gives us to understand, that the enrolment was not actually executed till a certain definite period, which he specifies. In other words, that, from some cause or other, which it did not fall within his province to explain, the complete execution of the decree was suspended.

If the enrolment were merely *ordered*, and the *execution* of it afterwards *suspended*, it is less surprising that no notice of it should be found in Josephus. Still as it must, in ordinary circumstances, have been very obnoxious to the Jews,—as the decree must have been caused by some severe displeasure on the part of Augustus against the Jewish sovereign,—and as Josephus is very full in his account of events which took place during Herod's reign, yet gives no intimation that such a decree was issued by Augustus,—it is not probable that the events recorded at the beginning of Luke ii. should have taken place *before* the death of Herod.

The history of Josephus, for some time *after* the death of Herod, is obviously very defective; and till it is shewn that the facts he records are *inconsistent* with the statements of St. Luke's Introduction, as above explained, I cannot consider his *silence* as any objection to the authenticity of those statements. So far, however, from any such inconsistency existing, the circumstances which Josephus records as occurring shortly after the death of Herod, well accord with the facts stated in Luke's Introduction respecting

the decreeing of the Census, and the subsequent suspension of it. In the volume of the *Mon. Repos.* for 1811, p. 15, I have stated those circumstances; but as that may not be accessible to many of your present readers, I beg your permission, Mr. Editor, to state the substance of them in this place.

On the death of Herod, Archelaus went to Rome, to obtain the emperor's confirmation of his father's appointment of him to the sovereignty of Judæa and Samaria; but before he set out, a disturbance among the Jews led him to call out his soldiers; who killed 2000 of them. Some of his relations went at the same time to Rome, who were unfavourable to the division in Herod's will, and wished, if possible, to have Judæa made a Roman province. At the first hearing of the case, Augustus determined nothing; though he treated Archelaus with kindness, and appeared inclined to decide in his favour. While matters remained in this suspense, fifty ambassadors came from Judæa, by the consent of Varus, the Syrian president, to solicit that their country might be made a Roman province; and soon after, news came from Varus, of great disturbances in Judæa, and of a revolt so serious, that at the termination of it, he put 2000 to death by crucifixion. Another hearing took place before the emperor; and the ambassadors pleaded their cause against Archelaus: but Augustus dissolved the assembly without having decided the question. Not long after, however, he determined to give Archelaus the sovereignty of Judæa and Samaria, with the title of Ethnarch instead of King.

So far we have the clear testimony of Josephus; and at this period, (according perfectly with the date already assigned, from St. Luke's own data, for the birth of our Lord,) it appears highly probable that Augustus, influenced by the strong representations of the Jews, issued a decree that all the land should be enrolled, with a view to taxation, and as the first step towards making it a Roman province. From St. Luke we learn, that the Census was not actually made till Cyrenius was governor of Syria; and we may therefore conclude, that Archelaus made such promises as induced the emperor to *suspend* the execution

of his decree, almost as soon as it was begun. As the immediate effect of the decree was only temporary, and the Jews in general then wished for a change in their condition, there was neither time nor disposition for those commotions which took place when the Census was actually made, after the banishment of Archelaus; and the circumstances which really took place, might be lost sight of in subsequent occurrences.

In the two foregoing paragraphs I think I have given the real state of the case; but this is not necessary to the vindication of the authenticity of Luke's Introduction.

I have now only to offer some remarks on the assertions of *Chronos*, as far as they affect my statements.

Translating ch. iii. 23, as Wakefield and the Improved Version do, in conformity with the Public Version, he maintains, not only that Christ must have been somewhere between 29½ and 30½ at his baptism, but also, (p. 257,) that "he could not have passed through the first half of the limited year;" in other words, that "he must have been baptized before he had completed his 30th year." If, therefore, he concludes, "with Dr. Carpenter, his baptism be placed in 782, his birth must be placed in 752." Even allowing all this, it appears from col. 4 of the foregoing Table, that no chronological difficulty attends the Introduction.

Warped (it is reasonable to suppose) by his antipathy to the Introduction, *Chronos* has adopted a rendering of ch. iii. 23 which (in his own judgment) throws upon Luke an incongruity between *ἀρχαίως* (beginning) and *ἄρα*, (about,) which, in the words of Campbell, "confounds the meaning, and leaves the reader entirely at a loss." *Chronos* knew of the rendering in Newcome's Translation, for he speaks of it; but he neither tells the reader what it is, nor attempts to shew that it is unfounded. And yet, if that rendering be the true one, Christ might have been nearly thirty-one at his baptism, without any impeachment of the minute accuracy of Luke. But then the chronological difficulty respecting the Introduction vanishes

at once; for if our Lord were more than thirty but less than thirty-one at his baptism in February 782, then he was born after that month in 751; and even if Herod died in March 750, there is nothing in the Introduction to prevent our placing the birth of Christ above a year after the death of Herod, say in April 751.

But *Chronos* says there is. Every supposition I have stated, places the annunciation of the birth of the Baptist in the reign of Herod: *Chronos* considers the Introduction as placing the birth of Christ also in the reign of Herod. Even if it did, allowing the later date of the death of Herod, (early in 751,) the 3d column of my Table shows that there is still no chronological difficulty. But I see nothing to require us to place the birth of Christ before the death of Herod. *Chronos* says, (p. 262,) "Elizabeth is stated to have conceived 'in the days' wherein the Lord looked on her, (l. 25,) that is, immediately after the appearance of the angel. 'After those days,' that is, those days of Herod which followed immediately after, she conceived, and hid herself five months (ver. 24)." *Chronos* only looks to find objections, and therefore does not discern truth. The historian says, ver. 23, that "as soon as the days of his (Zacharias's) ministration were accomplished, he departed to his own house;" and, in the next verse, that "after these days" (assuredly the days of Zacharias's ministration) "his wife Elizabeth conceived, and hid herself five months:" in which there is nothing whatever implying that this occurred "immediately" (as *Chronos* strangely says) "after the appearance of the angel;" nor any thing which refers to the reign of Herod.

If the expression "after those days," in ver. 24, have no reference to "the days of Herod," in ver. 23, those marks of time which occur in ver. 39, and in ch. ii. 1, can have no necessary reference to "the days of Herod;" and in my judgment they have none at all.

I am no advocate for shrinking from the closest examination of things held true and sacred; but let it be conducted in the spirit of truth and in the love of it; and if I understand the characteristics of that spirit, I am

obliged to deny it to *Chronos*. Which he talks of the "son of a phantom," and of *casting out* "the phantom and its son," he ought to know that he is guilty of an unworthy misrepresentation of the doctrine of miraculous conception. Adam was not the "son of a phantom," because he was created by the immediate agency of divine power. It is by such arts as these that Christianity is assailed by some Unbelievers; and Unitarianism, by some who think themselves the only Christians. Let the Unitarian leave them to his opponents: they disgrace any cause; at least they disgrace those who use them.

Let the doctrine of miraculous conception, if false, be argued down; but it ought not to be attacked with all the associated imaginations derived from the ribaldry of the scorners, or the follies of its injudicious advocates.

As to the Introduction of Luke, I see no reason to deny its genuineness.

I cannot estimate its evidence as of equal weight with those parts of the Gospel which respect the ministry of Christ: St. Luke could scarcely have had such indubitable means of knowledge with respect to the events recorded in the Introduction, as he possessed for those which occurred thirty years after. But the diligent research, sound judgment, and faithful accuracy, which his invaluable writings shew to have been his constant characteristics, will not allow me to withhold my assent to facts which he has recorded, and which he obviously believed with undoubting credit, till better cause is assigned than the "fabulous appearance" of some parts of the things related. I am not without a perception of the difficulty attending some parts of the Introduction: but, taken generally, I think the history of great moment; and among the great objects which the events recorded would accomplish, were the strengthening the expectations which even then existed of the near approach of the Messiah; the preparing Mary to watch with peculiar assiduity over the spiritual growth of one who was to be holy from his birth; and the training of Jesus himself to that character of mind, and in that culture of holy faith and obedience, which made him eminently fitted for the great work before

him. The character of Jesus, as we know it must have been *before* his great work commenced from what we see of it afterwards, affords to my mind a powerful evidence to the general authenticity of the Introduction.

The most weighty difficulties which have operated against its credibility, are those of a chronological nature; and they vanish when the Introduction to St. Matthew's Gospel is relinquished. Both accounts, as far as I can judge, cannot be true; but Luke's Introduction ought not to be attacked through the most incredible parts of the Narrative prefixed to Matthew's Gospel. This *Chronos* has done (p. 258); and in a manner which has none of the characters of "truth and soberness" to recommend it.

Even if I could spare time, I should be indisposed to examine all the statements in the Letter and Postscript of *Chronos*, which I deem utterly unfounded; some of them appear to have been made to try the credulity of the reader; and the investigation of the rest is less necessary, because the randomness of the manner in which he argues and asserts is so striking, that few who are accustomed to think and reason on critical and theological subjects, can be so far misled as to take *Chronos* for authority.

LANT CARPENTER.

SIR,

I EXPECTED much pleasure from the reply of Dr. Smith, and I was not disappointed. [See Mon. Repos. XVI. 354, and present Vol. p. 152.] The candour, the truly Christian spirit, the ability and research which characterise that reply, render it a pleasing specimen of the manner in which theological controversies should be conducted. But my admirable opponent has left unnoticed the strong parts of my letter. I therefore purpose in this paper to concentrate my views of the disputed passage in the Philippians, noticing as I proceed some of the positions advanced by the Doctor.

Our blessed Lord, in his last journey to Jerusalem, laid before his disciples, in the clearest terms, the sufferings that awaited him: and farther to pre-

pare them for that event, he assumed, in the presence of three of them, a form splendid as the sun, and symbolical of the change which awaited him after his resurrection. Peter, who was much distressed at the thought that his Divine Master was to undergo a cruel death, greedily laid hold of the magnificent scene before him as a happy means of averting the terrible event. And he expressed himself to this effect: "Master, let us stay here and not go to Jerusalem; for the splendour of thy appearance, and the testimony of Moses and Elias, will bring all men to the spot, and even thy enemies will in consequence hail thee as the expected Messiah." Now I maintain that this is the very circumstance to which Paul alludes when he says of Christ, "Who being in the form of God, did not think this divine form a thing to be caught at as the means of avoiding death; but he divested himself of it, and became obedient unto death, even the death of the cross." Now Dr. Smith remarks, that this allusion to the transfiguration is *conjectural*; that, if true, it would be more definite; and that, on the same supposition, the original *ὑπαφάνε* would be the past participle *ὑπαφάνε*. To remove the first of these objections, it is only necessary to shew that the phrase "form of God" is an exact description of the transfiguration.

It is well known that the term god in the genitive is often used by Hebrew, and even Greek writers, to denote *pre-eminence*. Thus the words "power of God," denote "a mighty power;" a "trumpet of God," a loud or awful trumpet; a "wind of God," a violent tempest, or, as Homer writes, a "cloud of Jupiter," as a dark, tempestuous cloud. On the same principle, a "form of God" may mean a very splendid form. Dr. Smith knows that Greek writers sometimes use *θεός* exclusively to mean *Apollo*, or *the sun*. The reason of this is to be sought in the origin of the word. The Hebrew *קוץ*, *qoe*, to command, exists in Arabic in the form of *شع*, to illumine or shine. The same word obtains in Persian, but is pronounced *see* (which, through the medium of the Gothic, is the parent of our *see* and *shew*, the former of which means to perceive, the latter to exhibit, in the light). The Persian and Chaldean

sages considered light as the emblem of God, and called the Benevolent Principle by that name. Hence the origin of *θεός*: and this etymology is confirmed by a remark of Aristotle, namely, that the Spartans pronounced *θεός*, *εως*: and thus the two different modes of pronouncing the term among the Greeks corresponded to the different pronunciations of it among the Arabic and Persians. Nor were the writers of the New Testament ignorant of the primary import and origin of the word, as they seem to allude to it when they say that "God is light," and call him "Father of lights."

The history of our Lord's transfiguration is connected with his crucifixion, and founded on it. Peter seized the former as a plea to avoid the latter. The drift of the disciple's meaning is omitted in the narrative, and it is remarkable that the apostle in copying the narrative has copied also the omission, and the ellipsis has rendered the passage forced and unnatural in the extreme. Let the ellipsis be supplied from the Gospel, and the words of our apostle become as clear and natural as the light. And here let me ask, what can more decisively prove the truth of an allusion, than that it gives ease, grace and perspicuity to a paragraph which has hitherto baffled all the efforts of criticism to render it intelligible? If one key can, and ninety-nine keys cannot, open a lock without violence, is it conjectural that this is the true key? If the apostle Paul uses terms which with the utmost propriety describe the transfiguration of our Saviour, and his conduct on that occasion, is it *conjectural* that he alludes to that scene? Indeed, my learned and excellent friend is not so happy here as he commonly is in the use of his terms:

The Doctor quotes the following assertion of Chrysostom as illustrative of his own notion: "As the form of a servant signifies no other than real and perfect man, so the form of God signifies no other than God." The form of any visible object may mean that object itself, for this very reason, that it has always been associated with it, has always appeared under it as an external mark peculiar to that object and that alone, precisely by the same association of ideas that the name of a thing stands for the thing itself. But

has God any external form? Does he appear unto men under any sensible figure, which induces them to associate that figure with him as an index of his nature and essence? If not, the maxim of Chrysostom is a piece of sophistry utterly unworthy of Dr. Smith. The form of a man may mean a real, perfect man, because that man and his form are in our minds the result of invariable associations: but the form of God cannot mean God, because no such associations could ever take place in the human mind. And there must be an end to all rational criticism, if a word that implies only a sensible appearance can be perverted to mean a Being who is infinitely remote from all perceptions of sense. And yet on this perversion, gross as it appears, is founded the interpretation of this passage given by the orthodox divines.

Dr. Smith supposes, that if the apostle alluded to the transfiguration, he would have used the past participle, *ἠεώρατο*, instead of *ἠεώραται*, the present, as necessary to mark the previous change which Jesus underwent before his crucifixion. The remark is ingenious, and argues a critical skill in the language. I will illustrate its justness by an example:—In the beginning of the *Iliad*, it is said of Agamemnon and Achilles, that, *ἠεώρατο* *ἑκάστην*, having quarrelled, they separated. Here the past participle implies that they quarrelled before they separated, and was the cause of their separation: and the phrase might be rendered, they separated in consequence of having quarrelled; whereas, if the poet used *ἠεώραται*, his meaning would have been that they separated while quarrelling. Let us apply this remark to the disputed verse. The Doctor maintains, that while Jesus suffered and died as a man, he was still alike incapable of suffering in his divine character. Now, if the apostle entertained this notion, it would have been indispensable in him to mark the difference of the two natures, and this would have been effectually done by the use of the past in the room of the present participle, as it would lead the reader to infer that Christ died on the cross in consequence of having previously disrobed himself of his divinity; whereas the use of the present participle unequivocally sanctions the

conclusion, that he expired in the very nature and character which he possessed when in the form of God. This leads me to observe, that an obvious and marked contrast is intended between *ἠεώραται* and *ἠεώρατο*, as the former comprehends the latent principles essential to the being and character of our Lord, while the latter denotes only an external appearance. These latent principles which constituted his nature remained till death unchanged, but his splendid form vanished away previously to his dissolution.

The apostle opposes those men who taught the divinity of Christ. His reference to these impostors is certain, because he mentions them by name: "Many are now going about, whom I have often mentioned to you, and now mention with tears, as enemies of the cross of Christ, whose end is their own destruction, (*and not, as they pretend, the salvation of those whom they deceive,*) whose God is their belly, and who glory in their shame." They were enemies to the cross of Christ because they maintained that he did not really suffer, he being a man only in appearance. But while they taught the divinity of our Saviour, they refused to acknowledge him as Lord; in other words, they denied any obligation on the part of the converts to obey his moral precepts and to imitate his virtuous example, the end of his appearance being not to preach repentance and reformation to the world, but to annul the righteous laws of the Creator, and to give full scope to the worst passions of the human heart. Their object, in short, was to neutralize the moral influence of the gospel, and this they sought to do by substituting in the room of its divine virtues the notions which the Pagan philosophers had of virtue, and to class the Founder with the Pagan gods. The high reputation of Aristotle, and the Ode which, though composed in praise of Virtue, breathes a spirit hostile to the peace and happiness of society, sanctions an abomination that cannot be named, fell in with the views of the deceivers. They therefore introduced it into the church at Philippi. Of this the apostle, though at a distance, could not be long ignorant, as he corresponded by every means with the several churches he had established. If the

apostle was not previously acquainted with this piece, a copy might have been sent by those in the church sincerely attached to him and his cause. In the Epistle which in consequence he addressed to the Philippians, he notices the Ode, and sets aside the infamous doctrine it contains. It was usual with the apostle to adopt any peculiar words which they might have used, and retort them in a new or modified sense. His object thus was to give a point to what he was saying, and to shew his readers that he was alluding to his opponents, who sought to deceive them. Thus the impostors said of Christ, that he was "in the resemblance of man," meaning that he was a mere phantom in a human form. Paul takes up the same phrase, and then sets it aside by adding that he was "found in frame a man," meaning, that he proved himself a real man by his trial and crucifixion. He deals in the same manner with the Ode of Aristotle; he copies the same words, or words, peculiar as they are, of the same import, and applies them to Christ in a new, beautiful, yet analogous sense, thus intending to contrast him with the personages which are mentioned in it. The poet calls Virtue *μορφη*, a form—an object the most splendid, and to be hunted or captured, *θηρῆμα καλλίστον*—as conferring the fruits of immortality, *καρπὸν αθανασίαν*. Hermias was endowed with this splendid form, but he divested himself of this radiant figure, this effulgence of the sun, *αἰέλου χρωσιν ἀνγὰς*; he, it is probable, having honourably fallen in battle. But the Muses rescue him from death, and advance him to immortality in the temple of their father Jupiter. The apostle has copied this train of ideas; and, peculiar as this train is, he has preserved it unbroken, and expressed it in nearly the same language. Jesus was invested with a form splendid as the sun. This splendid form was naturally a thing to be caught at, especially as it was the emblem of his glory and immortality; yet he did not seize it as the means of avoiding death. On the contrary, he laid it aside, and voluntarily submitted to the ignominious death of a slave. He does not, however, remain the victim of his enemies; his Almighty Father, as the reward of his obedience, raises him

from the grave, and exalts him to immortal glory.

The impostors classed Jesus with the Heathen gods, and claimed for him the worship which was paid to Hercules and others. The heroes of Greece were eager for divine honours, and the most exalted philosophers of the Pagan world were not backward to gratify this pernicious vanity. Paul contrasts the conduct of Jesus of Nazareth with the objects of idolatrous superstition, and the direct scope of his words is to this effect: "Though endowed with power and wisdom from above, though once invested with a form surpassing the sun in brightness, and though announced by a voice from heaven as the beloved Son of God, he did not profess himself a God, he did not violently arrogate those attributes and worship which belong to Jehovah alone. On the contrary, he laid aside his supernatural endowments, and surrendered himself to be crucified." The Heathen divinities were worshiped, some in the heavens, some on the earth, some in haes. This is implied in the Ode of Aristotle; and the apostle proceeds to intimate that the gospel, so far from sanctioning the idolatrous practices of the Heathens, was intended to become the instrument of abolishing all idolatry; and that the name of Jesus, instead of himself becoming an object of worship, was to be the medium of worshipping the Father alone. "Therefore God has highly exalted him, and given him a name above every other name, that in the name of Jesus every knee, of those in the heavens, of those on the earth, and of those under the earth, shall bow—to the glory of God the Father."

The impostors were guilty of the foulest impurities. Paul (1 Tim. i. 9, 10) gives a catalogue of their enormities, and among these he expressly mentions some as being *ἀπεικονισται*. It is a fact which is not known, but which ought to be known, that the very same men who opposed the apostle make a figure in the second Satire of Juvenal; and it is remarkable that their pretended veneration for Aristotle, and the atrocities here alluded to, are associated together, as in this Epistle: "Perfectissimus horum est, si quis Aristotelem similem vel Pittacon emit. Frontis nulla fides; omnis

cum vicus abundat tristibus obscenis. Castigas turpia, cum sis inter Socraticos notissima fossa cinædos." The false teachers were anxious to withdraw the attention of the converts from the perfect model of virtue exemplified in Jesus, and to recommend to them the notion of virtue as illustrated in the language and character of Aristotle. Their end, in this respect, the apostle earnestly strives to defeat, by again and again directing them to Christ as the sole model of their imitation, and giving a minute and eloquent description of that virtue which as Christians they were called upon to cultivate. "Be you, brethren, together with me, imitators of him, and mark those (as unworthy of your imitation) who thus behave themselves, as ye have us for your model—*us, and not them, as they would persuade you.*—Finally, brethren, whatever things are true, whatever dignified, whatever just, whatever pure, whatever friendly, whatever fair in name, if there be any virtue, if there be any praise, meditate on these things; and what you have learnt and received and heard of me, and have seen in me, these things practise." This description of virtue is beautiful and eloquent; but it derives its chief force and propriety from the contrast which every clause carries to the views of the impostors, and to the Ode of Aristotle. Thus: whatever things are true and dignified, and not such false and puerile things as are alluded to in the composition of the Stagirite—whatever things are agreeable to justice and moral purity, and not such impure, fraudulent arts as they are guilty of who would first deceive, then rob and betray you—whatever things are friendly and conducive to the peace and happiness of society, and not the warlike temper, not the fury, revenge and rapaciousness recommended to you in the conduct of Achilles—whatever things are fair in name, and not things too infamous to be named, yet practised by these impostors, and sanctioned even by Aristotle and his base favourite.

It is worthy of remark, that "the Praise of Virtue," the proper title of the Ode of Aristotle, seems by association to have given birth to the clause, "if there be any virtue, if there be any praise;" just as the phrases "the

man of sin, the son of destruction," (2 Thess. ii. 3,) resulted from the title "Son of Man," then present to his thoughts.

It is a fact, then, not to be disputed, that the apostle here alludes to Aristotle, and that he is a preacher of Unitarianism in opposition to those who taught the divinity of Christ. The votaries of the orthodox faith in general, and Dr. Smith in particular, are deeply interested in this conclusion. He will doubtless peruse my remarks with attention, and though, through the influence of early prejudice, he may remain insensible of their force, yet it gives me heart-felt pleasure to think that, however widely we may differ in opinion, I shall retain a share in the esteem and friendship of my amiable and enlightened opponent. But I must not conclude before I make an observation worthy of notice. We here have before us the great philosopher of the Heathen world, and the great apostle of the Gentiles, placed side by side. And we see in this comparison what unenlightened reason, in its most exalted state of cultivation and genius, could do to reform mankind without the aid of revelation. The enemies of the gospel shall themselves be judges whether the morality of Paul or the morality of Aristotle, if reduced to practice, would prove most beneficial to society. Let the appeal be made to those who are ever ready to vilify this apostle. Let our Hunts, our Godwins and our Bentham's, undoubted friends of their species, be asked which of the two they would, in their efforts to promote knowledge, freedom and an enlightened spirit of legislation, themselves copy, or recommend to others as the safest model of their imitation? Ignorance of the writings of Paul is the only cause of the prejudices cherished against him by many well-disposed and otherwise enlightened men.

J. JONES.

The "Christian Remembrancer" on the Unitarian Marriage-Bill.

THE question of the continued compulsory subjection of Unitarians to the Trinitarian Marriage Service, so interesting to themselves, has attracted much public attention. The Bill originally introduced into the

House of Commons by Mr. Smith is withdrawn, but another Bill will be brought forward in the next Session. If the objections of certain clergymen can be obviated by any alteration of the projected measure, it is just and reasonable that this should be done. To shew the disposition of Churchmen, we extract *verbatim et literatim* a paper on the subject from the "Christian Remembrancer" for May. This work is regarded as the organ of the ruling party in the Church, and if their views be here fully represented, they cannot be fairly accused by Unitarians of want of liberality.

Ed.

UNITARIAN MARRIAGES.

A Speech that ought to be spoken upon the first reading of Mr. W. Smith's Marriage-Act Amendment Bill.

WHEN it was proposed to enact that the Clergy of the Church of England shall solemnize marriage after a different form from that which is prescribed in the Prayer Book, I expected that so extraordinary a measure would be defended upon extraordinary grounds. But I was unable to anticipate any thing half so strange as the first argument upon which this Bill proceeds, namely, that our laws consider marriage as a mere civil contract, and that the statutes by which it is regulated have nothing to do with religion. I thought that our ancestors had observed a proper mean between the Papist who exalted marriage to the rank of a sacrament, and the Puritan who degraded it to the level of a bond and indenture. I thought that all direct interference, with regard to the validity of marriages, was reserved to the ecclesiastical judge, *because* they partook of a sacred character. But it seems that I have been under a mistake. The words *civil contract* are used by writers of good authority, in the course of their remarks upon marriage; and on this account we are to unlearn our old ignorance and prejudices, and believe that an engagement, which can only be contracted with the assistance of a priest, which can only be set aside by a spiritual court, and which, unless declared to have been void *ab initio*, cannot be set aside at all, is to be considered in the same light as a deed of bargain and sale!! Let the Unitarian produce an instance of any other contract, as solemn and as indissoluble as marriage, or which is looked upon as equally sacred, by these good judges of the tendency and spirit of our institu-

tions, the great body of the people; let him shew at what period matrimony could be celebrated by a layman, except during the grand rebellion, when the constitution was subverted,—and then perhaps it will be time to review the history of the marriage laws, and expose the weakness of the opinion which they have been now declared to favour. For the present it is sufficient to observe, that the sacred character of the marriage rite is just as much an admitted fact among us, as the value of a trial by jury. No parent of respectability would endure to see his daughter coupled to her husband by a parish constable, or a lord-mayor. No woman of feeling and decency would submit to such a degradation. And the fathers and friends of the present bill would solemnize their marriages to-morrow in their religious assemblies, if the law threw no obstacle in their way. All this results, not merely from the natural propriety of the thing, though that is sufficiently obvious, but from the actual provisions of the statute-book—the known, the acknowledged, the unvaried regulations which, from the earliest periods of our history, have connected matrimony with religion. So much for the first very ill-selected topic, which the advocates of the present measure have thought proper to introduce; but it is sufficiently in character with the measure itself, so the consideration of which I will now proceed.

I cannot be expected to know the complete history of this bill; but part of it, and a very material part, has been long before the public. The precise period at which the consciences of Unitarians took alarm at certain expressions in the Marriage Service, has not been communicated to the world; but the first symptom of that alarm was made sufficiently notorious, and the relief then sought was of a very objectionable nature. A person of the name of Fearon objected to being married according to the common form, and delivered a protest against the ceremony to the officiating clergyman. Another person, Mr. Dillon, an Unitarian Teacher, followed up the blow, and contrived to insult the Church, the Prayer-Book, and the Clergyman, and to get married, according to his own statement of the case, without going through the proper ceremony. Mr. Dillon published an account of his own misconduct in the Monthly Repository, and strongly recommended his own behaviour to general imitation. The first step, therefore, that was taken by the tender consciences for which we are called to legislate, was an attempt to break the law. They tried their own strength, and *protested*, before

they came to your bar with a petition; and it is fair to infer, that they would never have petitioned at all, if they had succeeded in their attempt to set the legislature at defiance.

It should be observed, however, that the Unitarians are not responsible for the conduct of Fearon. I am not certain that he ever professed himself a member of their sect. He now calls himself a *Free-Thinking Christian*, which is a round-about name for an unbeliever. The present outcry against the Marriage-Act originated with this man.

But it comes before the House of Commons in a less questionable shape, introduced to their notice by a respectable member, and preceded by petitions from every corner of the kingdom. To the former circumstance I am willing to attribute all the importance that it can claim. It is the only favourable feature which I can discover in the case, and any encouragement which the Bill may unhappily receive, will be owing to its author rather than to its merits. The latter, I certainly consider as of very little consequence; for since the day on which the secret of simultaneous petitioning was first discovered by the Dissenters, there is no question, however trivial, on which parchment is not put into requisition, and Parliament duly acquainted with the grievances of his Majesty's subjects. A bustling London secretary sends a *circULAR* to his friends in the country, and back comes the humble petition and prayer by return of post. Whether the measure in contemplation be great or small, a tithe-bill or a turnpike-bill, a school-bill or a marriage-bill, the popular voice is invariably declared with the same sincerity and dispatch.

But to come a little closer to the grievance and the remedy. The first is, that the words "in the name of the Father, and of the Son, and of the Holy Ghost," occur twice in the course of the Marriage Service, and Unitarians, disbelieving the doctrine of the Trinity, scruple to hear or to repeat the sentence. Now the words, even by the confession of Unitarians, are the words of Scripture. Their *improved version* of the New Testament admits the authenticity of the passage, and contents itself with saying *Spirit* instead of *Ghost*, that is, with substituting a modern term in the place of an old one. And what is still more to the purpose, these words, which were spoken by our Saviour when he commissioned his Apostles to baptize, are retained as a part of the Baptismal Service in *Belsham's Unitarian Prayer Book*, and are used frequently, if not universally, by the members of his congregation. I must think, there-

fore, that the consciences for which we are now required to legislate, are not only tender but sore. Unitarians have their own method of explaining the words in question. They do not hesitate to use them in the solemn rite of Baptism; and it is difficult to understand why so much stress should be laid upon their recurrence in the Marriage Service. If in the latter they teach, imply and assume the sublime and mysterious doctrine of a Trinity in Unity, as I conceive they certainly do, they must teach, imply and assume the same in the Baptismal Service and in the Scripture—in neither of which have your Petitioners ever been able to discover them. I know that Messrs. Fearon and Dillon, and others of a similar disposition, call our ceremony blasphemy, and our altars idolatrous. And I also know that such declarations are punishable, and should be punished. For though the Trinity Bill be repealed, yet are the Scriptures still protected; and these scurrilities are directed against the Bible as pointedly as against the Church. Fearon's case may possibly be considered peculiar; inasmuch as he calls himself a Free-thinker—and may say that he entertains no more respect for the Scripture than the *bonâ fide* Unitarian entertains for the Trinity. How then will you deal with petitioners of this description? Will you abrogate that maxim of the Common Law, which declares Christianity to be part and parcel of the law of England; and allow a man to plead infidelity as an exemption from your statutes? If not, where will you draw the line? The Unitarian rejects the express words of Revelation; or rather he uses them at the font, and is shocked to hear them at the altar. Is this a religious or a reasonable scruple? I submit very confidently that it is not. A Christian ought not to quarrel with the words of the Bible. They may be injudiciously selected or unnecessarily employed; but blasphemous they cannot be; and it is no grievance or hardship to be commanded to listen to them and repeat them, unless it be a grievance and a hardship to be considered and treated as a Christian.

Our Marriage Service is strictly a Scriptural service, and if, under such circumstances, the tenderness of the Unitarian conscience is to be received as a sufficient excuse for the rejection of the ceremony, it is evident that every other sect and subdivision of religionists has a right to avail itself of the same plea. Even Churchmen may be found, who object to parts of this and many other solemnities. And if they were to tell you that their consciences revolted at this or that parti-

cular prayer, that they could not sincerely pray for a family of children, or that they do not consider Rebecca as an unexceptionable pattern of conjugal fidelity, (seeing she deceived her husband upon a very important occasion,) if these or similar difficulties were made matters of conscience, what answer can you return, but that such consciences are erroneous, and that the legislature is not bound to consult them? To every other answer there would be a ready reply, and it would come at last to this:—that there should be no positive law upon this important subject, but that every couple should be linked together in matrimony, how, when, and where they pleased.

But it will be said that a much simpler remedy has been devised by this Bill; and having shewn the real nature of the grievance by which it has been produced, I will proceed to consider the mode of cure which it suggests.

In the first place, then, we should remark the great difference which exists between the arguments and the enactments of the gentleman who has introduced this Bill. He dates his troubles from the 26th of George II. contending that in the interval which elapsed between the passing of the Toleration-Act and the Marriage-Act, Unitarians might marry as seemed good in their own eyes. The obvious and very simple remedy to which such reasoning leads, would be to repeal so much of the Marriage-Act as relates to Dissenters from the Church, and to leave such persons as they were before their grievances commenced. If they are certain, as they pretend to be, that they could have solemnized lawful matrimony out of the Church before the Act of the 26th of George II., why do not they petition to be restored to that envied and advantageous situation? They admit that their forefathers did not remonstrate against the Marriage-Act; which is a pretty plain proof that their forefathers were married in the Church. For if they had been accustomed to solemnize marriage in their meeting-houses, the alteration would never have been submitted to in silence. But the present generation have discovered that their forefathers were in the wrong; that they ought to have been, and might have been coupled together in their conventicles—and that it is the Marriage-Act, and nothing but the Marriage-Act, which gives them so much trouble. If so, they should propose a general exemption from its enactments; and the present Bill is enough to satisfy us that they dare not trust their own arguments, or do not understand their own grievances.

In the second place, the proposal to omit certain passages in the Marriage

Ceremony, although it is smoothed over in rounded periods as a slight innovation, is sufficient not merely to degrade and disgrace, but to destroy the Church of England. Her Book of Common Prayer, her Rites and Ceremonies, and Articles, are *her own*, not *yours*. They were drawn up in her Convocations under the authority of her Bishops, and proceeded from spiritual, not from temporal authority. Parliament adopted them and gave them the support of the civil power; and of course the same Parliament might have rejected, or may now repeal them.* But the object of the present Bill is to alter the rites of the Church, without giving her a voice on the occasion. There is no saying what Parliament, in its legislative omnipotence, may not do. But you will upset every precedent in existence, you will violate the spirit and principles of the constitution, if you pretend to turn this House into a synod or council, and waste your time in what you do not understand, the discussion and the formation of Creeds, and Rites, and Rubrics. The king, as head of the Church, may appoint commissioners to take the subject into consideration. The Convocation may re-assume its ancient functions. But, until the Convocation has agreed to the proposed amendments, Parliamentary interference is tyranny and usurpation. The Church of England has been reproached, by its various adversaries, with being an *Act-of-Parliament Church*. The Papist has done this in his zeal for the power of the Pope; and the Puritan, in his affected attachment to the privileges of the people, has imitated the example. But up to this hour the imputation is scandalous and false. I trust you will not entertain a Bill by which the opprobrious epithet would be justified and confirmed.

And if you do entertain it, consider the consequences of such a step. As I said before, with respect to the scruples of an ill-informed conscience, where will you stop? Have we not innumerable sub-divisions of fanaticism and folly, of vice and unbelief; and may we not be told by the advocates of each, that some little modification of a Rite, or a Ceremony, would remove their scruples and promote their welfare? Give a Clergyman your commands to omit all the Collects and all the Creeds, the Litanies and the Graces, the Prayers and the Praises of

* The repeal of the Act of Uniformity would not be so violent a measure as that which has been introduced by Mr. Smith: as Churchmen would then be left at liberty to use their own forms. Mr. Smith proposes to forbid them.

the Church, and our Socinians will be enabled to join regularly in the established worship, and be saved the expense of supporting teachers of their own. Let a Baptist have the privilege of walking into a Vestry, and saying, "Baptize my child, passing over all the ceremony except the entry in your register," and he will obtain the benefit of a more secure and public record of the birth and legitimacy of his offspring. In the same spirit you may go through every page of the Ritual; and alter or add, omit or modify, according to the infinite caprices of mankind; till Jews, Turks, Heretics and Infidels, feel an equal delight in the dogmas, and take an equal share in the worship, of your truly Catholic communion. If Parliament consents to alter the Prayer Book for one scruple, it ought to alter it for every scruple;—and this Bill, which aspires to the character of a liberal measure, is an act of maimed and imperfect justice, unworthy of the support of its friends, unworthy of the equity and impartiality of the House of Commons, upsetting ancient landmarks, irritating ancient and holy feelings, mixing profane and sacred in one undistinguishable mass, all for the purpose of giving a very little relief to a very little scruple of a very little portion of his Majesty's subjects.

If the Unitarian Dissenters are desirous not of trampling upon the Church, but of marrying after their own fashion, and the House should be disposed to indulge them in this fancy, I have no objection to consider any plan which they may suggest. They have, I admit, one strong plea; viz. that similar indulgence has been already shewn to the Quaker and the Jew. Parliament was satisfied when it passed the Marriage-Act, that clandestine marriages would not be encouraged by excepting these small and very peculiar bodies of people from the general operation of the law; and the boon which they earnestly sought was granted. Let the Dissenters come forward *en masse*, and petition for a similar exemption; and if they can shew that such a measure will not lead to the very inconvenience which the Marriage-Act was designed to remove, they will have a fair claim to our attention. Do not deal with the question, as if it were to be determined by the pertinacity of its advocates; do not shew the greatest favour to those who evidently deserve the least; do not pretend to interfere with the Rites and Ceremonies of the Church. But call upon the Dissenters to accommodate their wishes to the spirit of your marriage laws; and then inquire whether those wishes are reasonable and can be complied with.

That I may not be accused of recommending impossibilities, I will shew how

the important objects just alluded to may be reconciled. Let the Banns of marriage between Dissenters be published in their parish-church, let a certificate of such publication be given by the minister, let the parties be married, on the strength of such certificate, by their own teacher, and let them bring a certificate of their marriage to the parish-register. This would provide against clandestine marriages, and would give sufficient facility of recording and proving them. Dissenters would not complain of being deprived of the privilege of marrying by licence; since licences proceed from Episcopal authority, which they do not admit or respect. I am not aware of any material objection to this plan: of its infinite superiority to that which is now before the House, I cannot think that one individual will doubt. I throw it out for the consideration of those whom it more particularly concerns; confident that we should not be justified in granting more, and that the petitioners themselves cannot expect as to require less.

But at the same time, it is better that things should remain as they are. I need not recapitulate my arguments in order to shew the merits of this opinion; but the principle upon which it rests is incontrovertible. The present outcry against the Marriage-Act arises from a groundless scruple. If that scruple is not attended to, it will gradually be forgotten, and the voice that issues from it will be heard no more. Experience is in favour of this view of the question. The very Rite now complained of by Unitarians, was once the bitter grievance of Presbyterian and Puritan. While some persons were intent upon beheading the king, and establishing the covenant, and some dealt in a smaller way—revolted against the *surplice*, protested against black puddings, and rejected the Sign of the Cross, and clothes made of linsey-wolsey—

"Others were for abolishing
That tool of matrimony, a ring,
With which the unsanctified bride-
groom
Is marry'd only to a thumb."

These follies have had their day; the legislature stood firm; common sense came to its assistance; and the descendants of those very men who are described by our great satirist, retain their peculiar views of the Christian dispensation, while their consciences are too seared to flinch at "Cross or king, or wedding ring." The substantial and important differences between Churchman and Dissenter, remain. But there was nothing on which the latter was once so scrupulous as *forms*; and he has

now adopted, of his own accord, the very identical usages which he forsook the Church for imposing. It will be the same with a newer and not less dangerous sect. The next generation will perceive that conscience cannot call upon them to quarrel with the words of the Bible—and when they hear from those who are learned in the Journals of Parliament, that a Bill was introduced into the House of Commons, in 1822, for the purpose of compelling a Clergyman to curtail the rites of his Church, they will say that the Unitarians of such early times had more zeal than discretion, and strained at a gnat while they swallowed a camel.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCLXXXVII.

Progressive Improvement of Mankind.

To such of my readers (says *Condorcet*) as may be slow in admitting the possibility of this progressive improvement in the human race, allow me to state, as an example, the history of that science in which the advances of discovery are the most certain, and in which they may be measured with the greatest precision. Those elementary truths of geometry and of astronomy, which in India and Egypt formed an occult science, upon which an ambitious priesthood founded its influence, were become, in the times of Archimedes and Hipparchus, the subjects of common education in the public schools of Greece. In the last century, a few years of study were sufficient for comprehending all that Archimedes and Hipparchus knew; and, at present, two years employed under an able teacher, carry the student beyond those conclusions which limited the inquiries of Leibnitz and of Newton. Let any person reflect on these facts: let him follow the immense chain which connects the inquiries of Euler with those of a priest of Memphis; let him observe at each epoch how genius outstrips the present age, and how it is overtaken by mediocrity in the next; he will perceive that nature has furnished us with the means of abridging and facilitating our intellectual labour, and that there is no reason for apprehending that such simplifications can ever have an end.

He will perceive that at the moment when a multitude of particular solutions, and of insulated facts, begin to distract the attention and to overcharge the memory, the former gradually lose themselves in one general method, and the latter unite in one general law; and that these generalizations, continually succeeding one to another, like the successive multiplications of a number by itself, have no other limit than that infinity which the human faculties are unable to comprehend.

No. CCCLXXXVIII.

Osorius on the Persecution of the Jews in Portugal.

Jerome Osorius, Bishop of Sylves, in his History of Emanuel, King of Portugal, speaks of that King's cruel persecution of the Jews in the following generous and exalted language, particularly remarkable from a Portuguese Bishop: "Fuit quidem hoc nec ex lege nec ex religione factum. Quid enim? Tu rebelles animos nulla que ad id suscepta religione constrictos, adigas ad credendum ea, quæ summa contentione aspernantur et respuunt? Idque tibi assumas, ut libertatem voluntatis impediās, et vincula mentibus effrænatis injicias? At id neque fieri potest, neque Christi sanctissimum numen approbat. Voluntarium enim sacrificium, non vi et malo coactum ab hominibus expetis, neque vim mentibus inferri sed voluntates ad studium veræ religionis allici et invitari jubet. Postremo quis non videt ita religionem per religionis simulationem indignissime violari?"—"This was neither lawful nor religious. Dost thou compel men hostile to Christianity to believe those things which they most vehemently reject? Do you assume to yourself the right of hindering the freedom of the will, and casting chains upon minds which are free from bonds? But that is not possible, nor does the most holy divinity of Christ approve it. He seeks a voluntary sacrifice, not one forced from men by violence, nor does he command us to do violence to the minds of others, but to attract and invite their will to the study and love of true religion. Who does not see that by persecution, religion, through the pretence of religion, suffers the most unworthy violence?"

REVIEW.

“ Still pleased to praise, yet not afraid to blame.”—POPE.

ART. I.—*Ecclesiastical Sketches*. By William Wordsworth. Longman. pp. 123. 1822.

ART. II.—*Memorials of a Tour on the Continent*, 1820. By William Wordsworth. Longman. pp. 103. 1822.

OF all the poets of the present day Wordsworth is most attached to the composition of *Sonnets*, and though our admiration of his writings is of the warmest and most enthusiastic character, we think he has had little success in that particular form of poetry which he has so frequently chosen. The Sonnet should be the development of a single thought—it may be adorned with other associations, but they should all bear upon the one emotion which it is designed to convey or to illustrate. That thought should be conducted onwards gently and eloquently, till it bursts in all its splendour at the close. “The Sonnet,” says the Spanish proverb, “should be opened with a key of silver and be shut with a key of gold.” Wordsworth—who, touched by an habitual sense of beauty and melody, seldom fails to communicate their influence to the expression of his thoughts and feelings—too eager and enthusiastic to follow the gradual workings of the mind, usually breaks forth in the strength and impetuosity of his genius, and becomes exhausted in the first fervour of his song.

The character of Wordsworth's genius is such as to give a charm to whatever he touches; to “the vast and the minute”—“the meanest flower that lives,” as well as the mightiest orb that rolls. He is the true alchemist, the discoverer of that genuine stone of philosophy which turns all things into gold—extracts good out of evil—wisdom out of ignorance—strength out of weakness. Every soil becomes fertile under his husbandry. His spirit can wake the rose in the wilderness, and call forth the fresh waters from the barren rock.

To a mind less poetic than Wordsworth's, the contemplation of the

course of the mighty current of human improvement might suggest a mass of delightful imagery, in which to clad the great events whose too imperfect records have been left by time and memory—too imperfect, we say, for time and memory, which have consecrated all the crimes and the follies of the great, have had no thoughts to spare and no words to spend upon the interests of the lowly. History, prostituted to the service of those alone who could purchase its servility, has been but too often the blazoner and the burnisher of triumphant atrocity; her pages have been lent to kings and courtiers, to conquerors and tyrants, while she has generally crushed with her anathema the uprising of heroic poverty against oppression, or passed over with silent scorn the great mass of suffering man. Not in what she has recorded, but in what she has neglected to record, must we look for virtue. She is not to be trusted when she praises, and still less when she condemns. The people—the *many*—have as yet found no advocate in the chronicles of departed days. When shall some virtuous, some generous philosopher arise, strong in eloquence and bold in patriotism, to rescue from the ruins of servile and despotic ages, the heroes and the martyrs of truth and freedom, buried till now amidst the darkness and the desolation of tyranny? O yes! the friends of liberty have an ancestry of which *they* too may be proud—in every struggle, though unsuccessful—in every resistance, though untriumphing—in every word and deed of self-sacrifice is the spirit of *their* forefathers.

But whither are we tending? We meant only to say, that the events connected with religious changes are amongst the most interesting monuments of other times. The wild, awful, but all-poetic associations connected with Druidical rites; the splendour of the Pantheon of Roman conquerors; the Teutonic mythology; the strange introduction of his Christianity, and its tortuous march, as if

leagued itself with corruption and tyranny; the fall of the Papal power; the uprooting of monastic superstitions; the regular, yet obvious development of the spirit of reform;—what a variety of thoughts to dwell upon! What virtues, whether gentle or heroic; what vices, whether timid or daring, are not to be found among the actors in the great moral combat spread over so many generations—a combat between the usurping strength of the few, and the suffering patience, or the indignant restlessness, of the many—between improvement and the sinister interests which are opposed to all improvement? That combat still rages; and we may say, in perfect security, that Wordsworth's sympathies are not *now* where they would have been, had the events passing around us at this moment been the events of centuries gone by.

In truth, since Wordsworth changed his politics, his writings have lost much of their charm. When he goes far back into other days, and moves out of the influence of present prejudices, he can be led by all the glowing inspiration of his genius; but when he approaches modern times, he dares not—he dares not give vent to the thoughts that must intrude on him. He would hurl no denunciations like *these* at the clergy of his day, however richly deserved, or obviously invited:

“Woe to you, Prelates! rioting in ease
And cumbrous wealth—the shame of
your estate;
You on whose progress dazzling trains
await
Of pompous horses; whom vain titles
please,
Who will be served by others on their
knees,
Yet will yourselves to God no service
pay;
Pastors who neither take nor point the
way
To heaven; for either lost in vanities
Ye have no skill to teach, or if ye know
And speak the word—.”

P. 53.

Now, however, every thing is as it should be—just as it should be. Bishops are neither too wealthy nor too proud, nor too worldly: they have learned to despise “all the vanities of this sinful world;” they ask for no “prostration of the understanding

and the will.” In justice we must notice here, that the Bishops of the Catholic Church (especially in the Peninsula) form a singular contrast to the Episcopal bench at home; they are unaffected, enlightened, accessible; they leave no vast wealth accumulated “in the church’s service” to their heirs; and be it remembered, their authority is of a much higher character than any that is claimed by the mitred prelates of the Anglican Church.

We stumble at the very threshold. Here is a poet that tells us, in these our “evil days,” that “Liberty has found its natural resting-place in victory” (p. 3). What! when Europe is filled with one indignant cry,—though smothered, not less indignant—that a horde of despots have dared, and, alas, too successfully dared, to stem the progress of “the noble stream” of freedom; when hundreds of thousands of hired and brutal soldiery are leagued against the progress of human right and human happiness; when Finland and Poland and Italy and Holland and Greece—not to speak of France and Germany—are writhing under an accursed yoke; and every colour of the map marks some region enslaved or enslaving;—in such a moment are we taunted with the *triumphs* of liberty? But what cares Wordsworth for liberty? Yes! while its influence was employed against that *illegitimate* robber who betrayed again and again the cause of which he ought to have been the foremost champion, Wordsworth had sympathy and poetry with which to hallow it; but where is his anger, where are his execrations now, when tyranny is no longer grounded on the tangible principle of force, but on the horrible and execrable plea of divine and legitimate right? He visits Holland—her glories are in the dust, her people are in sackcloth and ashes,—has he breathed a thought of indignation? He crosses Germany—her citizens have been cozened and betrayed by their tyrants,—has he one anathema in store? He passes the Alps and sings the Jung-frau. He sees Switzerland crowded with the persecuted heroes of freedom,—has he one tone of pity? He treads the land of Algieri and Fillacaja,—he knows it is crushed and trampled on by the savages of Hungary, by Croates and the barbarians of the Danube,—

hears he either of "the two voices"?
Not he!

But we have no commissionerships
of stamps and taxes to give.

Have we aught to console us? Yes!
even of those who have deserted us
we have had the best services. The
harps of recreants are "vain and
voiceless" when they touch the wont-
ed chords. The young enthusiasm of
early and hallowed devotion is passed
away. They sell their laurels, but
they have been plucked from the tree
on which they grew—they have lost
their brightness and their beauty; the
stem of the flower is broken: it may
be held up once, but it fades swiftly,
and for ever.

We will not dwell on thoughts like
these. In speaking of Wordsworth
we wish they could be exiled, we
almost wish *he* could exile them—we
would fain meet him in a sphere where
they need not intrude. We will for-
get them. The storm of our indigna-
tion hath ceased:

"—The storm hath ceased, the birds
regain
Their cheerfulness, and busily retrim
Their nests, or chaunt a gratulating
hymn
To the blue ether and bespangled plain."
p. 9.

Many of the events of the early
Church history are wrought up with
touching beauty. We cannot do jus-
tice to the whole by any series of quo-
tations. The sympathies of the poet,
always eloquent, are not, however,
dependent on facts or on convictions,
but on prejudices and passions.

Wordsworth's "Apology" may be
quoted, for the Sonnet is an admirable
one:

"Nor scorn the aid which Fancy oft doth
lend
The soul's eternal interests to promote:
Death, darkness, danger, are our natural
lot;
And evil spirits *may* our walk attend
For aught the wisest know or compre-
hend;
Then let the *good* be free to breathe a
note
Of elevation—let their odours float
Around these converts, and their glories
blend,
Outshining nightly tapers, or the blaze
Of the noon-day. Nor doubt that golden
cords
Of good works, mingling with the visions,
raise

The soul to purer worlds: and *into* the
line
Shall draw, the limits of the power de-
fine,
That even imperfect faith to man af-
fords?" P. 20.

His eulogium on Alfred is just and
energetic:

"King to Justice dear;
Lord of the harp and liberating spear;
Mirror of Princes! Indigent Renown
Might range the starry ether for a crown
Equal to *his* deserts, who, like the year,
Pours forth his bounty, like the day doth
cheer,
And awes like night with mercy-tempered
frown.
Ease from this noble Miser of his time
No moment steals; pain narrows not
his cares." P. 28.

There is little indignation expressed
on the arrival of the Normans: though
they broke up all popular institutions,
and destroyed every vestige of liberty,
though they introduced an hereditary
aristocracy, founded on force and
fraud, which sacrificed every thing to
its unrestrained usurpations, we have
the tame assurance that this thral-
drom "brings to Religion no inju-
rious change."—P. 33.

The Sonnet to Wickliffe is rich
in poetry and beauty:

"Once more the Church is seized with
sudden fear,
And at her call is Wickliffe disinhumed:
Yea, his dry bones to ashes are con-
sumed,
And flung into the brook that travels
near;
Forthwith, that ancient Voice which
streams can hear
Thus speaks, (that voice which walks
upon the wind,
Though seldom heard by busy human
kind,)
'As thou these ashes, little brook! wilt
bear
Into the Avon, Avon to the tide
Of Severn, Severn to the narrow seas,
Into main Ocean they, this Deed accurst
An emblem yields to friends and enemies
How the bold Teacher's Doctrine, sanc-
tified
By Truth, shall spread throughout the
world dispersed.'" P. 52.

So again, that on the Dissolution
of the Monasteries:

"Amidst their choirs unroofed by selfish
rage,
The warbling wren shall find a leafy
cage;

The gadding bramble hang her purple
fruit ;
And the green lizard and the gilded newt
Lead unmolested lives, and die of age."
P. 56.

And with what a striking associa-
tion of imagery is the Virgin depicted !
" Purer than foam on central Ocean
tost ;
Brighter than eastern skies at day-break
strewn
With fancied roses, than the unblemished
noon
Before her wain begins on heaven's blue
coast.
P. 60.

There are two Sonnets in laud of
Edward the Sixth. We know nothing
in that youth's conduct or character
which could lead to the reasonable
expectation that he would have been
better than those who went before or
those who followed him. If his inten-
tions were good, his deeds were execra-
ble. If his early tears can wash away
the stains of his *after* errors, they
have more virtue than the tears of
meaner men. If Edward was not a
cruel and a wicked young man, he
was a miserably weak and silly one ;
but he was a monarch, and must have
his portion of praise.

A noble Sonnet, (p. 75,) and re-
peated in the volume of Memorials,
p. 14, meant to illustrate the " Gun-
powder Plot," might with much more
correctness be applied to the magnifi-
cent array of despotic power, which so
often blinds and deludes the gazer
and conceals the terrors which are
linked to it :

" The Virgin Mountain, wearing like a
Queen
A brilliant crown of everlasting Snow,
Sheds ruin from her sides ; and men
below
Wonder that aught of aspect so serene
Can link with desolation. Smooth and
green,
And seeming, at a little distance, alow,
The waters of the Rhine ; but on they
go
Fretting and whitening, keener and more
keen,
Till madness seizes on the whole wide
Flood,
Turned to a fearful Thing whose nostrils
breathe
Blasts of tempestuous smoke—wherewith
he tries
To hide himself but only magnifies ;

And doth in more conspicuous torment
writhe,
Deafening the region in his ireful mood."
P. 75.

Laud is one of our poet's heroes—
" a saint and patriot." His death
was, however, so fine and noble, that
we would fain forget it was the last
scene of such a life.

To Charles the Second, Wordsworth
has done justice, (p. 83,) and to the
Nonconformists too, if they can be dis-
covered in the crowd under their new
name.

" Nor shall the eternal roll of praise
reject

Those Unconforming ; whom one rigor-
ous day

Drives from their Cures, a voluntary prey
To poverty and grief, and disrespect,
And some to want—as if by tempest
wreck'd

On a wild coast ; how destitute ! did
They

Feel not that Conscience never can be-
tray,

That peace of mind is Virtue's sure effect.
Their Altars they forego, their homes
they quit,

Fields which they love, and paths they
daily trod,

And cast the future upon Providence ;
As men the dictate of whose inward
sense

Outweighs the world ; whom self-de-
ceiving wit

Lures not from what they deem the cause
of God."
P. 86.

There is no truth in the notion that
the Revolution in 1688 was a popular
one. Wordsworth calls William the
Third

" Conqueror beloved ! expected anxious-
ly !"

P. 88.

Did he ever read the history of his
early reception in the West of En-
gland ? He was " anxiously expect-
ed," no doubt, by those placemen who
had been dismissed by James, and
who, for their selfish interests, plotted
the overthrow of the Stuarts ; but no
revolution was ever so worthless in
its results as that which brought in
the House of Orange.

Several of the Sonnets are dedicated
to " New Churches," Cathedrals,"
" College Chapels," &c.

" Bright ladders to the world above ;"
and the poet seems to consider their
architectural beauties worthy of Him

to whom they are dedicated. But in any abode where a just sense of the Deity fills the soul,

"Such bubbles burst, and folly's dancing foam
Melts, if it cross the threshold; where
the wreath

Of awe-struck wisdom droops." P. 106.

We meant to say not one word more on the subject of Wordsworth's politics, but the Sonnet of "Congratulation," p. 98, has flashed upon our eye, and we cannot refrain. Mr. W. has lately travelled through the South of Europe. He can hardly have journeyed a league without hearing indignation in every form against his country's perfidy. He has probably been at Genoa. He knows that England is every where accused of having consented to every scheme of spoliation and tyranny. He knows that every country which has lost its liberty looks upon England (or the English government) as having rivetted its chains. He knows that England has lost her reputation for hospitality and generosity, ever since she denied (no! *England* has not denied!) the protection of her laws to the exiles who might seek her shores. The cruel and Anti-english Alien Bill exists—and Wordsworth writes:

"We have felt,
As a loved substance, their futurity;
Good, which they dared hope for, we have
seen;

A State, whose generous will thro' earth
is dealt:

A State, which balancing herself between
Licence and slavish order, dares be free."
P. 98.

We remember the time when the name of Englishman was, over the whole continent, a passport to urbanity and courtesy; and we say, without fear of contradiction, that from Torneo to the Pillars of Hercules, from Athens to the Tagus, that name is become a sound of reproach,—of indignation—and of hatred.

"So has her generous will thro' earth
been dealt."

The "Memorials" have many pages of exquisite pathos, of strong and glorious poetry. There are descriptions in the very highest style of vigour and beauty; and some of the Hymns and Devotional Memorials

which are inter-blended, touch our very deepest soul. The Sonnet to Waterloo is fine:

"A winged Goddess, clothed in vesture wrought

Of rainbow colours; One whose port
was bold,

Whose overburthened hand could scarcely
hold

The glittering crowns and garlands which
it brought,

Hover'd in air above the far-famed spot.
She vanished—All was joyless, blank,
and cold;

But it from wind-swept fields of corn
that roll'd

In dreary billows, from the meagre cot,
And monuments that soon may disappear,
Meanings we craved which could not
there be found;

If the wide prospect seemed an evanescent
soul

Of great exploits; we felt as men *should*
feel,

With such vast hoards of hidden carnage
near,

And horror breathing from the silent
'ground!' P. 4.

If, indeed, they "felt as men should
feel,"

"Amidst that dance of objects sadness
came

O'er the defrauded heart—" P. 9.

What sense so dull as not to be
touched by such a passage as this—
"On the Fall of the Aar"?

"From the fierce aspect of this river
throwing

His giant body o'er the steep rock's
brink,

Back in astonishment and fear we shrink:
But, gradually a calmer look bestowing,
Flowers we espied beside the torrent grow-
ling;

Flowers that peep forth from many a
cleft and chink,

And, from the whirlwind of his anger,
drink

Hues ever fresh, in rocky fortress blow-
ling:

They suck, from breath that threatening
to destroy

Is more benignant than the dewy eve,
Beauty, and life, and motions as of joy:
Nor doubt but HE to whom yon pine-
trees nod

Their heads in sign of worship, Nature's
God,

These humbler adorations will receive." P. 18.

The Elegiac stanzas (pp. 60—64)
are most pathetic. It were worth dy-

ing to be thus sung—worth suffering to be thus consoled.

The Ode to Enterprise is, perhaps, the master-piece of the volume. The sublime aspirations are clothed in the richest imagery, and a variety of objects admirably grouped and powerfully described.

“—And thou

Didst oft the flame-eyed eagle scare
With infant shout,—as often sweep,
Paired with the Ostrich, o'er the plain;
And, tired with sport, wouldst sink asleep
Upon the couchant Lion's mane!”

P. 73.

“Inflamed by thee, the blooming Boy
Makes of the whistling shrouds a toy,
And of the Ocean's dismal breast
A play-ground and a couch of rest.”

P. 74.

All the charm and beauty of that poetical creed of which Wordsworth is the high-priest, is contained in the following powerful lines:

“—But oh! what transports, what sublime reward,
Won from the world of mind, dost thou prepare
For Philosophic Sage—or high-souled Bard
Who, for thy service trained in lonely woods,
Hath fed on pageants floating thro' the air,
Or calentured in depth of limpid floods;
Nor grieves—tho' doomed, thro' silent night, to bear
The domination of his glorious themes,
Or struggle in the net-work of thy dreams!”

P. 76.

Several of the “Desultory Stanzas,” on sending his “little book” into the world, are magnificent—a concentration of sublime thoughts and feelings crowded by busy memory into a moment of inspiration.

“Is not the Chamols suited to his place?
The Eagle worthy of her ancestry?
—Let empires fall; but ne'er shall Ye disgrace
Your noble birthright, Ye that occupy
Your council-seats beneath the open sky,
On Sarnen's Mount, there judge of fit and right,
In simple democratic majesty;
Soft breezes fanning your rough brows.”

P. 98.

Wordsworth is indeed a great poet. If his admirers be few, they are chosen from among the best of our species. At his shrine the young, the im-

genuous, the susceptible and the strong-minded have laid down their grateful offerings. Though noiseless as the voice of time, he has produced a deeper and a more lasting influence on modern English poetry than any writer of his epoch. His spirit may be traced in almost every thing that has obtained the chance of enduring fame. His poetry has made its way—an unobtrusive, gentle proselytizer—like the great stream of knowledge and improvement. He has not gathered the harvest of general applause: it will be for his memory and not for his earthly triumph. Of the living names which will be immortal, two at least will be said to have been little honoured in their day and generation.

B.

ART. III.—*A Letter to the Ven. and Rev. Francis Wrangham, M. A., F. R. S., Archdeacon of Cleveland, on the Subject of his Charge, delivered to the Clergy at Thirsk, on the 18th of July, 1821.* By Captain Thomas Thrush, R. N. With an Appendix, &c. 8vo. pp. 144. York, printed by Wilson and Sons; sold by Hunter, London. 1822.

CAPT. THRUSH's excellent Letter* to his Fellow-parishioners has excited, it seems, no little attention in his immediate neighbourhood. Several clergymen of the vicinity have thought it their duty to warn their respective flocks against his errors, and Mr. Wrangham, the archdeacon of Cleveland, delivered and has since published a Visitation Charge to excite the Clergy to watch and counteract the heretical efforts of the Naval Officer. Undaunted by this polemic array, and unwearied in the cause of truth, Capt. Thrush has addressed this Letter to the Archdeacon, containing much sober argument and Christian remonstrance. In the Appendix, he has re-published the “Letter to the Inhabitants of the Parish of Filiskirk,” and on this subject he says,

“That those who have heard or read your Charge, and who may likewise condescend to read these pages, may form a correct judgment concerning my delin-

* This “Letter” was reprinted in the *Christian Reformer*, Vol. VII. pp. 169—178, 194—202, 238—246.

quency, I think it necessary, in my own justification, to reprint the offensive letter or tract, under your cover, that the public may be enabled to decide between us. If to advise my poor neighbours, who have every variety of doctrine preached to them, to stick to their Bibles, to read them with diligence and attention, and to judge for themselves in the important concern of religion, be to lead them to Deism, then am I culpable; for this advice have I given them. In doing this, I have been guided by a wish to protect them at the same time from Infidelity and the fashionable errors in religion. I hope and trust that I am as far removed from the former as you are, or can be; and had I, with my opinions, and the high value I entertain for the Christian religion, written any thing that had a tendency to impede its progress, it would be to me a cause of the most sincere and lasting regret; and I should justly deserve your censure and execration, and that of every good and virtuous man. I assure you I place a high value upon the good opinion of such, though I should be sorry to obtain it by means rendering me, in my own estimation, unworthy of it.

"The good character I have maintained in the world, (for I will not be guilty of the affectation of professing that I have no such character,) has, I believe, been awarded me by some, in a great measure, in consequence of my regular attendance upon the ordinances of the Established Church. The small still voice of conscience has at all times whispered to me, that, instead of deserving the praise of others for this, I have merited their censure. Could they have read my heart, they would have discovered that, instead of discharging my duty with Christian candour and sincerity, I was (in part at least) acting with disingenuousness, not to say duplicity and deceit; and this not only towards man, but towards God: instead of serving him in spirit and in truth—instead of endeavouring, by honesty and plain dealing, to obtain his favour, my conscience has told me that, by attending a worship of which I disapproved, under the plausible excuse of setting a good example, and keeping up a decent appearance, I was courting the unsatisfying approbation and countenance of the world, and rendering myself unworthy of these, which I felt I enjoyed, in some measure, in consequence of a false estimation of my character."—Pp. 9—11.

Having treated the supposition of himself having taken the advice of the Archdeacon in his theological dif-

ficulties, and having come to the conclusion that no honest Christian minister could have advised religious duplicity, he puts, in a note, the following case:

"Instead of a layman coming to you, as Ordinary, for spiritual advice, suppose a minister under your pastoral care should have applied to you, and stated that, as he could find no such God as *God the Holy Ghost* mentioned in the Bible, he could not conscientiously continue his ministration in the Church—would you have advised him to consult the Articles, the Creeds, or the Homilies, or to stick to the Bible and follow the dictates of his conscience?

"This is not altogether an imaginary statement. The Rev. Mr. Baring, a member of one of the most wealthy private families in the kingdom, has lately resigned his living in the Church on this very account. He has made many converts to his opinions, who, except rejecting the drinky and personality of the Holy Ghost, retain, I believe, the other doctrines of the Established Church. The same spirit of free inquiry may perhaps lead him and others to the conclusion, that God the Father is alone God; and that the Mediator between God and man cannot in any sense be God himself; or that the God and Father of Jesus Christ cannot be Jesus Christ himself. If we are to dispense with the plain rules of grammar, of arithmetic, and of common sense, in explaining the Holy Scriptures, they will become a mere dead letter."—Pp. 15, 16.

This well-instructed layman asserts the supremacy of the Scriptures. He says (p. 69) that Jesus Christ is by his doctrine "the same yesterday, to-day and for ever," but that "among men, Jesus Christ is continually changing." For proof of this, he refers to the Peterborough Questions, which, he adds, have been called "cobwebs for catching Calvinists," but which might, he thinks, be more properly denominated "patent machines for the manufacture of hypocrites, by wholesale, upon a new and improved principle."

The Appendix contains, besides Capt. Thrush's Letter before-mentioned, a reprint of the following pamphlet: "Remarks on the Athanasian Creed; on a Sermon preached at the Parish Church of Deal, Oct. 15, 1752; and on a Pamphlet, lately published, with the title, 'Some Short

and Plain Arguments from Scripture, evidently proving the Divinity of our Saviour.' In a Letter addressed to the Rev. Mr. Randolph, Rector of Deal. By a Lady." This female production was occasioned by the suspension of the Curate of St. George's Chapel, Deal, Dr. Nicholas Carter, by his rector, Mr. Randolph, for omitting to read the Athanasian Creed in his chapel. The Sermon alluded to in the Lady's title-page, was published by Dr. Carter, from Matthew xxiii. 8—10, *Against the Athanasian Creed*.^{*} Of this conscientious divine, Dr. Herring, the Archbishop of Canterbury, says in a letter to William Duncombe, Esq., dated Nov. 5, 1755,—"Your friend Dr. Carter is grievously teased by folks who call themselves orthodox. I abhor every tendency to the Trinity controversy; the manner in which it is always managed is the disgrace and ruin of Christianity." Dr. Carter's name appears very suitably in our list of the Petitioning Clergy, in 1772. (Mon. Repos. XVII. 16, col. 1.) He is celebrated in our biographical histories as the father of the learned Mrs. Elizabeth Carter, and to this lady the Letter here republished has been commonly attributed. Her biographer and relation, Mr. Montague Pennington, denies that she was the author, but admits that he knows not who was: his theological bias may have disinclined him to give its full weight to the evidence of its having proceeded from her pen. On this disputed point, which some of our correspondents may enable us to clear up, Capt. Thrusk says,

"The copy from which I reprint this letter was in the possession of the late Duke of Grafton at the time of his death, and was marked in (I believe) the handwriting of that nobleman as the production of Mrs. Carter. Her memoir, so far from throwing any light on the subject, does not in any way allude to this letter. Of her ability to write such a letter no one can doubt; and that her religious opinions were not orthodox is to be inferred from her never once, in her Notes on the New Testament, offering the slightest remarks on those texts which are generally brought forward as decisive proofs of the doctrine of the Trinity: all

these texts are passed over in perfect silence, as much so as if they had no place in the sacred volume.

"As the learned historian of Mrs. Carter, who has mentioned many things of trivial moment, has taken no notice of this letter, certainly no inconsequential one to the subject of the memoir, and merely alluded to the circumstance of Dr. Carter's suspension, it affords some ground to suppose that either Mrs. Carter or her sister, afterwards Mrs. Pennington, the mother of the reverend biographer, had written this letter; the lady last mentioned, it is to be remarked, had written on controversial subjects (see p. 6 of Mrs. Carter's Memoir). Either of these ladies, no doubt, was qualified to write this letter, which is the case with few women; and it is very natural to suppose that they would both feel a wish to humble Mr. Randolph, the ungenerous enemy of their beloved father. That the family regarded Mr. Randolph in that light is evident from Dr. Carter's Letter to that gentleman, prefixed to a Sermon which he preached at St. George's Chapel, in Deal, August 9th, 1752. The probability that one of these ladies wrote this letter is strengthened by the perusal of Mrs. Carter's Memoir, where, among that lady's correspondents and friends at that period, we find no one mentioned at all likely to write such a letter. As Mrs. Carter (it is to be presumed) had left no letters or documents concerning this letter, of so much consequence to her and her family, her silence conveys a suspicion that, if not the writer of it, she was not in ignorance on the subject. This supposition receives strength from the consideration that soon after this period Mrs. Carter was living upon terms of friendship and intimacy with the highest dignitaries of the Church. The air of episcopal palaces has a wonderful effect in suppressing inquiries after religious truth. I by no means say this to cast any imputation upon Mrs. Carter, whom I consider as a kind of superior being, whose character cannot be affected either by praise or censure from my pen. But I think myself justified in making the remark, as it applies to characters in whose society the relations of Mrs. Carter would not be sorry to see her placed. Dr. Porteus, afterwards Bishop of London, Dr. Yorke, afterwards Bishop of Ely, and Dr. Percy, subsequently (I believe) elevated to the prelate, were among the clergy petitioning Parliament for relief in the article of subscription; but, after breathing the air of episcopal palaces, they deserted the cause in which they had before embarked."—*Note*, pp. 5—7.

Whoever was the author of this

* So entitled in Letsome's Preacher's Assistant, 8vo. 1753. Appendix, p. 283.

pamphlet, it was well worth reprinting, and its being subjoined to Capt. Thrush's Letter increases the value of his seasonable, temperate and interesting publication, which we dismiss with a cordial recommendation of it to our readers.

ART. IV.—*The Wisdom and Goodness of God in the Appointment of Death. An Essay on the Moral Benefits of Death to Mankind.* By David Eaton. 12mo. pp. 48. Sold by the Author, 187, High-Holborn. 1822.

THE sensible author of this Essay expresses his surprise that while so many volumes have been written on death, its "moral benefits" have been so much overlooked. These he accordingly states and reasons upon in this little publication. Some of his observations have been anticipated in Mr. Watson's "Various Views of Death," (Mon. Repos. XVI. 306), but we know of no short treatise, drawn up in a popular form, which contains so much sound argument, enforcing a rational preparation for death, or administering consolation under its bereavements.

In the following passage, the author appears to us to take a just view both of human nature and the Divine dispensations:

"Men, as frail beings, naturally contract in their journey through this world, certain habits and opinions which, though not always absolutely wicked, are neither wise, nor pure, nor liberal, nor just. And, at a certain period of life, the mind becomes so stationary and contracted, as almost to preclude the possibility of enlargement; and the habits are so fixed, that scarcely any means are sufficient to rectify or remove them. The whole history of man is decisive evidence of this truth. It is quite proverbial to say, that *use is second nature, that custom is a tyrant*; we need only reflection and observation to perceive that habit is indeed invincible. But death, by withdrawing the aged, not only removes their infirmities, but also their prejudices, their ignorance and their faults; and younger minds, more pure, docile and ardent, profit by their errors and discoveries, and make those moral and intellectual attainments and improvements of which their

fathers formed no conception. Death not only removes prejudiced individuals from the world, but, by its apprehended approach, frequently removes an individual's prejudices from himself. And, a man awaking from the sleep of death, in new circumstances, may have new feelings and see things in a very different light, as, in the morning, the intemperate look back with regret on the last night's excess. This reasoning supports the pleasing idea, that the world is, and will continue to be, improving: a fact as grateful to man as it is honourable to the moral government of God."—Pp. 20, 21.

The following reflection, which approves itself equally to reason and piety, is happily expressed:

"All things are so fitly adjusted, so nicely balanced in due weight and measure, by the Divine Architect, that, were the fear of death stronger than it is, it would produce settled gloom and melancholy, and destroy cheerfulness and all the innocent pleasures of life. If it were less awful and impressive, it would cease to produce that attention and those moral effects which now conduce so much to knowledge, virtue and happiness. Or, if we had no doubts and fears, if our faith were stronger and our hopes brighter, if we had clearer views of the glory and felicity of heaven—our minds would be so fixed and absorbed by the blissful scene, that we should undervalue our present existence; this world and its affairs would cease to influence us, and its most important duties and labours would be neglected; the moral economy of life would be at an end, and all those active energies which now so much conduce to the well-being of society, could not exist. How great is the wisdom and goodness of God! What a provision for happiness, by which the good man can enjoy both this world and the next!—'The light shineth,' but not so brightly as to oppress our vision, or to prevent, in many instances, both doubts and fears, which serve to increase our vigilance and inquiry; yet the light of life is sufficiently strong to 'excite ardent hope and strong desire, and to bear every wish above.'"
—Pp. 31, 32.

Upon the whole, we think that Mr. Eaton's Essay is entitled to a place amongst those publications on practical religion which the Unitarian Associations are accustomed to intermix, in their lists of works for distribution, with doctrinal and controversial pieces.

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1.

Ancient of Ages! humbly bent before Thee
Songs of glad homage, Lord! to Thee we bring:
Touched by thy spirit, Oh! teach us to adore Thee,
Sole God and Father! Everlasting King!
Let Thy light attend us!
Let Thy grace befriend us,
Eternal—Unrivalled—All-directing King!

2.

Send forth thy mandate! gather in the nations,
Through the wide universe Thy name be known:
Millions of voices shall join in adorations,
Join to adore Thee, Undivided God!
Every soul invited,
Every voice united,
United to praise Thee! Undivided One!

Fugaces— Labuntur anni.

To Him whose wisdom guides us,
Whose providence provides us
With all we want below:
We bring our hymns united,
And pour our praise delighted,
A grateful spirit's overflow.

Years follow years:—and ages
In history's mournful pages,
Seem less than passing days.
What do they leave behind them?
A ruined pile we find them,
That lifts its proud head and decays.

Short is the date of glory;
But man's delusive story
Lasts longer far than he:
And when his praise is spoken—
He lies—a pillar broken—
In deserts of obscurity.

The stars that sparkled o'er him,
The streams that flowed before him,
Move on—tho' he is fled.
The flowers he watch'd are blowing,
The trees he planted, growing;
But he, their 'sovereign Lord,' is dead.

What! is the lily stronger?
And can the rose last longer
Than this proud frame of ours?
Man's breath the north-wind freezes,
And even the Zephyr's breezes
Can chill his heart and crush his
powers.

Dew of the morning sprinkled,
Leaf of the noon-tide wrinkled,
And sinking into clay:
Though scatter'd—gracious Father!
Thy mortal children gather
Into Thy fold of endless day.

A.

image Lord to Thee we bring: Touch'd by Thy

g, e-verlasting King, Let Thy light at-

ag, E-ter-nal, un-ri-vall'd all directing King.

Handwritten text in a cursive script, likely a letter or document, spanning the majority of the page. The text is written in dark ink on aged paper and is mostly illegible due to extreme fading and significant noise/artifacts from the scanning process. The script appears to be from the 18th or 19th century.

OBITUARY.

1822, March 4, at *Montgomery Square, Pennsylvania, America*, ANN, the wife of John MORTIMER, late of Wareham, in Dorsetshire.

She was cut off in the prime of her days, being only 29 years of age. She had been married not quite seven years; in which period she had borne four children, all of whom survive her; the youngest only fourteen days old. On the 18th February she gave birth to this child, under circumstances highly encouraging; and until Thursday the 28th, appearances were so flattering and, alas! so deceitful, that a day did not pass without calling forth the thankfulness and gratitude of her heart. Towards the close of the last-mentioned day, whilst indulging in these feelings to her husband, she observed that she had never found herself so well before at the end of a month after child-birth, as she did then. Early the following morning she complained of a pain in the head, which increased in a few hours to a delirium, in which state she continued until a few hours before her death, when she became composed, expressed her hope and confidence in the mercy and love of God, bade an affectionate farewell to her husband and a kind English friend who had some time sojourned with them, and breathed her last without the appearance of a single symptom of pain either of body or mind!

In a life devoted to the habitual and exemplary discharge of the conjugal, maternal and domestic duties, but few incidents occur which can interest the public; and, perhaps, in the present case, an apology is necessary for passing the bounds of a mere formal notice of her death. Yet, the writer of this trusts he may be borne with, while dwelling for a moment on her many virtues, and lamenting his irreparable loss.

From early associations she had imbibed those religious notions usually deemed Calvinistic. Of late years, however, she had formed more liberal and consoling views of the Divine Person and Government, and had most cordially, and from conviction, adopted the sentiments of Unitarianism. But her religion was of a more substantial nature, than an ostentatious profession of it. Her judgment was solid and discriminating, her perceptions quick, her temper placid, but at the same time, lively and cheerful. During the perils of a long voyage, and

the subsequent troubles, difficulties and disappointments incident to a settlement in a foreign land, amidst new scenes and new associations, her presence of mind, her prudence, her fortitude, her cheerfulness, never forsook her: difficulties, under which many would have sunk, seemed only to stimulate her to fresh exertions, and to rouse energies that had never before been called into action.

Not a month previous to her decease, her husband, at the request of some friends at Montgomery Square, delivered a public Lecture "on the origin, nature and design of Sacred Music, with hints on the manner in which it should be performed." The deceased collected and furnished many subjects for this Lecture, in one of which she dwelt particularly on the beautifully poetic idea of departed spirits in heaven, listening with delight to the devotional praises of their friends on earth! Little indeed was it then apprehended, that a bereaved husband was so soon to be called by Providence to derive a melancholy consolation from this doctrine.

Beloved Spirit! "Thou hast first
Begun the travel of Eternity!
I gaze amid the stars,
And think that thou art there,
Unfetter'd as the thought that follows
thee."

*Montgomery Square,
near Philadelphia,
April 27, 1822.*

J. M.

April 20th, at *Newbury*, in the 85th year of his age, and in the full possession of all his faculties, the Rev. DAVID JAMES. He arose as usual between seven and eight o'clock in apparent good health, engaged in prayer with his family, and made a hearty breakfast. Soon after he sat down to write a letter to a friend at a distance, and while he was thus employed, he expired in an instant without a single groan. It seems most probable his dismission was so sudden and easy, that he was exempted even from the passing idea of its near approach.

He was Pastor of the Old Presbyterian Congregation in Newbury, for the long period of 44 years, during which he was held in the highest esteem, and his ministerial labours were most deservedly valued by the united, respectable and affectionate people of his charge. He re-

signed the pastoral office in the year 1805, when he was succeeded by the Rev. J. Kitcat, who afterwards married his only surviving daughter, and who still continues pastor of the same church.

Endued with an excellent understanding, which had been cultivated with studious care, and possessing an inquisitive turn of mind, which sought and found ample gratification in the extraordinary age of discovery in which he lived,—his mind was stored with a general knowledge of almost every subject that comes within the range of human inquiry.

A lively sense of the vital importance of the Christian religion urged him, in unison with the sacred duties of his profession, to a careful examination of the various doctrines of Christianity; and the particular theological sentiments which he was led to adopt, from the deliberate convictions of his own mind, have long been before the public, in the several Sermons and Tracts which he has published. All his works possess intrinsic merit, but his "Short View of the Tenets" contains the most concise, perspicuous and satisfactory statement of the views entertained by the different denominations of Christians on the doctrine of the Trinity, that is to be found in the English language.

While he maintained a steady adherence to those Christian principles which he deemed of sacred importance, he cherished and manifested that enlightened spirit of Christian candour, which allows to every man the unrestricted exercise of private judgment in all religious concerns. It has, therefore, been his happiness through life, to enjoy the esteem and friendship of many, both Churchmen and Dissenters, whose speculative views of Christianity were widely different from his own.

The more prominent and distinguishing traits in his character were soundness of judgment, which had been matured by habitual reflection,—exemplary prudence, which sprang from an exquisite delicacy of perception and feeling,—a quick insight into character, which arose from his intimate acquaintance with human nature,—great self-diffidence, which proceeded from the knowledge of himself,—and marked decision of character, which was the result of an inflexible adherence to principle.

His manners were so simple and unaffected; his conversation, ever replete with good sense, and often enlivened by appropriate anecdote, was at once so entertaining and instructive; and his whole life so uniform an expression of piety towards God, and integrity towards man, that he was esteemed and beloved by

all who knew him. Inspired with the hope of a happy immortality, and a glorious resurrection, by the grace of God in Christ Jesus, he contemplated death with calm serenity, and waited in pious resignation and humble confidence, the will of his heavenly Father, for his final transition to a better world.

May 1, at *Lewes*, in *Sussex*, Mr. HENRY BROWNE, merchant, in the 57th year of his age. Though he had been occasionally indisposed, yet no apprehension was entertained of his speedy dissolution. But his removal was awfully sudden, expiring instantaneously in his bed-chamber whilst undressing to go to rest! Having been a resident in the town for thirty years, he was well-known and highly respected. Few were more beloved as a husband, father and brother, whilst he approved himself an exemplary member of the community. As a *Christian* he advocated the right of private judgment, and promoted the interest of scriptural Christianity. As a *patriot* he protested against every species of tyranny, exulting in the accelerated diffusion of civil and religious liberty. He, in all respects, wished well to the great family of mankind! His interment took place the Sabbath after his decease at Ditchling, when the Rev. James Taplin delivered an appropriate address from the Revelations: *Blessed are the dead who die in the Lord*, &c. And the Sunday after, at *Lewes*, both the Rev. Mr. Taplin and the Rev. Mr. Horsfield paid a suitable tribute of respect to the virtues of the deceased. To the General Baptists in that town and its vicinity his loss is irreparable, for he supported their cause with zeal and liberality. It need scarcely be added, that his afflicted widow and only son embalm his memory.

Islington.

J. E.

— 18, at *Burton Hall*, *Yorkshire*, in the 25th year of her age, HENRIETTA, youngest daughter of the late Rev. C. WYVILL.

May 19, at *Walsall*, in *Staffordshire*, the Rev. ABRAHAM MANLEY. The following Lord's-day, the Rev. James Yates, of Birmingham, preached on the occasion from Numb. xxiii. 10: "Let me die the death of the righteous, and let my last end be like his." The preacher concluded his discourse with the following remarks:

"I have thought *the happiness of the dying Christian* an appropriate subject on which to address you on this occasion, because Providence seems to have sent

your late respected pastor rather to teach you by his example how to die, than how to live—during so short a time has it pleased Divine Wisdom to prolong his abode among you. The kind, soothing, and respectful attentions which you have continued to bestow with such unremitting assiduity, are a sufficient proof how much of your esteem he conciliated by his mild, pious and amiable demeanour, during the brief term of his residence among you; and the patience and resignation, the humble, yet joyful confidence, the calm submission to the all-wise decrees of Providence, and the hope full of immortality, which you witnessed in him, as you watched beside the bed of languishing, have, I am persuaded, made an impression on your minds deep and salutary.

"Of the habits of Mr. Manley's life during a much longer period, I can speak from my personal knowledge. It is about fifteen years since I first knew him. He was then commencing his studies at the University of Glasgow.* He was always distinguished by application to his proper business as a student, by deep, humble and serious piety, and by the mild, gentle and unassuming demeanour of a genuine Christian.

"To you, my kind and good friends, let me suggest as a ground of joyful hope and consolation, that, while the ministers of the gospel die and return to dust, the gospel itself for ever lives. The Church of Christ is built upon a rock, and the gates of death shall not prevail against it. Continue then the steadfast friends of religious liberty, the promoters of free, candid, and unblassed inquiry after Christian truth, and the zealous and consistent advocates of peace, virtue and humanity. Remember that the sacred and immortal cause of truth, virtue and genuine piety, depends not on the labours of Christian ministers alone, but is promoted by the examples and efforts of all who are sincerely and ardently attached to it; and bear in your memories the gracious and splendid promise, that 'they who turn many to righteousness shall shine as the sun and as the stars, for ever and ever.'"

May 20, at his house, *Kingsbridge Cottage*, near *Reading*, in his 88th year, SAMUEL ATHAWES, Esq., formerly a Virginia merchant of London.

* Mr. Manley afterwards studied theology as a student of Manchester College, at York. He then settled at Hindley, in Lancashire, as successor to his friend and tutor, Mr. Hodgkinson.

May 20, at *Bourdeaux*, Miss HAWES, daughter of the late Dr. Hawes, of Spital Square.

— 26, at her house in *Hertford Street*, *May Fair*, after a long illness, the Dowager Countess GREY, in her 78th year.

June 2, at *Hackney*, Mr. JOSEPH SPURRELL, aged 79. He was born at Plymouth, in Devonshire, 15th November, 1742, and having lost his father in his infancy, was educated at the Grammar School in Plymouth, under Mr. Bidlake. When his education was finished, he served his apprenticeship in the same town, and afterwards commenced business on his own account, but not finding sufficient scope for exertion, he removed to London about the year 1767, and soon formed a connexion in a silk manufacture, which connexion lasted above 20 years. And from the termination of that connexion, until the last two years of his life, he was actively engaged in the pursuits of business. In 1770 he married a daughter of the Rev. Samuel Mersfield, of South Poole, Devon, who was a respectable and officiating minister of the Church of England nearly 55 years. In this connexion he lived happily until her decease in April, 1794. He had several children, four of whom lived to maturity, two sons and two daughters. Susan, his eldest daughter, died in March, 1815. The rest survive.

Mr. Spurrell possessed from nature a vigorous understanding, a mind of great activity, and a certain ardour of feeling which went with him into every thing that he did, but which, being under the full controul of moral and religious principle, never led him astray from the line of virtuous conduct. His natural cheerfulness of temper and his love of conversation formed him for society; and wherever he was, he contributed to the pleasures of social intercourse. He was fond of an argument, and as he never argued except in behalf of that which he believed, he appeared somewhat tenacious of the propositions which he advanced, but in perfect good humour with those who disputed them. Nor did any warmth of opposition seem to excite in him any thing like an acrimonious feeling towards an opponent. Of the vigour of his understanding it may pass at least for a presumption, that after having been for about 40 years a member of the Church of England, and a conscientious attendant on her worship, he began to doubt the truth of her doctrines, and, in con-

sequence of serious examination, at length became a steady and consistent Dissenter. And, to the praise of his good sense and moderation, it ought to be mentioned, that after becoming a Dissenter he continued to cherish the same good-will towards the worthy members of the Establishment which he entertained towards them while he remained in their communion. When he first began to suspect the truth of the notions which he had imbibed from education, he occasionally attended the religious services of that excellent man the late Dr. Price, and perhaps his just veneration of this eminent Christian contributed to fix him for a time in the belief of the Arian hypothesis which he embraced upon giving up the opinions of his youth. But the same inquisitive spirit which caused him to think for himself on the subject of religion, and led him to discard the prejudices of his early years, prompted him to inquire still farther, and shortly conducted him to what has of late years been generally called proper Unitarianism, of the truth of which, from the time when he first felt the force of its evidence, he does not appear ever to have entertained even a momentary doubt. Nor amidst the revolution which took place in his religious opinions was the steadiness of his faith in revelation ever shaken, a faith which he prized as of the highest value, and which he experienced to be the source of rich consolation under the trials and vicissitudes of life. In his belief of Christianity he was strongly confirmed by the argument from prophecy as treated by Mr. Evanson, in which argument, indeed, he placed such confidence as to prefer it to the direct proof of historical testimony. It will be readily supposed that he who was a Dissenter upon deliberate conviction was also a firm friend to civil and religious liberty. But it was liberty that he loved, not licentiousness. He wished to see all men enjoying all the freedom which is consistent with good order and the best interests of society; but he did not wish to see old institutions rudely overthrown because they were confessedly imperfect, nor to behold untried theories rashly carried into effect, to the demolition of ancient usages and customs, while it remained problematical what good would result from the change. Though, as was remarked above, he spent all the years of his life in the occupations of commerce, he found leisure for mental cultivation; and so improved his understanding by habits of reading and reflection, as to have rendered himself no uninteresting companion to men of great talents and attainments, some of whom

he had the satisfaction to rank among his personal and particular friends; He was a frequent contributor to the Monthly Repository, under various signatures, and the Memoir of his respected friend Mr. Evanson, inserted in the two first numbers of that work, proceeded from his pen. He was a truly amiable and upright man, and was held in great esteem by all those who were acquainted with his worth. How he sustained the relation of a parent, the respect in which his memory is held by his surviving family, and the sorrow which is felt by them upon the loss of his society, sufficiently declare. Amidst their regret, however, they have the satisfaction to reflect that their father, after having lived as long as life is usually desirable, departed without exhibiting any appearance either of bodily or mental pain. They moreover cannot fail to derive consolation from the assurance, "that light is sown for the righteous, and gladness for the upright in heart."

E. C.

[Mr. Spurrell was buried, on the 8th inst., in his family-grave in the burial-ground of the Unitarian Church, Hackney, of which he was the oldest member; his friend Mr. Belsham officiating, in the absence of the minister of the place through indisposition, on the occasion. In his connexion with the Gravel-Pit congregation, Mr. Spurrell studied invariably to render himself useful. No one ever took a livelier interest in the concerns of a religious society, or manifested a more conciliatory and Christian spirit. By the whole of this congregation he was highly esteemed and respected, and his loss will be long lamented by all the members of it, as it is particularly by the individual who adds these few sentences to Mr. Cogan's just and interesting obituary tribute.]

June 12, at *Sibton*, in *Suffolk*, deeply lamented, THOMAS, youngest son of Mr. THOMAS GILES, of Woodbridge, after a long-protracted illness, borne with exemplary patience and cheerful resignation.

Lately, at *Cotton*, near *Buckminster*, in the 73d year of his age, the Rev. WILLIAM HERVEY, rector of that place, and nephew to Hervey, the author of the "Meditations."

Lately, in *Newman Street*, aged 78, Mr. S. VARLEY. Born in humble life, and brought up at a village in Yorkshire,

he there distinguished himself by his scientific pursuits, and was actually driven thence by the vulgar, under the character of a conjuror. In London he became a public lecturer on natural and experimental philosophy, in which capacity the clearness and simplicity of his demonstrations gained him the attention of many who have since moved in the higher walks of science. For many years, he was the scientific associate of the late Earl Stanhope, and through life maintained the deserved character of a philosopher and a Christian.—*Month. Mag.*

Lately, in *Westminster*, aged 56, Mr. PETER FINNERTY, a writer and reporter in the *Morning Chronicle*, well known to the political world. He was of Irish parentage, the son of a tradesman of Loughrea, in Galway. At an early age, he was cast upon his fortunes in Dublin; and having been brought up as a printer, in 1798, he succeeded Mr. Arthur O'Connor, as the conductor of the celebrated paper "The Press." After a series of persecutions, he removed to London, and entered into engagements as a Parliamentary reporter. Having become acquainted with Sir Home Popham, when the expedition to Walcheren took place, he sailed with Captain Bartholomew from Woolwich, for the purpose of writing the history of that expedition. A strange exercise of power, however, prevented his carrying that object into effect, and after a delay of some weeks he returned to England. He now attacked Lord Castlereagh, (the present Marquis of Londonderry,) whom he regarded as the author of his disappointment, and freely exposed the supposed enormities of the administration of which his Lordship had made part in Ireland. He was immediately prosecuted for this as a libel, and, being convicted, was sentenced to a long imprisonment in Lincoln gaol, where he is said to have experienced harsh treatment by order of the magistrates. He was a man of more feeling than discretion. It is not discreditable to him, that he was pursued by the malice of the conductors of a periodical publication, called *The Satirist*, which, like *The John Bull* of the present times, was set on foot by the hungry underlings in office, for the sake of running down every man deemed to be an object of dislike with their patrons.

Lately, at sea, on his passage to New South Wales, whither he was proceeding

for the benefit of his health, and the acquirement of information relative to the British settlements there, Mr. EVAN REES, late of London, and eldest son of the late Mr. Evan Rees, of Neath. He was a much-esteemed and useful member of the Society of Friends, and proved himself "the friend of human kind," by his exertions to promote various plans of philanthropy and beneficence.

Lately, at *Baltimore*, the Hon. WM. PINCKNEY, senator in the American Congress, from the State of Maryland. In the decease of this eminent jurist, eloquent advocate and enlightened statesman, America has sustained a loss which will be universally felt and deeply deplored. He was buried in the capitol, at Washington, and both Houses of Congress attended his funeral.

Lately, RICHARD BEADON, D.D., Bp. of Bath and Wells. He was educated at Jesus College, Cambridge, of which college he became a Fellow and rose to be Master. The present Duke of Gloucester being sent to study at that college, was placed under the care of Dr. Beadon, who attended so closely to his pupil, that his conduct procured him the favour of the late King. His first preferment of any importance was the archdeaconry of London. In 1789, he was nominated to the See of Gloucester, and in 1802 translated to that of Bath and Wells. His only publication is a Fast-Day Sermon preached before the House of Lords, in Westminster Abbey, April 19, 1792.

Lately, in *Russell Square*, aged 64, S. Y. BENYON, Esq., Vice-Chancellor of the Duchy of Lancaster, Recorder of Chester, and his Majesty's Attorney-General for the Chester circuit. Mr. Benyon was born at Ashe, in Shropshire, and bred a Dissenter. In politics he was attached to the Whigs, and he was always a steady friend to the civil and religious rights of his countrymen. He was a warm admirer of the late Sir Samuel Romilly, and zealously advocated his plans for the reformation of the criminal code, and the amelioration of prison discipline; and as a judge, in his office of Recorder of Chester, he always evinced his anxiety to apportion punishment according to the degree of actual rather than technical criminality. Of a man of such principles and practices, it is difficult to speak in adequate terms of praise.—*New Month. Mag.*

INTELLIGENCE.

General Baptist Assembly.

ON Whit-Tuesday, May 28th, this Annual Meeting was held at Worship Street, London. Mr. Chapman, of Billingshurst, offered up prayer, and the remainder of the service was conducted by Doctor Evans, of Islington. The preacher chose his text from Matt. xxv. 21 : "Well done thou good and faithful servant," &c., and, in illustrating the passage, paid a well-deserved tribute of respect to the memory of two very old members of the Assembly, the Rev. Stephen Philpot, of Saffron Walden, and the Rev. Sampson Kingsford, of Canterbury. These gentlemen died within the same month, each in the 70th year of his age, after having endeared themselves to their congregations, the former by *thirty*, and the latter by *fifty* years' faithful services. Dr. Evans alluded to the loss of his son, the Rev. Caleb Evans, whose ministerial course had been terminated by death, in the short space of one year. On this affecting event, the bereaved parent touched briefly and delicately, but with a fortitude and resignation which sensibly affected his hearers.

The Report of the Committee contained some pleasing intelligence of the success of Mr. Harding's Missionary labours in Kent and the Eastern part of Sussex; and the letters from the churches at York and Selby, spoke of a considerable accession of new members. This increase had taken place chiefly at Selby and in the neighbouring villages. Two of the churches reported to the Assembly that they admitted *Open Communion*, and that in one instance, some who had previously been communicants had submitted to the rite of immersion; and in another, that they had baptized more since than before they allowed the communion to be free. Thus the church at Dover, last year, and those of Godalming and Selby this year, have reported that, though they regard *adult Baptism* as an ordinance of divine appointment and still binding on believers, they do not consider themselves at liberty to exclude from the Lord's Table those who cannot view the subject of Baptism in the same light with themselves.

Two churches in Kent—those of Chatham and Bessels Green, were reported to be in want of ministers. The former had hoped to obtain the services of Mr. Squier, from the Unitarian Baptist Academy, under the superintendence of the

Rev. James Olchrist, at Newington Green; but Mr. Squier has accepted an invitation from the Unitarian congregation at Edinburgh, in the hope of being able to prosecute his studies there advantageously, in addition to the discharge of his ministerial duties. The funds of the Academy were again stated to be low—and the fact that the three Students who have recently quitted it to settle with congregations were found to be acceptable occasional supplies in and about the Metropolis, and the consideration of one of them being about to occupy for some time a station of considerable importance to the Unitarian cause, may, perhaps, be thought sufficient to justify an earnest appeal to the friends of that cause, on behalf of the Institution at Newington Green.*

The ministers and their friends afterwards dined together at the White Hart Tavern, Bishopsgate Street, Mr. Olchrist in the chair. In the course of the evening several gentlemen delivered addresses to the meeting on subjects connected with the peculiar objects of the Baptist cause, and on the great and interesting topics of *civil* and *religious* liberty.

Unitarian Fund Anniversary.

THE Sixteenth Anniversary of the Unitarian Fund was held on Wednesday, May 29, at Parliament-Court Chapel. The Rev. George Kenrick, of Clifton, and the Rev. Russell Scott, of Portsmouth, conducted the religious services previous to the Sermon, which was preached according to appointment at the former Anniversary, by the Rev. Dr. Morell, of Brighton. This Sermon, as might have been expected from the preacher, contained many valuable remarks. We especially notice, and our limits will allow us no more, a very luminous representation of the distinct properties of zeal and intolerance. We trust that the unanimous wish for the publication of this truly appropriate discourse, will be speedily gratified.

* Contributions or Subscriptions might be transmitted to the Treasurer, John Treacher, Esq., Paternoster Row, London; or to the Secretary, Mr. George Smallfield, Homerton, by either of whom they would be thankfully received.

The Rev. J. Gilchrist, of Newington Green, is invited to be the preacher on the occasion of the next Anniversary.

At the close of Divine Service, Edward Taylor, Esq., of Norwich, was called to the Chair. After the customary confirmation of last year's minutes, and the Report by the Treasurer, the Committee's Report was read by the Rev. Dr. T. Rees, in the justly-lamented absence, from severe indisposition, of the Rev. W. J. Fox, the Secretary.

The Committee, in their Report, congratulate, rather than condole with, the Society on the "considerable expenditure" of "the past year," as it has also been a year "of unusual exertion;" the Fund's Missionary labours having "never been extended over a wider field," nor, in the Committee's opinion, "ever been more successful." Relying on a prompt and adequate pecuniary assistance from the friends to their great and holy cause, the Committee justly remark, that "the design of the Unitarian Fund is not to accumulate money, but to diffuse knowledge; not to realize an increasing balance in the hands of a treasurer, but to advance the best interests of society, by disseminating that truth which is the bread of life.

The first article of information communicated in this Report, is the Fund's principal Missionary "Mr. Wright's Summary View of a very laborious and important journey in Lancashire, and the adjoining counties." Mr. Wright also during the past year, "visited Sheerness, spent some time at Colchester," preached "at Wisbeach," &c., and "in the intervals of these excursions, at the different chapels and rooms for Unitarian worship in, and about London."

The next subject of the Report is "Mr. Cooper's settlement at Newcastleton, in Staffordshire, with a view to his acting as a Missionary in its thickly-peopled neighbourhood." Mr. Cooper has been lately introduced to our readers, as the zealous, kind and judicious, but, thanks to the demoralizing influence of commercial avarice, the disappointed instructor of Negro Slaves in Jamaica. We rejoice in his present fairer prospects, and that "so far as this experiment has yet been tried, the result is eminently satisfactory." Next follows a gratifying relation of Mr. F. Horsfield's preaching "at Battle and its vicinity," and of the zealous co-operation of the Unitarians "in this district."

The accession of "Mr. Harding, late of Bessels Green," to the Unitarian Mission, in consequence of an appointment by "the Kent and Sussex Unitarian Association," appears from his journal,

largely quoted in the Report, to have already greatly promoted, and to promise still further to subserve the objects of the Fund. "In about five months Mr. Harding travelled between 700 and 800 miles, and preached 74 times." Among his stations, Sheerness appears prominent. There he has eminently succeeded in reviving that spirit of religious inquiry, first excited by the Fund's early, judicious, and exemplary Missionary, Mr. Vidler.

The journal of "Mr. Smethurst, of Moreton Hampstead," engaged by the Fund on "a Missionary Tour in the North of Ireland," opens agreeable prospects in a new direction. We are gratified to learn from "subsequent communications" made from Ireland, of "the interest excited by Mr. Smethurst's preaching and conversation," and earnest wishes for the Fund's continued "attention to that country."

"In Scotland, a short Missionary Tour" has been volunteered "by Mr. Holland, of Edinburgh." From his subsequent reports to the Fund, "it appears very desirable that an active minister should be settled at Dundee," from whence he might occasionally itinerate. This object to which the Fund are most willing to contribute, appears to be in a way of accomplishment, through the attentions of that veteran of the Unitarian cause, "Mr. Millar, of Dundee."

The pious and interesting "William Roberts, and the Native Unitarian Christians of Puroswatnam," have not been forgotten. A sum has been remitted to Madras for "the support of the schools and public worship," and hopes are entertained of directing towards these Unitarians "the friendly attention of persons of influence, and of liberal opinions, resident in that part of India."

"The *Esperito Novo* on the History and Opinions of the Unitarians of this Country," mentioned Vol. XVI. p. 374, has been sent not only into Europe generally, but also to the East Indies and America. A highly interesting result of this attempt to make British Unitarians known to foreigners, has been "a letter from Clausenburg," or *Colaswar*, in Transylvania. This letter, signed by "Lazarus Nagy, member of the Unitarian Consistory," was read to the meeting, and we trust its valuable and satisfactory information will soon be more widely published. Our readers, in the mean time, will be gratified by the information, that in Transylvania, Unitarianism "continues to flourish in 120 churches, comprehending 40,000 souls," and that there "the Unitarian religion enjoys equal rights and privileges with the three other

religions, (the Roman Catholic, the Reformed Calvinistic, and the Augsburg Lutheran,) in admissibility to all the state offices of emolument, even the highest, and of what nature soever."

Such is the brief, but, we trust, not uninteresting sketch which our present limits and leisure have allowed us to offer of this Report, hoping, hereafter, to offer a fuller account. For the method and arrangement of the Report, the Committee, at the conclusion, acknowledge themselves almost entirely indebted to the Secretary's "co-operation, rendered from the chamber of sickness." They conclude by a wish for the Fund's justly-valued officer, in the spirit which dictated one of the subsequent resolutions of the General Meeting—"that the Supreme Disposer of events may restore to him the blessing of health,—that he may long be preserved to dispense the glorious gospel of the grace of God, in its native simplicity and its saving power, to multitudes, in his own day, and to generations yet unborn."

The Committee for the ensuing year consists of the following gentlemen :

JOHN CHRISTIE, Esq., *Treasurer*,
52, Mark Lane.

THOS. HORNBY, Esq., *Deputy Treasurer*,
31, Swinburn's Lane, Lombard Street.

Rev. W. J. FOX, *Secretary*, Dalston.

Committee :

Mr. JOHN BOWRING,
Mr. J. CORDELL,
Mr. DAVID EATON,
Mr. JOSEPH FERNIE,
Rev. J. GILCHRIST,
Mr. SAMUEL HART,
Dr. THOS. REES,
Mr. J. T. RUTT,
Mr. RICHARD TAYLOR.

Auditors :

JAMES ESDAILE, Esq.,
CHRIST. RICHMOND, Esq.

The subscribers and friends to the Unitarian Fund dined together, at the London Tavern, the same day, Wm. Hammond, Esq., M. A., formerly Fellow of Queen's College, Cambridge, in the Chair. The interest of the Meeting was chiefly kept up by speeches from the preacher, Dr. Morell, the Treasurer, J. Christie, Esq., Mr. Frend, Mr. R. Taylor, Dr. T. Rees and Mr. Wright, who, in an animated address, congratulated the company on the promotion of intellectual improvement by all sects and parties, justly auguring the increasing influence of scriptural Christianity from the daily accelerated progress of that irresistible power, Universal Education.

Mr. Rutt who spoke immediately after "the better health of the Secretary" had been received with every mark of friendship and affection, referred to the very fair appeal from the congregation of Parliament-Court Chapel. He recommended to the attention of the Meeting the design of that congregation, should their own efforts be kindly assisted, to erect in a very public and peculiarly accessible situation a commodious chapel, which, as that they now occupy has ever been, would be freely offered for all the purposes of the Unitarians at large. Mr. R. remarked, as a striking coincidence, that just by the spot where, 160 years ago, Biddle found a grave, his only refuge from persecution for the Unitarian doctrine, there would thus arise, as his proudest monument, a chapel, in which the doctrine for which he suffered would be taught with an impressive eloquence which probably that learned and pious confessor never possessed.

Mr. Cordell, Treasurer of the Parliament-Court congregation, was afterwards called up to address the Meeting on the subject of their project, in which we venture to promise ourselves, that the Unitarian body will soon practically discover a generous interest.

The gratification of this Anniversary was lessened by the absence, under the pressure of severe illness, not only of the Secretary, but of the Rev. R. Aspland, a valuable member of the Committee, the wish for whose complete recovery, proposed by the Treasurer, was most affectionately received. Dr. Thomas Rees justly described how deeply the members of the Unitarian Fund had been indebted to his friend, who had been their Secretary while his engagements would allow him to hold that office.

At the close of the Meeting, there was an amicable discussion between Mr. R. Taylor, Mr. Hill and Mr. Rutt. The latter, contrasting his friend Mr. Fox with modern Christian persecutors, had, in the opinion of the former gentlemen, too severely censured the present Common Sergeant. Mr. R., indeed, had not scrupled even to class that criminal judge with his predecessor, for his very recent conduct on the trial and condemnation of an Unbeliever, as that trial was reported in the public prints.

N. L. T.

Unitarian Association.

THE General Meeting of this Association was held on Thursday, the 30th day of May, at the London Tavern: Mr. Rutt in the Chair.

Owing to the Treasurer's absence, his

account could not be finally made, but the balance in hand appeared to be about £250.

The Report was received, and ordered to be printed and circulated in the usual manner, with the exception of such portions as relate to the interests of individuals and societies: in this department the Committee had been able to afford considerable assistance in several important instances.

Mr. Bowring, in a very interesting speech, detailed the result of his observations in a long tour over Europe, and dwelt forcibly on the duty of Christians of every denomination coming forward to protest against a secular and persecuting spirit. He described infidelity as every where making the most rapid progress, which was in all places to be ascribed to the alliance of Christianity with persecution and civil despotism. He recommended the eager adoption of every means of rescuing the faith which Christians revered from the reproaches to which its unholy alliances subjected it, and hailed the rising spirit of freedom and independence as opening the most valuable opportunities for disseminating concurrent feelings of truth and justice in religious matters. One interesting fact he had that morning learnt by perusing the constitution of the Republic of Columbia. Almost every treaty or code published in Europe, certainly in Catholic countries, was entitled "In the name of the holy and undivided Trinity:" this constitution was entitled, "In the name of God, the Creator and Legislator of the universe." This code, moreover, contained no single infringement on the fullest liberty of the Press, or the free enjoyment and expression of opinion by all sects.

Some discussion then took place as to the propriety of taking measures for procuring a strong Christian protest against any prosecution for the expression of opinion on religious matters, and several late judicial proceedings were reflected upon in the warmest terms of reprehension, as discreditable to our Christian faith, and prejudicial to its best interests. In the end it was understood that the Committee would, as individuals, take the subject into their earliest consideration.

It was resolved,

That this Meeting has learned with great satisfaction the progress made in obtaining relief on the subject of the Marriage-Act, and that the Committee be requested to continue their exertions towards final success.

And, after considerable discussion, it was farther resolved,

That the Committee be instructed to

convey to the Committee of the Deputies and the Committee of the Protestant Society, the strong and decided feeling of this Association, that the present period imperiously calls upon Dissenters of all denominations to concur and persevere in applications to Parliament for a Repeal of the Corporation and Test Acts, and every other restriction upon the civil rights of Nonconformists. That this expression of opinion be accompanied by an earnest request to those bodies to co-operate in agitating the question in Parliament during the ensuing session; and that, if necessary, the Committee call another General Meeting of the Association previous to the session, to report progress in pursuance of this resolution, and adopt such measures as circumstances may then require.

Mr. Young was, in his absence abroad, re-appointed Treasurer, and Mr. Richmond was requested to discharge the duties of the office till it should be understood whether it was agreeable to Mr. Young, or consistent with his engagements, to re-assume the office.

Mr. Taylor was re-appointed Secretary; and Dr. T. Rees and Messrs. Fox, R. Taylor, M. D. Hill, Rotherham, Richmond, Hart, John Watson and Fernie, were appointed the Committee of the ensuing year.

Opening of the Unitarian Meeting-House, Bolton.

On Easter Sunday, April, 7th, 1822, the Unitarian Meeting-House, Moor Lane, Bolton, was opened for the worship of the One true God the Father. Friends to the cause were present from Audenshaw, Ashton-under-Line, Bury, Blackburn, Birmingham, Cockey Moor, Chowbeut, Chorley, Duckinfield, Eccles, Fallsworth, Holcome, Houghton Tower, Haslingden, Hindley, Ince, Leicester, Liverpool, Macclesfield, Mellor, Middleton, Monton, Manchester, Maldstone, Newchurch, Preston, Park Lane, Padiham, Rivington, Ratcliffe, Rochdale, St. Helens, Stand, Swinton, Southport, Upholland, Warwick, Wigan, Walmsley and West Houghton. In consequence of the lamented illness of the Rev. W. J. Fox, the three services were conducted by the Rev. George Harris, the pastor of the congregation.

On Monday, the congregation and friends, to the number of 240, (increased after dinner by the admission of 150 others,) sat down to a plain and economical repast in the Cloth Hall, the Rev. George Harris in the Chair. The interest of the Meeting was excited and kept alive by several addresses from various individuals. And in the evening there was

religious worship at the Meeting-house, when the Rev. Robert Cree, of Preston, introduced the service, and the Rev. George Harris preached. The whole of the services were very fully attended, and the collection at the doors towards the liquidation of the debt amounted to £101. 7s. 10½d.

H.

THE Annual Meeting of the *Western Unitarian Society* will be held at Crediton, on Wednesday, July the 10th, when the Rev. Dr. Carpenter, of Bristol, is expected to preach.

THE Annual Association of *Scottish Unitarians* will be held in Glasgow, on the 28th of July, when the Rev. James Yates has agreed to preach.

B. M., Secretary.

THE Annual Meeting of the *Sussex Unitarian Society* will be holden at Lewes, on Wednesday, July 31, when the Rev. J. Fullagar, of Chichester, is expected to preach.

Distress in Ireland.

[THE Committee on "Irish Distress" have addressed the following communication to us, and we cannot refuse their request, however inconvenient and perplexing, to give it insertion in the present Number. To what reflections does it give rise on the Government of Ireland, the Established Church of Ireland, and similar topics! But we forbear, at present, convinced that now "all mankind's concern is charity." Ed.]

City of London Tavern,

June 20, 1822.

The Committee appointed by the Public Meeting suddenly assembled on the first intimation of the great and accumulating distress of the Peasantry of Ireland, have now been in activity about six weeks. Not a day has passed but something has been done toward fulfilling the duties which the Committee has undertaken.

The distress which induced the convening of the first General Meeting was such as to convince it, that the most prompt and decisive measures were imperiously required: and the accounts then made known of the distress prevailing amongst the Peasantry of Ireland, have been more than amply confirmed, by immediate correspondence with gentlemen resident in places surrounded by the most fearful poverty and privation.

The benevolence of all classes in the United Kingdom has placed a considera-

ble sum at the disposal of the Committee, and the greatest diligence and attention have been used to distribute with the utmost advantage the means with which the Committee has been intrusted; and with thankfulness they acknowledge the liberality of the public in pouring in the funds which have been received. These they regard as a sacred trust—one of such importance that their anxiety has become increasingly painful, so high does the excitement rise correctly to acquit themselves of the task they have undertaken.

It is well known that potatoes constitute the chief support of the peasantry of Ireland. The Committee, therefore, have promptly despatched potatoes in large quantities, for seed, for the next year's food. The sum of £61,300, being about two-thirds of £92,363. 18s. 1d. the whole amount of contributions received, has been sent in upwards of 330 remittances, to different districts of Ireland, in which distress is most prevalent. To enable the ministers of religion to exercise that beneficence which so becomes the religion they profess, the further sum of £3400 has been placed at the disposal of the Bishops, both Protestant and Catholic—and in all places to which assistance has been sent to prevent absolute starvation, the Protestant Clergy and the Catholic Priest have united with the resident gentlemen to form local committees. But the months of July and August will, they doubt not, present accumulated horrors, and call for very large additional supplies.

The months of July and August may be said to assail the Committee with fearful apprehension;—willingly would they make reserve for these months, which will, it is expected, resound with appalling cries from the dying Peasantry of Ireland. This, however, in the present state of the funds, is impossible, for the pressing solicitations still received by every post claim instant attention and daily remittances.

On the other hand, the Committee feels that it may confidently rely on the results which will inevitably be produced by the "King's Letter," graciously issued to the Clergy of Great Britain, to urge them to plead with, and to collect from, their respective congregations, donations to their fellow-subjects in the most abject state of poverty and distress. The Committee look up to Him, in whose hands are the hearts of all men, that he will be pleased to incline them to assist the needy in their extremity. They cannot doubt the exertions which will be made when the sufferings of Ireland shall be more known—fully known they can

scarcely be. The Committee have equal confidence in the success of this plan, when urged by the ministers of religion of whatever denomination; and they rely, with confidence, on the repetition of that generosity which heretofore rescued a considerable part of the German population from the ruinous effects of desolating war.

In this view they present to the public some extracts of letters, addressed to the Committee from persons of respectability, and which are but specimens of a multitude which the Committee are daily receiving.

From Bantry.

There are by the last returns over seven thousand persons totally dependant on a fund of 553*l.* including the 300*l.* we have received from your benevolent society; and three months must elapse before any of these will be enabled effectually to provide for themselves. In a population of 16,250, (comprehending the town and barony,) this is a fearful number of famishing paupers.

It being totally impossible to minister to the wants of all, scenes of the most agonizing distress are every day taking place, which we have not the means to remedy.

The unfortunate pride of the people, too, adds not a little to the calamity: one woman, with three children, *died of actual starvation*; they were nearly a week without sustenance, and the woman ashamed to make her case known before assistance could be administered—they were all found lifeless together.

Many are seen to faint through mere exhaustion during the necessary delay that occurs in administering food, and it is the opinion of many of the Committee, that were it not for the benevolent aid of the British public, the local subscriptions would be hardly sufficient *to purchase coffee for those who would die of mere want.*

The Typhus fever and Dysentery are also prevailing rapidly, and, as far as this world is concerned, the victims of either must be pronounced comparatively happy.

From his Grace the Archbishop of Tuam.

Every article of provisions is very generally greatly rising; but there is a very considerable part of our population that have no interest in their rise or fall, because in either case, having no employment, they have no means to purchase at any rate subsistence for their families; and I much fear that even in our best times many of our poor perish (if not by direct starvation) by the effects of scan-

ty, unwholesome and unnutritious diet. Moreover, in these times of great depression, the gentry of the country who reside upon their estates, and are the natural guardians and supporters of their people, not duly receiving their rents, many with the best disposition have it not in their power to afford the relief which their duty and their feelings would dictate;—in short, if the government could prove that provisions of all kinds were in plenty, and at very reduced prices (neither of which is now the case,) still we should be in want.

From Rathkeale.

I went yesterday to Limerick with Mr. Harding, to lay before the Committee the result of our visitation through the town lands of our parish. On our commencing our task, Mr. H. took a book in his pocket to enforce a faithful return; but indeed we but too soon found the melancholy truth in each countenance; many for a long time had but one meal for their families, and some had been eating some little remnants of seed left in their quarter ground since last year, and many had not in any way a single morsel to eat. Just at the foot of Knocknaboula, a bag, five in family had for some time been living on the oatmeal, brought by a boy of eight years of age in return for two cleaves of turf, which he daily carried to Loughill, and sold for three-halfpence; the quantity of oatmeal at five-pence the pottle you know must be very small, and for that daily to go a distance of six miles the two trips. The result of our visit was 1382 persons, 863 of whom were totally destitute of any means of obtaining food. There were 234 men able and willing in any way to work and provide for themselves. One hundred and thirteen acres and a quarter remained uncultivated short of their usual quantity. Want of food has brought the fever among us; fifteen houses had its symptoms, and twelve had sickness.

From Listowel.

I hope you will allow an humble individual to take this opportunity on behalf of his unfortunate poor countrymen, to return most heartfelt thanks to you, Sir, and the other gentlemen in London, who have thus so humanely averted the impending and otherwise inevitable calamity of a famine, which threatened our poor and distracted country with all its appalling consequences. It would be in vain to attempt any expression of our feelings on the occasion. Such disinterested and noble generosity in those who are strangers to us, and at such a moment!—it must be grateful to the feelings of such

men to be assured that those humane efforts, as well as those making by our government, will save thousands of famishing creatures from the death which otherwise awaited them. Hitherto they have been supported by the exertions of a nearly exhausted country—exertions stretched far beyond the means of those making them, but no longer able to carry them on. We have hitherto heard of but few deaths arising from *actual starvation*, but a short time more would make it tremendous, had it not been for this timely assistance. The pale and emaciated faces met with in the streets and on the roads, proved the rapid approach of this last stage. I have known an instance of a man who for three days had not a morsel to eat, and then *stretched exhausted* on his bed to die—a *trifle* saved him, but his recovery was slow. It would be *painful to dwell* on those instances of misery, and I only mention them to shew how timely the relief has been.

From Roscommon.

I am induced to address you in consequence of finding your liberality extended to several parishes in the neighbourhood of the one I reside in, the poor of which have already received £50 remitted me by the Commissioners appointed by the Lord Lieutenant of Ireland; which sum, along with private contributions, was applied to the relief of the two parishes of *Donamon* and *Kilbegnet*, and is now very nearly expended; and those two very populous parishes will then be in the utmost possible distress, having no resident gentleman in either of them (except myself), which at this moment is not a very enviable situation, as there are *nearly three thousand inhabitants who in a few days will again be reduced to a state of starvation.*

From Killarney.

I will venture to say that no case, however melancholy, that has come to the knowledge of the London Committee, can in any particular surpass the actual misery and wretchedness of the residents of Ibrickane and the adjoining Barony. Even in the best of times the appearance and condition of the poor creatures is sufficient to excite compassion. The soil, the most barren that can be conceived, yields but a scanty supply of potatoes, the only article of food. Happy are they, if they possess a sufficiency of this vegetable, and can add to their humble fare the luxury of a little milk. A total failure of the last year's crop deprived them of the sole means of subsistence. To prolong a miserable existence, they have been compelled for some months past to

support themselves on rock weed, limpets, and the tops of nettles. Hundreds I have daily witnessed flocking to the sea-side to collect a scanty meal. It is scarcely possible to convey to you an idea of their actual sufferings and privations: humanity shudders on viewing their pale and sickly forms, worn away by disease and famine. In some of the wretched hovels may be seen the father and mother of a family lying down in the last stage of a fever, surrounded by their starved and half-naked children, with no support, beyond the casual pittance bestowed by the charity of an unfortunate neighbour, whose condition, with the exception of sickness, is no way superior.

With feelings of joy and gratitude they hail the exertions made by a generous public to alleviate their misfortunes; but without the influence of some kind friend is exercised, to have their situation immediately attended to, relief will come when it can no longer be considered a blessing.

From Tarbut.

When we reflect on this glorious instance of lively feeling and generosity on the part of the English nation, any language of ours would fail in giving adequate expression to our most heartfelt sentiments of gratitude on the occasion. We shall, therefore, not attempt the fruitless task, impressed as we are, that to great and generous minds such deeds of humanity and generosity are their own truest rewards.

But we beg further to state, that notwithstanding the degree of relief we have already received, the distress of our pining population is weekly and daily increasing in consequence of the running out of the last remnant of provisions, and the season getting almost hopelessly late for sowing potatoes.

We therefore beg to add, that unless further and immediate relief be afforded, the distress from actual want of food for 2197 individuals, with a prospect of a daily increase to that number, will be calamitous in the extreme, as the funds on hand are only equal to a scanty supply for six or seven days more.

From Mayo.

That the population of the parish of Kilmina exceeds *eight thousand souls*; that, from the unprecedented calamity of the last season, and almost total failure of both the potatoe and flax crops, the one half of those unfortunate beings are now literally in a state of starvation. And what renders it more melancholy, that the numbers crying out for relief are increasing daily.

We beg to state that the parish is unfortunately circumstanced in *neither having a resident rector, curate or gentleman of property*. We therefore hope that our application will be humanely attended to.

From Galway.

I am not able—I have not language to describe the deplorable state to which this wretched people are reduced, many of them subsisting solely on a weed gathered on the sea-shore, and carried many miles on their backs; perhaps so far as 20 or 25 miles: this but barely supports existence; but for that what will not man do? What labour will not a parent undergo to still the piercing cries of his famishing children, looking to him and calling on him to preserve that existence he was the cause of giving?

There are no resident gentry in the parish. I am the only lauded proprietor who ever at all visits it; and being attached to the country, I sometimes spend a few days, occasionally, at a lodge I have in the mountains; it has no Protestant clergyman resident, nor a resident Protestant except myself; but the parish priest is a worthy, respectable gentleman. He and I have called a meeting of the most respectable of the inhabitants, but such is the want of money, that we could not get ten pounds: to this I shall add fifty pounds, but what is that to support above 4000 distressed beings, until the harvest? I have been requested by the meeting to act as Secretary, and to make this appeal to your benevolent Committee, which I sincerely hope may not be without effect.

From Cork.

Our means are so limited, and our claims so extensive, that the most calamitous consequences may be apprehended, if the immediate attention of the benevolent is not directed to this quarter. It is no uncommon occurrence to see the unfortunate individuals faint with hunger while waiting to obtain tickets; and many devour their small pittance before they reach their homes. To extend relief effectually to this barony, we require at least ten to twelve tons of meal per week. Much to the credit of the people of this county, they have betrayed no symptom of disturbance, and have hitherto borne their privations with patience and submission.

No one could suppose that human nature was capable of bearing such an accumulation of misery and wretchedness. Sickness and famine are daily making such rapid strides, that, I think, nothing less than Divine interposition can prevent half of my unfortunate parishioners from perishing with hunger. If you could pro-

vide any portion of the funds to be remitted to them direct, it would avert this dreadful calamity, and save the lives of many. Your exertions in the cause of humanity and charity are never wanting, and I feel convinced that a knowledge of the distress and misery of these two unfortunate baronies, will be a sufficient inducement to exercise any influence you may have with the London Committee, to direct their immediate and particular attention to that quarter. Any sum sent to the Secretary, Mr. E. Morony, with instructions how it is to be applied, will be most faithfully attended to. The Committee are persons of the first respectability.

From Kilmactrunny, Sligo.

From every intelligence I can collect, as well as from my own knowledge, I do believe the population are in as deep distress, as they are in any part of the county of Roscommon; and I also believe that they are destitute of every means of procuring assistance within themselves, the income of the wealthiest individual resident in the parish, not exceeding 150*l.* per annum. The vicar is an active, zealous, conscientious clergyman, and any aid which your Committee may think it advisable to afford him, will, I am sure, be expended in the most beneficial manner possible, for the relief of the people.

From his Grace the Archbishop of Tuam.

You kindly ask but for *one line*, and it is a charity, for in truth my time is so occupied that I cannot afford myself six hours in bed. I have been in Westport, Castlebar and Newport; I attended each of their Committees; I had intended to have visited Kilmactye and Crossmolina, but on my way to Castlebar, I passed a *multitude* of half-starved men, women and children, at Ballyglass and Balcara, seeking a share of a *handful* of meal, which could *only keep them alive*, and *no more*. 'This seemed to me urgent, and I appointed the gentlemen of the country to meet me at each of those places on Friday.

I made myself *well* acquainted with the state of those parts of Mayo which I could not visit. I have sent to the Committee a full statement of the *hideous* scenes I have witnessed. *In short, if thousands are not sent to Mayo and Galway*, (but the former,—except as to the West of Galway, than which nothing can be more deplorable,—is many shades worse than the latter,) whole populations must die.

From Clifden.

To His Grace the Archbishop of Tuam.

My Lord, I had the honour and plea-

sure of receiving your Grace's letter inclosing a letter from the Liverpool Committee with a donation of 50l. for the relief of our starving neighbours. It was very kind and good, but *it will* not do; effectual relief has not been in time; public works and universal employment have been too long delayed: one poor creature who was employed by me last week to amuse, but not to fatigue himself, at the repairing of roads, was at work on Saturday evening; fasted, I am afraid, yesterday (Sunday); got up this morning (Monday) to work, not from bed, (for bed he had none,) but from the ground, on which he slept without bed-clothes in his daily rags: he said he felt languid and sleepy, he was in fact getting worse: he lay down again on the ground and died!!! Four died in Boffin, and, if swelled limbs, pale looks, sunken cheeks and hollow eyes, are the harbingers of death, the work of death will be soon very rapid in this country. I often saw scarcity and dearth of provisions, but I never had an idea of *famine until now*. Next year will be in all probability as bad as this; the poor people of this barony at least will find it so; they are so weak that they cannot work for themselves, because they have no food; they are not able to re-cover or re-mould their potatoes, and they do not think of cutting turf. As to the public works and general employment of the poor of this country, I fear it is almost too late; a few days more will incapacitate them from any thing of the kind. I dismissed this evening 300 men whom I had employed in the repairs of roads; I never witnessed such distress as my communication of not being able to give them another day's work occasioned; they said, that a day or two more without employment, *that is, without food*, would put an end to all their labours.

Having thus extracted from the correspondence specimens of the relations with which the Committee are daily oppressed, and which they have to compare, and between which they have also to decide for the equitable distribution of the relief which they have (they wish they could say the unmixed gratification) to divide among the miserable, they are compelled strenuously to urge upon the ministers of religion—upon all congregations assembled for the worship of the Most High God—upon those whom he has blessed with the means—that they be liberal, prompt, solicitous with others, *now, while life yet exists*, to bestow that which in a short time it will be too late to give for the rescue of the unhappy sufferers from death!

Some benevolent Ladies of distinction have formed a plan for supplying the Peasantry of Ireland with articles of clothing, and for co-operating with and exciting similar benevolent exertions in that country. Such is their deplorable condition that the Committee have reason to believe numbers of those unfortunate creatures have been obliged to sell their clothing to provide food, and that they will be destitute of necessary clothing in the ensuing winter. This mode of relief has been suggested to the Committee, and they very earnestly recommend it to the consideration and good feelings of the Ladies of the United Kingdom.

Other Ladies have become the receivers of the small donations of the circle in which they reside, and by attention to encourage the humble yet warm benevolence of the more favoured though still humble classes of society—always forward to do good according to their ability—have been the means of collecting sums which in the aggregate have aided the funds of the Committee, and gratified it with the means of rendering more decisive benefit to the sadly suffering Peasantry of the Sister Kingdom.

MICHAEL WILLIAM TROY.

Honorary Secretary.

Be pleased to direct to this Committee as under.

On the Business of the Committee for the Relief of the Distressed Irish.

To FRANCIS FREELING, Esq.

General Post Office,
London.

LAW REPORT.

*Court of Chancery, Lincoln's Inn,
March 26.*

Lawrence's Lectures on Physiology, Zoology, and the Natural History of Man.

LAWRENCE v. SMITH.

(Concluded from p. 318.)

Mr. Wetherell to-day replied to the arguments of the plaintiff's counsel. He had little more to say in addition to what he had already urged to the Court. Mr. Lawrence had asserted the materiality of the soul for the purpose of denying its immortality. He did not content himself with stating certain premises, and leaving it to his readers to draw their inference from them; he had deduced his own conclusion with mathematical precision, and asserted it as a matter beyond all conjecture. He had said that the mind kept equal progress with the body; like it, it was feeble in childhood, gained

strength with paberty, declined in old age, and was annihilated in death. This was not a work containing the doubts of a-sceptic, but asserting that of which is said there was no doubt. It stated, that unless you were prepared to admit that an immaterial principle existed in the whole class of animals, down to the animalcule, you could not ascribe it to man. He did not go on to inform his pupils, that although zoological reasoning did not enable them to ascertain this principle, yet they might learn from revelation what it was impossible for the imperfection of human science to discover. Had the book made such a reservation in favour of the doctrines disclosed in Scripture, then, indeed, it might be said to contain what had been called by his learned friend Mr. Shadwell, the antidote to the poison. But that was not the case. He denied the authenticity of Scripture, and scoffed at religion, rather than made a reservation in its favour; abstaining from any where stating that that which was inconsistent with zoological reasoning, existed, nevertheless, theologically. Mr. Shadwell had quoted a passage from p. 7, which he (Mr. Wetherell) had abstained from reading in his opening of the case out of delicacy to Mr. Lawrence; as he thought it was sufficient to charge him with what he had directly asserted, without alluding to that which bore a doubtful construction. But since Mr. Shadwell had used the passage for the purpose of shewing that it contained a corrective to the offensive passages, he (Mr. Wetherell) should be allowed to use it also. [The learned counsel then read the passage alluded to, which spoke of the theological doctrine of the immortality of the soul as depending upon a different authority from that of natural reason, and calling it a sublime doctrine; and one, the introduction of which, as it had existed in all ages, and amongst all nations, &c., was not suited to that place.] He contended that this passage was not meant to create respect towards the authority of revelation. The word "sublime" seemed rather to be used in a sense of ridicule than otherwise, for it was put in antithesis with the powers of the anatomist and the physiologist, by which the immaterial being could not be discovered, and that therefore the doctrine was too sublime to be true. Its introduction not being "suited to that place," namely, the theatre of the College of Surgeons, seemed also to be meant as a sneer. He should have gone on to state, that "what we cannot demonstrate is made clear by divine revelation." He did not do so; but rather put the Bible on the shelf altogether; and therefore the passage contained none

of the antidote ascribed to it by Mr. Shadwell. And then as to the passage in which he denied the truth of the deluge, and the peopling of the earth by the descendants of Adam and Eve as being zoologically impossible; there, also, he refrained from stating that it might have taken place by miraculous interposition of the Deity. There was also another passage in the work which he (Mr. Wetherell) was compelled to say, so far from its reserving a saving to revelation, was intended to revive religion. It spoke of the peculiar virulence of religious controversy as being proverbial, and said the *odium theologicum* was a fiend that should not be suffered to intrude into the fair garden of science. Now, although the words *odium theologicum* might, taken abstractedly, be said to apply to the controversy, yet, when coupled with what went before and what followed, it was pretty evident that they were intended to apply to the dogmas themselves, as constituting the ugly fiend whose admission would deface the beautiful parterres of the modern garden of science. The passage that followed, also, in which Churchmen were railed at for the abusive epithets they were in the habit of pouring forth upon their controversial antagonists, when placed in contact with what went before and came after it; particularly when contrasted with the term "sublime," shewed what sort of corrective was intended for those parts of the work which impugned the doctrines contained in revelation. Mr. Shadwell had quoted passages from the works of a long list of eminent divines. He (Mr. Wetherell) was not a little astonished to hear the names of Butler, Locke, Paley, Warburton and others, cited in support of the doctrines contained in this work. There certainly might be some terms in the holy writings which had engaged the attention of great and learned men, as throwing some doubt upon the state of existence in the intervening period between the death of a body and its resurrection; but they had never said that it was therefore to be inferred that the annihilation of the soul took place with that of the body. The term *choimetheson*, as used by St. Paul, Mr. Wetherell contended, had not the meaning imputed to it by Mr. Shadwell. It was used in a neuter, not a positive sense, and did not imply the extinction of the soul, but was meant to express the intermediate state, whatever that state might be. So the word *psyche*, which was used in the Septuagint, as occurring in the book of Genesis, did not, merely because it had a comprehensive sense, therefore imply an immaterial principle in the brutes and fishes, as well as in man. An allusion had been made

to Mr. Locke. He had amused himself with giving a definition of human ideas, and his work contained a passage in which it was said not be impossible for the Deity to have imparted to matter the property of thinking. But he had not asserted that doctrine in the sense in which it was used by the scoffers at religion; for he contended that the soul was immortal, and that we should be accountable hereafter for our actions in this life. It therefore did not signify whether the soul was combined with matter or was an abstract essence of immateriality, since its future responsibility was admitted. But that was very different from the doctrine held forth in the school of Lincoln's-inn Fields. Mr. Locke not only allowed that the soul was immortal, but it was the object of every part of his book to establish its immortality. Mr. Wetherell then referred to Dr. Butler's analogy, which Mr. Shadwell had quoted; and said, that, so far from supporting his argument, he had contended that, putting religion out of the question, the strong preponderance of human reasoning was in favour of the soul's immortality; and that neither from the reason of the thing, nor the analogy of nature, could a conclusion be drawn that the soul was annihilated by death. He belonged to a class of writers who far excelled those of our modern school, and drew very different inferences from them: for this eminent writer says, that it is not even clear that immateriality does not exist in all animals. Dr. Paley's name had also been dragged in, in support of this doctrine, which gave him (Mr. Wetherell) considerable surprise; for, in his concluding chapter, he tells us not to bind ourselves by the analogy of nature; for in every object of nature there seems to be something *ultra* the ordinary powers and functions of nature itself, as it appears to us. But, taking the hypothesis one way or the other, all those great writers reserve the doctrine of revelation, except our modern sciolists, who would engross the garden of science, with all its flowers and walks and parterres, to themselves. He (Mr. Wetherell) expressed his regret at being obliged to make these observations; but unless this school of infidelity was put down, the effect upon society would be most injurious.

The Lord Chancellor said that this case had been argued at the bar with great learning and with great ability. He would explain in a few words the principles on which his decision should be founded. On the observations which had been made upon the College of Surgeons, as the place in which these Lectures had been read, he would not touch; he would only treat the plaintiff as the

author of the work. This case had been introduced by a bill filed by Mr. Lawrence, in which he stated that he was the author of this book, which the defendant had also published; and that he was entitled to the protection of this Court, in the preservation of the profits resulting from its publication. Undoubtedly the jurisdiction of this Court was founded on this principle, that where the law will not afford a complete remedy to literary property when invaded, this Court will lend its assistance; because, where every publication is a distinct cause of action, and when several parties might publish the book, if a man were obliged to bring an action on each occasion, the remedy would be worse than the disease. But then this Court will only interfere where he can by law sustain an action for damages equal to the injury he has sustained. He might then come here to make his legal remedy more effectual. But if the case be one which it is not clear will sustain an action at law, then this Court will not give him the relief he seeks. The present case had been opened as an ordinary case of piracy, and he took it that nothing was then said by Mr. Wilbraham as to the general tenour of the work, or of particular passages in it. He (the Lord Chancellor) was bound to look, not only at its general tenour, but also at particular passages unconnected with its general tenour; for if there were any parts of it which denied the truth of Scripture, or which furnished a doubt as to whether a court of law would decide that they had denied the truth of Scripture, he was bound to look at them, and decide accordingly. There was a peculiar circumstance attending this case, which was, that the defendant possessed no right to the work, but said to the plaintiff—"This book is so criminal in its nature as to deprive you of all protection at law against others and myself, and I will therefore publish it." Now he (the Lord Chancellor) knew it to be said, that in cases where the work contained criminal matter, by refusing the injunction, allowed the greater latitude for its dissemination. But his answer to that was, that this Court possessed no criminal jurisdiction. It could only look at the civil rights of the parties; and therefore, whether a different proceeding were hereafter instituted against the defendant, or the plaintiff, or both, was a circumstance with which he had nothing to do. The only question for him to determine was, whether it was so clear that the plaintiff possessed a civil right in this publication, as to leave no doubt upon his (the Lord Chancellor's) mind that it would support an action in a court of law. Now his Lordship had read the whole of this book

with attention, and it certainly did raise such a doubt in his mind. It might probably be expected, that after the able and learned argument which had gone forth to the world upon a subject so materially affecting the happiness of mankind, he should state his answer to that argument; but if he left these parties to a court of law—and he should leave them to a court of law—his opinion might have the effect of prejudicing the question to be there determined. All he would say, therefore, was, that, entertaining a rational doubt upon some parts of the work, as to their being directed against the truth of Scripture, he would not continue this injunction; but the plaintiff might apply for another after he had cleared away that doubt in a court of law. Further than this, his Lordship would not interfere.—Injunction dissolved.

OUR readers will sincerely participate with us in the victory of liberal feelings over a vulgar spirit of bigotry, in the question about the continuance of Mr. LAWRENCE in his honorary appointment of Surgeon to Bridewell and Bethlem Hospitals. In the Annual election of the present year a most extraordinary attempt was made to declare Mr. Lawrence ineligible; but Mr. Alderman WARTMAN, in a most able speech, referred to the histories of philosophy and of religious intolerance, and demonstrated the disgrace that would attach to the body of Governors, if so narrow a spirit triumphed. On a division there were fifty-two against the motion, and only twenty-six in its favour, among whom we are deeply concerned at having to name the Duke of Sussex. To the honour of the profession no man of character could be prevailed on to place himself in the ignominious situation of being a candidate in opposition to Mr. Lawrence. At the election, on the following day, he was returned by a majority of seven to one, over two obscure persons who permitted their names to stand as candidates.—*Monthly Mag.*

Preparing for publication, *Bibliotheca Biblica*,—A Select, Descriptive Catalogue of the most important British and Foreign Works in the Department of Biblical Criticism and Interpretation; with brief Notices of their Authors, and Remarks on their Theological and Critical Merits. By William Orme, Author of *Memoirs of the Life, Writings, &c. of John Owen, D.D.*

Ecclesiastical Preferments.

THE most Rev. Lord JOHN GEORGE

BERESFORD, Archbishop of Dublin, advanced to the *Primacy (Armagh)*.

The Right Rev. WILLIAM MAGEE, Bishop of *Raphoe*, to the Archbishopric of *Dublin*.

The Right Rev. NATHANIEL ALEXANDER, Bishop of *Down and Connor*, Archbishop of *Cashel*.

The Rev. WM. BISSETT, Archdeacon of *Ross*, to be Bishop of *Down and Connor*.

Hon. and Rev. HUGH PERCY (one of the Prebendaries of *Canterbury*) to be Archdeacon of that Diocese.

The Rev. ASHHURST TURNER GILBERT, B. D., Vice-Principal of *Brazenose College*, has been elected Principal of that Society, vice Rev. Dr. *Hodson*, deceased.

Rev. ALEXANDER WEBSTER, to be second minister of the Scottish Church at *Madras*.

Dr. WILLIAM MUIR, of *St. George's Church, Glasgow*, appointed minister of the *New Gray-Friars Church in Edinburgh*.

Milbank Penitentiary,

From the Report of the Committee of the General Penitentiary at *Milbank*, just printed, it appears that "the number of prisoners for whom provision has been made in the Penitentiary, rather exceeds the intended number of 1000 (600 males and 400 females) than falls short of it. There were, within its walls, on the 31st of December last, 708 convicts. The present number is 723: viz. 399 males, and 324 females." It appears further, that the total earnings for the year ending the 31st of December, amounted to £6031. 8s. 6d., of which three-fourths, or £4538. 11s. 4d. remained to the establishment; that the expense amounted to £27,279. 12s. 2d., and, after deducting stores on hand, to £20,679. 3s. 1d., and the net expense, after deducting the prisoners' earnings, to £16,140. 18s. 9d.

PARLIAMENTARY.

HOUSE OF LORDS, MAY 30.

Catholic Peers Bill.

THE Duke of PORTLAND wished to postpone the order for the second reading of this Bill, alleging the absence from indisposition and from a domestic calamity of the noble Earl (GREY) who was to have moved it; and other circumstances. As the postponement was indefinite, it is supposed that this was a virtual abandonment of the measure. The enemies of the measure (Lord ROLLE, the Duke of ATHOL and the Lord CHANCELLOR) insisted upon a day being fixed for the 2nd reading, and threatened that if the Bill

were not brought forward by its friends; they themselves would take the sense of the Lords upon it. In the end, the 21st inst. was appointed for the second reading.

June 21st, the Bill was lost (on the motion for second reading) by a majority of 42. (Particulars hereafter.)

Peterborough Questions.

THESE new tests of Church-of-England orthodoxy were again brought before the House of Lords, by petition, on June 7, when Lord DACRE and Lord HOLLAND made each an admirable speech in favour of liberty of conscience. (This matter is not likely to rest, and therefore we hope to be able hereafter to register the entire debate.)

HOUSE OF COMMONS, MAY 31.

Poor-Laws.

NUMEROUS petitions were on this and preceding days presented against Mr. SCARLETT's projected measure. That gentleman now moved the 2nd reading of his Bill. His measure embraced three great principles (see Mon. Repor. XVI. 319, 499—501) referring to the three great causes to which the evil of the Poor Laws might be traced, viz., 1st, the restraint on the circulation of labour; 2nd, the unlimited provision for the poor; and 3rd, the indiscriminate application of that provision, which led to profligacy, idleness and vice. The present Bill was designed to remove the first of these, and to prevent the removal of the poor from parish to parish. The poor man's labour was his property, and he ought to have the free use of it, and security from restraint and encroachment. After some debate, the House divided and the numbers were, for the second reading 66, against it 82; consequently the Bill is lost. Some of the members that voted against the Bill seemed to admit the principle of it, and to object only to the details. The proposer, who laid great stress upon the rendering of his measure to put down litigation, intimated that the petitions against it were promoted by legal practitioners. It was urged on the other side that litigation would be much increased if the proposed Bill were to pass into a law. For this Session, nothing further will evidently be attempted in this momentous concern; but it is scarcely possible that the public interest can long allow the matter to rest, with all its weight of evil upon it.

JUNE 4.

Criminal Code.

Sir JAMES MACKINTOSH brought forward his promised motion, pledging the House "to take into its serious consideration, at an early period of the next Session, the means of increasing the efficacy of the Criminal Law, by abating its undue rigour in certain cases." Numberless petitions had been presented to this effect from all parts of the country. The learned gentleman urged the motion with a great weight of argument and with his usual force of eloquence. Hereafter, we hope to be able to record his speech on our pages. The ATTORNEY-GENERAL opposed the motion in a feeble speech, and concluded with moving the Previous Question. The motion was vigorously supported by Mr. FOWELL BUXTON. Mr. PEEL argued for leaving the subject in the hands of the government. The impatience of the House prevented other gentlemen from being heard, and a division took place, the result of which (announced with great cheering) was, that there was a majority of 16 for the motion, there being for it, 117—against it, 101.

JUNE 10.

Unitarian Marriage-Bill.

MR. W. SMITH moved that the second reading of the Marriage-Service Bill be postponed to that day six months. When he had before brought this subject forward, he thought that the principle of the measure he proposed was as fair and free from objection as any that could be devised. Since that period, however, the new lights which he had received on this subject, and the conscientious objection of several clergymen of the Church of England, had induced him to think differently; and at present he should move the second reading this day six months, rather than press the House to a division.

The Marquis of LONDONDERRY thought nothing could be more honourable or handsome than the way in which the hon. gent. declined to press a Bill with which he was not altogether satisfied.

After a few words from Dr. PHILLIMORE, Dr. LUSHINGTON, Dr. DEDSON and Mr. HUDSON GURNEY, the motion was carried; and the Bill consequently in its present shape was lost. After which, Mr. W. SMITH obtained leave to bring in a Bill to alter and amend the said service.

JUNE 12.

Irish Tithes.

MR. GOULBURN, the Irish Secretary, obtained leave to bring in a Bill "to enable ecclesiastical and other persons in Ireland to grant leases of Tithes binding on their successors." This Bill is to empower incumbents to lease Tithes for 21 years certain to the proprietor (not the occupier) of the soil. To prevent abuses, the Tithe is to be given at a fair valuation, and subject to the inspection and approbation of the ordinary. The mover and other ministerial speakers were anxious to support the right of Tithes as *private property*, better defined and guarded than any other species of property, and to guard against the supposition of the intention or the power of government to interfere with this ecclesiastical property, as if it were in any sense national. The measure was opposed by several Irish members as wholly ineffectual: they declared their perfect conviction that nothing would give relief to Ireland but the removal of the Tithe system altogether by a commutation. It was urged by the members of administration, that the proposed Bill would not stand in the way of a plan of commutation, but would facilitate such a step, if it should seem fit to be taken; and that the expediency of a commutation was now under the consideration of government. On the other side, it was objected that the present Bill manifested an intention to abandon every larger and more effectual measure of relief. The Opposition no less than the Ministry maintained in their fullest extent the rights of the clergy.

JUNE 20, Mr. DALY, a respectable Irish member, was about to bring forward a motion of which he had given notice, on the subject of Irish Tithes, when, at the request of ministers, he withdrew it, to the evident disappointment of the Irish members. Hereupon Mr. HOME moved a resolution pledging the House, early in the next Session, to take into consideration not only the Tithe system, but also the *state of the Established Church in Ireland*. The motion was seconded by Mr. ELLICE, the Member for Coventry. Fearing that the wide scope of the motion would occasion its loss, Sir JOHN NEWPORT moved an amendment, restricting the pledge to the subject of Tithes. Several speakers expressed alarm and abhorrence at the revolutionary aspect of the original motion.

This was negatived without a division, but the House divided upon the amend-

ment, which was lost by only the small majority of 72 to 65. (We shall probably hereafter return to this interesting debate.)

FOREIGN.

FRANCE.

A VERY curious document has been just addressed to the Courts of France, by Bellart, the King's Attorney-General. It is a profession of the faith of the Ultra Royalists, and it would be hard to say, whether it breathes most of folly or of ferocity.

He accuses the Liberals of *revolutionary projects*. If he mean the projects of 1789, he is right. France is in the situation it was then, and must be saved by a re-creation or a re-exertion of the spirit that then saved her. If he mean that the Liberals would bring about the events of 1793, he is a calumniator, and he knows it. Danton, Marat and Robespierre are the very anti-types of the spirit that is now unfortunately dominant in France—a victorious minority too mad to use victory with moderation. There are not so many scaffolds raised, but there are as many victims marked out for destruction.

This state of things cannot last. We may take M. Bellart's assurance. He has been well called the Jefferies of France,—1793 may yet be repeated in 1822.

The folly of the French Attorney-General's address is so great, we should not have noticed it but for its atrocity. It is intended to bring to the scaffold a number of noble spirits who have struggled for liberty—and failed—

"Spirits born to bless,
New crush'd beneath a withering name,
Whom but a day's—an hour's success
Had wafted to eternal fame!"

It is intended to bring them to the scaffold by poisoning the public mind before their trial, by attacking them when they can find no defenders, and that in a series of most slanderously mendacious accusations. It is a document surpassed by nothing issued during the Reign of Terror. Its hypocrisy is as hateful as its malignity is unveiled. It confesses, however, that a *permanent conspiracy* exists against the Bourbon government: an important confession—and he might have added, against that mass of aristocratical oppression and of ecclesiastical bigotry which forms a part of it. He goes farther—he says this conspiracy is *universal*.

An *universal conspiracy*—a conspiracy of the many against the few—what an

avowal! Have words any meaning? If so, this Attorney-General and the faction to which he belongs, are the true conspirators. That is conspiracy, when a minority oppress and dethrone the majority; and not the less a conspiracy because it is successful. It was a conspiracy which would re-establish the Tarquins in Rome—it was a conspiracy which re-introduced the Bourbons into France;—and the conspiracy is permanent which opposes by force and fraud the declaration of the national will.

This M. Bellart talks of the French Carbonari. He says their law is assassination. What is *his* law? Let the memory of Ney, and the other victims of his horrible ministry, answer! Assassination! What assassination is so dreadful as that which is committed in the name of justice, when folly and fury direct the administration of cruel laws?

In France, with the age of civil persecution that of religious superstition is returning. The Jesuits are spread over the country—the convents are being rebuilt—one foolery of the worst period of Popery is added to another. Spain and Italy will soon cease to be words of mockery in this respect. France has put in her claim to the inheritance of persecution, which we trusted might have been permitted to die away.

A new society of men of letters, under the title of the *Asiatic Society*, held its first meeting at *Paris* on the 1st of April, under the presidency of M. Le Baron *Sylvester de Sacy*, well known for his extensive and profound acquaintance with the languages of the East. The object of this society, which counts among its members some of the most illustrious names in French literature and in the state, is the propagation of the study of the languages of Asia. They began on this occasion, by adopting the rules and regulations which are to conduct them in their future labours, and by the preliminary operations indispensable for the constitution of the society. M. de Sacy pronounced a discourse, distinguished by the most profound views and most ingenious observations, on Oriental studies, and on the advantages which must result from their progress to religion, history, the useful arts and diplomacy. M. Remusat after-

wards read the first chapter of his translation of a Chinese novel, entitled *The Two Cousins*. This novel, which appears to give a faithful picture of Chinese manners, will probably be admired by those who seek in works of this kind for something else than incredible adventures, extravagant sentiments, and other abuses of the imagination, too prevalent in the romantic productions of these times. The Duke of Orleans has declared himself the protector of this society.

INDIA.

A College has been instituted at Poonah, under the sanction of Government, for the preservation and advancement of Hindoo literature, and the education of young men of the caste of Brahmans, in the several branches of science and knowledge which usually constitute the objects of study of the learned of India. Ten native professors have been appointed. All young men of respectability are admitted to attend the College gratis; but with the view of encouraging useful learning, Government has allowed five rupees each per month, for the maintenance of one hundred scholars, ten in each branch of study. The books at present in the possession of Government are appropriated to the use of the College, and others are to be procured from Calcutta. The Visram palace is devoted to the institution.

Amongst various points of miscellaneous information contained in the Fourth Report of the Calcutta School-Book Society, the recent establishment of a similar society at Penang is mentioned, and also the successful progress of the institutions at Madras and Bombay; and the endowment by Government of the Hindoo College at Calcutta, for the encouragement of the study of Shanskreet, and through the medium of that language of general literature. Mr. H. Wilson has consented to superintend the publication of the first six books of Euclid in the Shanskreet language. The re-publication of extensive editions of many of the Society's most useful elementary works has been determined on. Government has presented the sum of 7000 rupees to the Society, and ordered a monthly contribution of 5000 more.

ERRATUM.

P. 372, verse 2, line 4 of the Hymn, for *God* read "One."

THE Monthly Repository.

No. CXCIX.]

JULY, 1822.

[Vol. XVII.]

Unitarian Controversy at Calcutta.

Clapton,
July 6, 1822.

SIR,
AN honourable friend of mine who passed several years in British India, and since his return has distinguished himself by his attachment to the freedom of the Asiatic press, as conducive to the moral and intellectual improvement of the country, has very obligingly communicated to me a publication which he has just received from Calcutta. It is entitled "The Asiatic Department of the Calcutta Journal of Politics and General Literature." No. VIII. for August 1821, contains what may, perhaps, be justly considered as the first discussion on Christian Unitarianism which ever appeared in the public prints of British India. That it has thus appeared, can be attributed only to the absence, in the metropolis of our Eastern Empire, of that "base censorship" which, at Madras, forbade the pious and blameless Christian Unitarian, William Roberts, to print his *Tamul Liturgy*.

Of this discussion I shall now, by your indulgence, offer to your readers all the different articles, *verbatim*, in their order; presuming that they have in recollection, or can easily refer to, the earlier notices of Ram Mohun Roy and his interesting pursuits, as they have appeared in your former volumes. (XIII. 299—301, 512; XIV. 561—569; XV. 1—7; XVI. 477—484, 515—517, 527, 528.)

The first article, in the *Journal* of August 1, 1821, thus occurs at pp. 405, 406:

"To the Editor of the Calcutta Journal.

"SIR,

Ram Mohun Roy may be known by name to most of your readers, and it is probable, that many of them have heard he has forsaken the idolatry and all the superstitions of the Hindoos; but excepting those who are personally acquainted with him, few are likely to be duly informed of his acquirements, his conduct, and his present religious belief.

VOL. XVII.

3 E

The Second Appeal to the CHRISTIAN PUBLIC in defence of the 'PRECEPTS OF JESUS,' a work lately published by him, will make us acquainted with his religious belief, will enable us to form some idea of his acquirements, and cannot fail of producing in every *Christian*, great regard for the author, and a strong interest concerning so illustrious an individual; and the more we learn of his conduct the more will he be raised in our estimation.

"The worthy motives by which Ram Mohun Roy is actuated, have caused him to print the work in question, and several previous works, at his own expense, to distribute them among his acquaintance and such other persons as are likely to take an interest in the important subjects on which he has written. His last publication, that above-mentioned, is too large to be reprinted in a newspaper; but its contents are so important, and do the author so much credit, that I hope some competent person will prepare a compendium thereof, and have the same published in the *Calcutta Journal*. In the mean time, you will oblige me by printing the two portions which accompany this Letter: the first portion commences in p. 159, and ends in p. 164; the other commences in p. 172, and extends to the end of the work. If such persons as on reading these extracts feel a sufficient interest to desire to peruse the work with attention, apply to the author for copies, it is probable he will readily comply with their request, as far as the number of copies printed will admit.

"Here we observe an individual, born and bred in a country benighted under the most gross idolatry and superstition, who, by a just use of that understanding which our gracious CREATOR has given to mankind to guide them to all truths, having discovered the falsehood of that system of idolatry and the absurdity of those superstitions, conscientiously abandoned both, and thereby subjected himself to inconveniences and dangers of which persons living in more enlightened societies can hardly form an idea. Next, he directed his attention to the Christian religion; and that same just and honest use of his understanding, which discover-

ed the falsehood and absurdity of idolatry and superstitious, satisfied him that *Jesus* was the Messiah, that he was employed by God to reveal his will to men, and to make known to them the only true religion. He observed the internal and historical evidence of Christianity to be such as demonstrated its truth. Blessed with the light of Christianity, he dedicates his time and his money not only to release his countrymen from the state of degradation in which they exist, but also to diffuse among the European masters of his country, the sole true religion—as it was promulgated by Christ, his apostles and his disciples.

“A FIRM BELIEVER IN CHRIST.

“*Calcutta, July 12, 1821.*

“*Extracts referred to.*

“‘I have now noticed all the arguments founded on Scripture that I have heard of as advanced in support of the doctrine of the Trinity, except such as appeared to me so futile as to be unworthy of remark; and in the course of my examination have plainly stated the grounds on which I conceive them to be inadmissible. Perhaps my opinions may subject me to the severe censure of those who dissent from me, and some will be ready to discover particular motives for my presuming to differ from the great majority of Christian teachers of the present day, in my view of Christianity, with the doctrines of which I have become but recently acquainted. Personal interest can hardly be alleged as likely to have actuated me, and therefore the love of distinction or notoriety may perhaps be resorted to, to account for conduct which they wish it to be believed honest conviction could never direct. In reply to such an accusation, I can only protest in the most solemn manner, that even in the belief that I have been successful in combating the doctrine of Trinitarians, I cannot assume to myself the smallest merit: for what credit can be gained in proving that one is not three, and that the same being cannot be at once man and God; or in opposing those who maintain, that all who do not admit doctrines so incomprehensible must be therefore subjected by the All-merciful to eternal punishment? It is too true to be denied, that we are led by the force of the senses to believe many things that we cannot fully understand. But where the evidence of sense does not compel us, how can we believe what is not only beyond our comprehension, but contrary to it, and to the common course of nature, and directly against revelation; which

declares positively the unity of God, as well as his incomprehensibility; but no where ascribes to him any number of persons, or any portion of magnitude? *Job xxxvi. 26:* “Behold God is great, and we know him not.” *xxxvii. 23:* “Touching the Almighty, we cannot find him out.” *Psalms cxlv. 3:* “His greatness is unsearchable.” Neither are my attempts owing to a strong hope of removing early impressions from the breasts of those whose education instilled certain ideas into their minds from the moment they became capable of receiving them; for, notwithstanding great and long-continued exertions on my part to do away Hindoo polytheism, though palpably gross and absurd, my success has been very partial. This experience, therefore, it may be suggested, ought to have been sufficient to discourage me from any other attempt of the kind; but it is my reverence for Christianity, and for the Author of this religion, that has induced me to endeavour to vindicate it from the charge of polytheism, as far as my limited capacity and knowledge extend. It is indeed mortifying to my feelings to find a religion, that, from its sublime doctrines and pure morality, should be respected above all other systems, reduced almost to a level with Hindoo theology, merely by human creeds and prejudices; and from this cause brought to a comparison with the Paganism of ancient Greece; which while it included a plurality of gods, yet maintained that *Θεός εστις ἓς*, or “God is One,” and that their numerous divine persons were all comprehended in that one Deity.

“‘Having derived my own opinions on this subject entirely from the Scriptures themselves, I may perhaps be excused for the confidence with which I maintain them against those of so great a majority, who appeal to the same authority for theirs; inasmuch as I attribute the different views, not to any inferiority of judgment compared with my own limited ability, but to the powerful effects of early religious impressions; for when these are deep, reason is seldom allowed its natural scope in examining them to the bottom. Were it a practice among Christians to study first the Books of the Old Testament, as found arranged in order, and to acquire a knowledge of the true force of scriptural phrases and expressions, without attending to interpretations given by any sect; and then to study the New Testament, comparing the one with the other; Christianity would not any longer be liable to be encroached upon by human opinions.

I have often observed that English di-

vines, when arguing with those that think freely on religion, quote the names of Locke and Newton as defenders of Christianity; but they totally forget that the Christianity which those illustrious persons professed did not contain the doctrine of the Trinity, which our divines esteem as the fundamental principle of this religion. For the conviction of the public as to the accuracy of this assertion, I beg to be allowed to extract here a few lines of their respective works, referring my readers to their publications upon religion for more complete information.

“*Locke's Works*, VII. 421: ‘But that neither he nor others may mistake my book, this is that in short which it says—1st. That there is a faith that makes men Christians. 2dly. That this faith is the believing ‘Jesus of Nazareth to be the Messiah.’ 3rdly. That the believing Jesus to be the Messiah, includes in it a receiving him for our Lord and King, promised and sent from God; and so lays upon all his subjects an absolute and indispensable necessity of assenting to all that they can attain of the knowledge that he taught, and of sincere obedience to all that he commanded.’

“*Sir I. Newton's Observations upon the Prophecies*, p. 262: ‘The beasts and elders therefore represent the Christians of all nations; and the worship of these Christians in their churches is here represented under the form of worshipping God and the Lamb in the Temple. God, for his benefaction in creating all things, and the Lamb for his benefaction in redeeming us with his blood. God as sitting upon the throne and living for ever, and the Lamb exalted above all by the merits of his death.’

“It cannot be alleged that these personages, in imitation of several Grecian philosophers, published these sentiments only in conformity to the vulgar opinion, and to the established religion of their country; for both the vulgar opinion and the religion of the government of England in their days were directly opposite to the opinions which these celebrated men entertained.

“The mention of the name of Sir Isaac Newton, one of the greatest mathematicians (if not the greatest) that ever existed, has brought to my recollection a mathematical argument which I some time ago heard a divine adduce in support of the Trinity, and which I feel inclined to consider here, though I am afraid some of my readers may censure me for repeating an argument of this kind. It is as follows: that as three lines compose one triangle, so three per-

sons compose one Deity. It is astonishing that a mind so conversant with mathematical truth as was that of Sir Isaac Newton, did not discover this argument in favour of the possible existence of a Trinity, brought to light by Trinitarians, considering that it must have lain so much in his way. If it did occur to him, its force may possibly have given way to some such considerations as the following: This analogy between the Godhead and a triangle, in the first instance, denies to God, equally with a line, real existence; for extension of all kinds, abstracted from position or relative situation, exists only in idea. Secondly, it destroys the unity which they attempt to establish between Father, Son and Holy Ghost; for the three sides of a triangle are conceived of as separate existences. Thirdly, it denies to each of the three persons of God, the epithet ‘God,’ inasmuch as each side cannot be designated a triangle; though the Father of the universe is invariably called God in the strict sense of the term. Fourthly, it will afford to that sect among Hindoos who suppose God to consist of four persons, an opportunity of using the same mode of arguing, to shew the reasonableness of their sentiments, by comparing the compound Deity with the four sides of a quadrilateral figure. Fifthly, This manner of arguing may be esteemed better adapted to support the polytheism of the majority of Hindoos, who believe in numerous persons under one Godhead; for, instead of comparing the Godhead with a triangle, a figure containing the fewest sides, and thereby proving the three persons of the Godhead, they might compare God with a polygon, more suitable to the dignified rank of the Deity, and thus establish the consistency with reason of the belief, that the Godhead may be composed of numerous persons. Sixthly, This mode of illustration would, in fact, equally suit the Atheist as the Polytheist. For, as the Trinity is represented by the three sides of a triangle, so the eternal revolution of nature, without any divine person, may be compared to the circle, which is considered as having no sides nor angles. Or, seventhly, as some great mathematicians consider the circle as a polygon, having an infinite number of sides, the illustration of the Trinitarian doctrine by the form of the triangle will, by analogy, justify those sects who maintain the existence of an infinite number of persons in the Godhead, in referring for an illustration of their opinions to the circular, or rather, perhaps, to the globular figure, in which is to be found an infinity of cir-

cles formed each of an infinite number of sides.

"I wonder how those who found their opinion respecting the Trinity on terms applied in common to God and creatures, can possibly overlook the plain meaning of the term 'Son' or 'Only-begotten,' continually applied to the Saviour throughout the whole of the New Testament; for, should we understand the term God, in its strict sense, as denoting the First Cause, (that is, a Being not born nor begotten,) we must necessarily confess that the idea of God is as incompatible with the idea of the 'Son' or 'Only-begotten,' as entity is with non-entity; and, therefore, that to apply both terms to the same Being will amount to the grossest solecism in language.

"As to their assertion, that there are found in the Scriptures two sets of terms and phrases, one declaring the humanity of Jesus, and another his deity; and that he must therefore be acknowledged to have possessed a twofold nature, human and divine, I have fully noticed it in pp. 24, 109, 140, pointing out such passages as contain two sets of terms and phrases applied also to Moses, and even to the chiefs of Israel and to others; and that, if it is insisted upon that each word in the Sacred Writings should be taken in its strict sense, Moses and others, equally with the Saviour, must be considered as gods, and the religion of the Jews and Christians will appear as polytheistical as that of Heathens.

"If Christianity inculcated a doctrine which represents God as consisting of Three Persons, and appearing sometimes in the human form, at other times in a bodily shape like a dove, no Hindoo, in my humble opinion, who searches after truth, can conscientiously profess it in preference to Hindooism; for that which renders the modern Hindoo system of religion absurd and detestable, is, that it represents the Divine nature, though one, as consisting of many persons, capable of assuming different forms for the discharge of different offices. I am, however, most firmly convinced that Christianity is entirely free from every trace of polytheism, whether gross or refined. I therefore enjoy the approbation of my conscience in publishing the precepts of this religion as the source of peace and happiness."

The passage which *Ram Mohun* has quoted from "Locke's Works," I find in Ed. 1740, II. 723, at the close of his "Second Vindication of the Reasonableness of Christianity,"

in a short reply to "the Author of the *Occasional Paper*, No. 1." The passage from *Newton* is in the Second Chapter of his "Observations on the Apocalypse," (1733, p. 262,) there given as a comment on *Rev.* v. 6—10. In the quotation there is an omission of one word, for *Newton* says, "The beasts and elders therefore represent the primitive Christians of all nations." Also at the close of the paragraph, having quoted the remainder of the chapter, concluding with "the four and twenty elders fell down and worshiped Him that liveth for ever and ever," he adds, "This was the worship of the primitive Christians;" possibly designing to contrast *primitive* and *modern* Christianity.

The second *Article* is in the *Journal* of August 2, p. 420. The first paragraph will be seen to treat unkindly the introduction of a theological subject to a political *Journal* which was maintaining its liberal spirit against the threats and denunciations of a too arbitrary magisterial power. Yet the writer, who receives "the orthodox doctrine of a Trinity," appears to be uninfected by the venomous *odium theologicum* which I have observed too often to sour "the milk of human kindness," even among the otherwise amiable and excellent professors of that faith. His imputation of *Arianism* to "Dr. Priestley and the late Duke of Grafton, and the English Unitarians of the present age," is an amusing instance of a very common inaccuracy. Thus I recollect *Burnet* (O. T.) says, most erroneously, of *Firmin*, that "he was called a Socinian, but was really an *Arian*."

"To the Editor of the *Calcutta Journal*."

"Sir,

"I cannot imagine with what view the letter in your paper of this date, on the subject of *Ram Mohun Roy*, has been written, unless it be intended as a *puff* *collusive* to his pamphlet lately printed. This was not necessary. It is not indeed on a subject or of a nature to make a noise, in the present times especially, when so many distinguished persons are taken up with the hope of crashing the *Journalist*, or with joy at the belief of having accomplished this end, and therefore have no leisure to study Theological questions.

"*Ram Mohun Roy* is a very remarka-

ble person; he has been led by reading and thinking to quit Hindooism in his search after truth, and to embrace Christianity according to the Unitarian scheme. His opinions appear to be, in some respects also, nearly what are called *Arian*; he regards Christ as a Divine person, existing before the world, invested by the Father with power greater than the angels, but still as inferior to God the Father Almighty. He is such a Christian as Dr. Priestley, and the late Duke of Grafton, and the English Unitarians of the present age.

"Believing myself that he has stopped short of the truth on some important doctrines of our religion, and that in particular he is entirely mistaken in his views regarding the Atonement, I hope that he will persevere with an earnest and humble mind in his inquiries, and that he will be led hereafter to think more entirely with us, than he does at present.

"Many able and excellent passages might have been quoted from his pamphlet, but your correspondent has quoted only two, which contain his arguments against the orthodox doctrine of a Trinity. They are nearly the same as have been urged and replied to again and again, and may be briefly put thus: the Unitarian argues that he cannot understand the doctrine of a Trinity; but the Churchman replies, 'Neither do I, but yet the different parts of that doctrine seem to me to be plainly found in Scripture. The whole subject is above human reason, and I know that there are cases even in those sciences which are most susceptible of strict investigation, where conclusions apparently opposite and utterly inconsistent with each other are yet separately demonstrated to be true.'

"This is not a subject, however, to be disposed of in a few paragraphs, or to be discussed with any advantage in the columns of a newspaper.

"I make no doubt the respectable author of the article in the *Friend of India*, which has drawn forth this pamphlet, will take notice of this Reply to his strictures. A short and clear article on the subject, with references for fuller information to the best writers on the Divinity of our Saviour, and on the Atonement, might be of service to many inquiring and serious persons.

"I have to request your excuse for the space I have occupied, but I cannot conclude without expressing my approbation at the candour and excellent temper shown by Ram Mohun Roy.

"A CHRISTIAN.

"Calcutta, August 1, 1821.

To this letter, which, excepting the insinuation at the beginning, is not unworthy of "A Christian," I find immediately annexed the following

"Note of the Editor.

"We agree entirely with our correspondent in the high praise due to Ram Mohun Roy for his temper and moderation, and we esteem highly his zeal and intelligence; but having now exercised our impartiality by suffering these different views of his labours taken by our correspondents to appear in our columns, more for the information of our distant readers than for entering at all into the merits of the question, we trust that we shall be spared further notice of the subject, not only because we have always considered theological discussion unsuited to the columns of a public journal, but also because the pamphlets spoken of are accessible to all who feel a desire to peruse them for themselves."

The liberal Editor of the *Calcutta Journal* was, however, soon prompted by a sense of justice to admit "further notice of the subject." It seems that a Letter by *A Layman*, appeared on the 2nd of August in the *Bengal Hurkaru*, which may be considered as the *New Times* or *Courier* of Calcutta. This Layman's Letter, occasioned by the first article in the *Journal*, declared against the toleration of Ram Mohun's writings, as appears from the following passage in the P. S. of a Letter in the *Calcutta Journal* of August 6, p. 460:

"The Letter of a Layman, in the paper [*Hurkaru*] of Thursday evening, if it be meant as a specimen of *Christian* feeling on the subject of Ram Mohun Roy's pamphlet, is melancholy as an illustration of the Wolf in Sheep's clothing, or of the Whited Sepulchre which without is fair, but within all corruption, as could be found in any age or country. Does that unfortunate maniac forget that we here openly tolerate Popery and all other Christian heresies, Judaism, Mohammedanism, and even idolatry, in all its horrors of murder, immolation and the destruction of every endearing tie, and that we owe the stability of our footing chiefly to this toleration? And does he yet say that the benign spirit, the pure philosophy, the devout homage to the Deity, which breathe through every line of Ram Mohun Roy's writings, and which differ in nothing from those of Unitarians in England, is not to be tolerated in this Heathen land?"

Here it was expected that this discussion in the *Journal* would finally close, but the gross partiality of the *Hurkaru* in favour of orthodoxy and intolerance, produced the following concluding article in the *Journal* of August 15, p. 563, in which the "production of a native Indian," for the authenticity of which, as I understand him, the Editor appears to give his own authority, can scarcely fail to excite a peculiar interest.

"A rejected Letter."

"The mild and temperate spirit that pervades every line of this intelligent Native's rejected Letter, as compared with the intolerant anger and fury of the Layman's denunciation, to which it is a reply, and which was so readily accepted by the *Hurkaru*, that it was published in breathless haste in one of its evening or extra sheets, will convince our readers of the utter worthlessness of all the empty professions of the Editor of that miserable paper; and shew them that he is incapable of the exercise of that impartial justice, which the interests of religion and the amelioration and improvement of the natives of India demand. He can find space for the lowest and most contemptible writings from day to day, directed against '*The Journal*,' and at the same time denies to a Native of learning and talent the insertion of such a Letter as the present, to the tone and spirit of which the most furious bigot could not reasonably object. This production of a native Indian will be read in England with admiration of its temper and composition, as indicating the refinement of the mind that gave it birth; although it has been rejected by the narrow and contracted spirit of one calling himself an Englishman, yet proving by this act, how much he is inferior in understanding and in liberality, to this enlightened Hindoo.

"The following is the rejected Letter:—

"To the Editor of the Bengal Hurkaru."

"SIR,
Having in a late Number admitted into your pages some very serious remarks on a publication by Ram Mohun Roy, I trust that you will in justice to him, give a place to the following Reply.

"I am, Sir,

"your obedient Servant,

"SUTYU-SADHUN.

"To the Editor of the Bengal Hurkaru."

"SIR,

"I saw a Letter written by 'A Lay-

man,' in your paper of the 2nd instant, on the subject of a Letter and Extracts from a late publication of Ram Mohun Roy's, given in the *Calcutta Journal* of the preceding day. The tone of resentment and asperity which runs throughout the whole Letter, indicates plainly that the Layman was actuated in his mode of expression and reasoning rather by momentary passion than by cool judgment. His principles as a Christian will, I hope, upon more mature consideration of the subject, serve more effectually to make him aware of the uncharitable spirit which pervades his Letter, than a reply couched in a similar style of expression.

"The Layman declares, in the concluding part of his Letter, that 'religious controversy is the last article that should appear in a periodical publication;' yet with great inconsistency he fills almost two columns with religious argument, a short notice of which I beg now to offer.

"Ram Mohun Roy observes, in his Appeal, that 'if it was a practice among the Christians to study the Old Testament first, and then the New, Christianity would not be liable to be encroached upon by human opinions.' The Layman, in noticing this assertion, affirms positively that 'in the very first chapter of Genesis, the Trinity in Unity is distinctly avowed;' but he does not refer to the passage or text in which the avowal of Trinity in Unity may be found: I regret to say, that, for my own part, so far from being able to discover such avowal, I cannot find the least allusion to Trinity, nor even a word expressing the number three in any part of the chapter.

"I am aware, however, of the arguments by which this supposed avowal is inferred; and would beg the Layman's patient attention to the discussion of them in Ram Mohun Roy's Appeal, p. 96. In noticing the following assertion of Ram Mohun Roy, found in the Extract, 'What credit can be obtained in proving one is not three, and the same Being cannot be God and Man? the Layman questions him, whether he can explain how the soul and body make one man? how we feel them distinct though united? and then concludes, that if Ram Mohun Roy believes these things without being able to explain them, he should not reject the mystery of the Trinity in Unity, though beyond comprehension. The Layman would not, I suppose, draw such a conclusion in a cool moment, were he to pay attention to the following passage, found in the same Extract from the Appeal of Ram Mohun Roy, that appeared in the *Calcutta Journal*: 'It is too true to be denied, that we are led by

the force of the senses to believe many things that we cannot fully understand: but when the evidence of our senses does not compel us, how can we believe what is not only beyond our comprehension, but *contrary* to it and to the common course of nature, and directly against revelation, which declares positively the unity of God as well as his incomprehensibility, but no where ascribes to him any number of persons or any portion of magnitude? Let the Layman point out first where and how the force of the senses, or any mathematical administration, depending also upon the senses, compels us to believe Trinity in Unity, and the union of God and man, as it does with regard to the soul and body; and let him shew such revelation as ascribes to God any number of persons and any portion of magnitude, and then put the above questions to Ram Mohun Roy, and require him to believe the mystery of Trinity in Unity, which is not only beyond our understanding, but also *contrary* to it.

"As the Layman states, 'that such a person as Christ did exist, and that he did those things which are recorded of him in our gospel, is admitted both by the Jews and Mohamuddans,' I must beg to remind him, that though the Jews admit that such a person as Jesus lived, they utterly deny that the Christ has appeared, as they still expect Christ or Messiah (which is synonymous with Christ) for their final delivery. Mussulmans, also, though they admit the existence of Christ, yet deny his most meritorious work, I mean his death on the cross, and class him as a prophet much below the rank of Mohamud.

"The Layman recites the extracts from Locke and Newton, and thus interprets them as the declared proofs of the Trinity. 'The Saviour is allowed by Locke to be our Lord and King, and by the term Lord and King, the *spiritual* Lord and King must be meant, which is the strongest expression for the Deity of the Saviour.' I have no doubt that by the term Lord and King, the *spiritual* Lord and King is understood; but I cannot see what relation these titles bear to the *Deity* of Jesus; divines are called *spiritual* fathers, and the Pope was acknowledged some hundred years ago by almost all Christians, and is at the present age considered by a majority of Christians, as their *spiritual* King. So also the bishops of the British Parliament were in the time of Locke, and still are termed *spiritual* Lords; but neither divines in general, nor the Pope himself, nor the Bishops of England, can

therefore be considered as bearing titles that imply their being possessed of the divine nature. The Layman might perhaps have been better justified, according to the Trinitarian mode of arguing, in drawing this conclusion from the language of Locke, did we not meet with the phrase 'promised and sent from God,' added to the term 'our Lord and King;' or had he found the words 'from the Father,' instead of 'from God,' as no one will scruple to confess that a Being promised and sent by any *other* Being, must be considered distinct from and subordinate to the Being by whom he is said to be so promised and sent.

"Again, the Layman infers from the words of Newton, that, as he represents it to be the duty of Christians to worship God and the Lamb, that great man must have believed in the divinity of Christ; for that if the Lamb is not God, such worship is idolatry. He neglects to notice the distinction made by Newton between God and the Lamb; for, while he represents God receiving worship as sitting upon his throne and living for ever and ever, he considers the Lamb as *exalted* above all by the *merits* of his death. It is no idolatry to worship the Lamb with that idea of his nature; but it would be of course idolatry, according to Sir Isaac Newton's views, to worship the Lamb as sitting upon the throne and living for ever and ever. The subject of worship offered to Christ is fully discussed in Ram Mohun Roy's Appeal, p. 48.

"As to the offence of publishing the sentiments that appear so very obnoxious to the Layman, I may observe what I believe to be the fact, that Ram Mohun Roy, as a searcher after the truths of Christianity, did keep the result of his inquiries to himself, and contented himself with compiling and publishing the pure Precepts of Jesus alone, as he thought these were likely to be useful to his countrymen in the present prejudiced state of their minds against Christianity. But on the publication of these Precepts, he was unexpectedly, in some periodical publications, attacked on the subject of the Trinity, and he was consequently obliged to assign reasons for not embracing that doctrine.

"I am not at all surprised at the reference of the Layman to the penal statute against those that deny the divinity of Christ: for when reason and revelation refuse their support, *force* is the only weapon that can be employed. But I hope the English nation will never exhibit the disgraceful spectacle of endeavouring to repress by such means, opinions, for the truth of which the autho-

city of the Bible itself is appealed to by my countrymen.

"I am, Sir,

"your obedient Servant,

"SATYA-SADHUN.

"Calcutta."

The name of Mr. Buckingham, as Editor of the Calcutta Journal, must be known to many of your readers by the noble stand he has been making against the despotic mandates of a Governor-General in Council, which so ill accord with the liberal sentiments of a Marquis of Hastings congratulating himself upon having delivered the press of Calcutta from the degrading and vexatious inquisition of a censor. The friend to whom I owe the materials of the present communication, has put into my hands several letters which he has lately received from India. These contain very agreeable proofs that Mr. Buckingham is not only encouraged by an increasing circulation of his journal, but that he has attached to the support of his cause no small portion of the European talent in British India. Had Sir W. Jones, for whom one might have desired a Nestor's age, been suffered by an all-wise but inscrutable Providence to see these days, he would have rejoiced to realize in the East, amidst the votaries of avarice and ambition, his own animated description of

"men, high-minded men
Who know their rights, and, knowing,
dare maintain."

Such men, actuated by a spirit pacific, yet determined, who have the courage to repeat to Governors General and Boards of Direction or Controul, the expostulation, *strike, but hear me*, must, surely, at length be heard.

J. T. RUTT.

P. S. I am indebted to Mr. Wawne (p. 337) for the courtesy with which he has expressed his opinion, or at least his suspicion, that the letter of his friend Mr. Howe should not have been offered for publication. I assure your correspondent that I would readily add this to the numerous instances of defective judgment, which recollection too easily supplies, could I consider the letter of Mr. Howe as "a private letter."

By *private*, Mr. Wawne certainly

designs *confidential*, for he will readily agree with me, that all epistolary correspondences are recommended by the circumstance that the letters were not written, as suspected of Pope's, for the public eye. Now I am not aware that any letter could be less *confidential* than that in question. The acquaintance of the parties had but just commenced in Dorchester gaol, under the impression which my friend's wrongs and sufferings from the power of "wicked and unreasonable men," could not fail to make on the mind of such a man as Mr. Howe. Nor can I discover in the letter any trace of peculiar confidence, or the least hint at secrecy. Also, respecting the subject which has produced a discussion in your pages, such as I have no desire to prolong, I knew that it could not be private; for, only a few years before the date of Mr. Howe's letter, I had myself written and been written against on that subject, in the public prints; and, in concert with a learned friend, long an eminent barrister, I had brought the question before the most public body of Dissenters to which we had access. It was our opinion, whether well or ill formed I will not now inquire, that the original *Regium Donum* appeared to be a boon from the minister of the day, as a compromise for the justice which policy or power would not enable him to concede; and, therefore, that it would be creditable to Dissenters to abandon the compromise, while they continued, as I hope they will never cease, to demand the justice.

Catholic Miracles in Germany.

THE Catholics in Germany appear to be making great efforts to recover, if possible, some part of the influence of which they have been deprived by the events which attended the French Revolution,—the secularization of the ecclesiastical electorates, and the general abolition of monastic orders, and appropriation of monastic property, except in the Austrian provinces. The latitude of scepticism in which some of the Protestants have indulged, has terrified some men of good feelings, but weak minds, into the bosom of that church which, by

prescribing an unchangeable model of faith, seems to keep her children at the greatest possible distance from the dangers of infidelity. This we believe to have been the case with the pious Count Stolberg, whose conversion was the subject of a controversy which filled the German newspapers and periodical publications about two years since; and the same motive appears to have influenced a descendant of the celebrated Haller, who has lately published an account of his secession from the Reformed Church of Switzerland to Popery. Others, like Frederick Schlegel, (if indeed his conversion is not to be attributed to the baser motive of worldly ambition,) being men of taste and poetical feeling, find Protestantism too modern, cold and naked for them, and exchange it for the pomp, magnificence and antiquity of Popery. The vulgar, meanwhile, are assailed by their credulity, and an attempt has been recently made to revive the scenes exhibited at the tomb of Abbé Paris, in the South of Germany, which, perhaps, only needed a violent interference of government to produce a delusion equally extensive and extravagant. The principal actors in this affair are a peasant of the name of Martin Michel, of Unterwittighausen, in the grand duchy of Baden, and an ecclesiastic of high rank, the Prince Alexander of Hohenlohe-Schillingfürst. Michel appears to have recovered from some disorder, as he believed, by prayer, and afterwards to have applied the same remedy with the same success to other afflicted persons, till his fame spreading through the neighbourhood, he was persuaded by the priests to consider his miraculous power as a proof of the divine authority of the Catholic Church, and as a manifestation of Divine power, designed for the seasonable purpose of convincing the world that this Church alone inherited the gifts of healing promised to the apostles. The Prince of Hohenlohe, a very young man, at the present time, we believe, not 28 years of age, residing in his neighbourhood, and having, it should seem by his own account, discovered his own prayers to possess a similar virtue, and being equally zealous for the glory of the Catholic Church, was naturally led to join his operations with those of Michel Martin. Thus

splendidly presented to the world, their wonder-working powers every day attracted greater notice, and the fame of their cures spread far and wide, so that on the Prince's arrival, in January 1821, at Eichstädt, the whole country for fifty miles round was in commotion, and the roads were covered with patients afflicted with various maladies, travelling on foot and on horseback, in carriages and sledges, to be healed. Two illustrious personages were said to have been cured, the Princess of Schwarzenburg, and the Crown Prince of Bavaria, the former of debility in the limbs, the latter of a deafness which had afflicted him from his childhood. Hitherto the cures had been performed by prayer and exorcism, between the party desiring relief and Michel and the Prince; the police of Bamberg and Würzburg now interfered, very wisely not to forbid that any more miracles should be wrought, but to prohibit secret proceedings between the workers of them and the patients, and to require that what was done should take place openly, and in the presence of scientific men. On June 28, 1821, accordingly the experiment was tried on twenty patients in the Julius hospital at Würzburg, but without the smallest success, as is attested by a protocol regularly drawn up, although the faith of the common people was so strong that every one of them was believed to have been cured. At Bamberg a commission was appointed for the purpose of investigating the reality of the alleged cures; the Prince tried his gifts in their presence, upon a number of sick persons, without any effect; and as reports continued to be spread of miracles wrought by him in private families, each of these cases was separately inquired into, and the result was, that in none of them did any cure appear to have been effected. Of course the failures were all attributed to want of faith, and those whom he could not heal, the Prince exhorted to come again, after confession and communion, with their minds in a better frame. The two cases which have excited the most attention, those of the Princess of Schwarzenburg, and the Crown Prince of Bavaria, when the circumstances are carefully examined, will appear to be any thing but miraculous. The

Princess, according to the testimony of her medical attendant, Heine, had been making progress towards the recovery of the power of walking, and he had announced to her connexions his hopes that her cure would soon be completed. In this state of things Martin Michel is introduced to her, prays over her with great fervour, raises her mind to a state of high excitement, produces that confidence in her own power which medical men know is in such cases alone wanting to accomplish the effect, commands her to walk,—she makes the experiment, and finds that she can do so. The deafness of the Crown Prince of Bavaria had been only a hardness of hearing, and though, by his own testimony, he heard a great deal better after the prayers of Prince Alexander than before, he confesses that he still hears much worse than other people. It remains to be seen too, whether even this partial amendment will be permanent.

The caution with which the Court of Rome proceeded in respect to this affair, appears at first sight extraordinary. The letter addressed to the Vicar-General, Baron von Gross, at Bamberg, is to the following effect: "We have heard with pleasure of the wonderful cures accomplished by the prayers of our beloved son, Prince Alexander of Hohenlohe, and exhort him to continue them, avoiding, however, all noisy publicity, lest that which is holy be made the object of idle curiosity or ridicule. We expect from the Vicar-General an exact and faithful account of the most important of these cures, corroborated by testimony on oath, and we will then summon a special consistory, which, after strict examination, shall decide whether they really bear the character of miracles." Papal infallibility was not wont in former days to wait for *affidavits* in order to pronounce its decrees; but the reason of this cautious proceeding is evident. The letter was received on September 8; on June 28 the Prince had failed in his attempts to cure the patients in the hospital: no doubt this fact was known at Rome when the rescript was drawn up, and it is, therefore, with consummate prudence that he is exhorted to avoid *noisy publicity*, and that the final decision on his miracles is referred to

a consistory, which, no doubt, will hold its first sitting on the Grecian Kalends. This affair, absurd as it may seem to us, has excited very great attention in Germany, from the attempt made to connect the miracles of the Prince and Michel with the claims of the Catholic Church. The review of the pamphlets occasioned by it fills 35 pages in the *Jenaische Allgemeine Literatur-Zeitung* of March this year, from which the facts above related have been extracted. Among them are discourses preached by Ammon at Dresden, and Bretschneider at Gotha, both men of great consideration among the Saxon theologians, and who would hardly have troubled their audiences upon such a subject, had not the reported miracles made a considerable impression, even in their comparatively distant sphere.

We see no reason for charging the principal agents in this transaction with any wilful fraud. Michel appears to be an ignorant enthusiastic peasant, who had been led by some accidental circumstances, to attribute a peculiar virtue to his own intercessions, and was persuaded by the priests to consider himself as a living proof of the apostolical tradition of the gift of healing in the true Church. Neither he nor the Prince appears to have derived emolument from their miraculous powers, or to have practised any collusion with the persons alleged to have been benefited by them. In this, as in all the cases of similar popular delusion, there can be no doubt that real benefit has been derived by some persons whose disorders have been of such a nature that lively excitement and strong agitation were calculated to be useful to them. The German *Thaumaturgi* will serve to furnish an additional chapter to Douglas's *Criterion*. Their fame seems already to be dying fast away. In the Frankfort Journal of Oct. 6, 1821, Michel gives notice that he is going on a journey *for an indefinite time*, and shall not be able to receive the visits of those who had announced their intention of coming to him. The Prince on the 15th of the same month, declares by the same channel, "that his professional duties and the *weak state of his health* compel him to decline the visits of those who meant to apply to him." This illness of the

universal healer reminds us of what is said to have happened to Von Feinagle, of artificial memory, when in this country. Having lost a bank note, he applied to the police to assist him in recovering it, and on being told that it was necessary they should know the number, he was compelled to confess that he had *forgotten it*. "*Nec prosumt domino quæ prosunt omnibus artibus!*"

K.

[Prince Hohenlohe's miracles are not, it seems, confined to Germany, or to his own presence. *The Catholic Miscellany*, a magazine recently established for the support of the doctrines of the Church of Rome, contains in the number just published the following account of a supernatural cure, effected by the Prince's means, in England:

"Miss BARBARA O'CONNOR, aged 29 years, a choir nun of the community of English ladies formerly established at Leeds, but now residing at New Hall, near Chelmsford, Essex, was attacked in November 1820, with a malady in her right arm, accompanied by excruciating pain. In the December following, she lost the entire use of her hand and arm, so that she could not move a finger. Recourse was had to medical art, and the most distinguished practitioners were employed, particularly Mr. Carpue, of London, to restore the afflicted limb, but without effect. From December 23, 1820, till the 3rd of last May, the pain continued without intermission, and the limb paralytic, though the swelling was at times reduced by the application of medicine. On the 5th of March last, Prince HOHENLOHE was applied to by letter, who, in reply, dated Bamberg, March 16, gave notice that he would offer up mass for the afflicted sister on May 3, at eight o'clock, and invoke for her the sacred name of Jesus. The invalid made a retreat and a nine days' devotion, and prepared herself by a general confession. On the same day, at the same hour, mass was likewise celebrated by the chaplain of the convent, and all the sisters communicated. At twenty minutes past eight, as the priest was beginning to read the last gospel, Miss O'Connor felt a powerful emotion; she heard a sudden crack in her right shoulder, from which a thrilling sensation darted to the ends of her fingers, the pain instantly ceased, and motion was as simultaneously restored to both her arm and hand, the free use of which she continues to enjoy to this day.

"For some time previously to the cure, Miss O'Connor had left off the use of medicine. On May 2, however, she was visited by Dr. Badley, of Chelmsford, and Mr. Barlow, a surgeon of Writtle, who both examined her arm, and pronounced it to be in as bad a state as they had ever seen it; the wrist measured 15 inches round. They both visited her again shortly after the sudden cure, expressed their astonishment at the change they witnessed, and attributed it to the intervention of Divine power and goodness. Dr. Badley, in a letter dated May 24, which he wrote to a gentleman on the subject, observes in conclusion, 'This, my dear Sir, baffles all reasoning. What can we say? Nothing; but bow in silent wonder and admiration; or burst out with the poet—*These are thy wonderful works, Parent of good! Almightily!*'"

The same magazine thus announces the Catholic conversions in Germany, to which our correspondent has alluded:

"During the present year two foreigners, named John Christopher Roas and Thomas Watts, made abjuration of Protestantism in the church of St. Nicholas of Chardonnet; and also two English gentlemen, who have received confirmation in a private chapel. Other great examples are daily occurring; the learned as well as the simple have opened their eyes to the truth; pastors, men of letters, professors and magistrates have returned to the bosom of the Catholic Church. A distinguished professor of Lausanne was lately employed to answer Mr. Haller; this task obliged him to read controversy, and the result was his conviction of the truth of Catholic doctrines, and his renunciation of error. He has since entered among the Jesuits at Fribourg."

Ed.]

SIR,

MR. YATES infers, (p. 292,) that my own view of the construction of the words of 1 Cor. i. 2, *οὐ καὶ τοῖς επικαλεσμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντί τοῦτο*, is not clear; because, as he supposes, I have offered no less than five different translations of them: this is a mistaken supposition: the difference is merely verbal, for the sense is identically the same. The terms are convertible! This may be elucidated by a reference to Dr. Clarke: Scripture Doctrine of the Trinity, Works, IV. 73, No. 691, where he notices that James

ii. 7, "that worthy name by which ye are called," is literally, "which was called upon you" or "over you," το επικληθῆναι ἐφ' ὑμᾶς, and observes, that the mode of expression is the same as in Acts xv. 17: "All the Gentiles upon whom my name is called:" this latter text might, therefore, be equally well rendered, "who are called by my name."

The competency of Wakefield, as a scholar, to decide on the meaning of an idiom used by Jewish writers who wrote in Greek, was by me taken for granted, and I did not conceive it incumbent on me to furnish the proofs of the accuracy of his opinion.

Wakefield renders Acts ix. 14, "to bind all that call themselves by thy name;" which is equivalent in sense, though a little varied in phrase, with his rendering of 1 Cor. i. 2, "that take upon themselves the name of our Lord Jesus Christ." For this usage of επικαλεσθαι, in the middle or reciprocal sense, he has Schleusner's authority. Hammond, with whom Locke agrees, says, "ἐπικαλεσθαι ὄνομα is 'to be called by the name' of Jesus Christ as by a surname; marking the peculiar union which subsists between us and Christ, as of a spouse with her husband, or as of a slave with his master, who is also called by his master's name." Whether we adopt the passive or middle sense, the words still convey the same meaning; for, as Schleusner remarks, "the formulæ ἐπικαλεσθαι ὄνομα τινος, signifies universally, 'to profess some certain person's religion.'" I cannot, therefore, agree with Mr. Yates, that the difference in the middle or passive use of the verb is at all material.

Among the various senses enumerated by Dr. Clarke, (Scrip. Doct. No. 691,) in which this phrase is used, only one implies direct invocation: Acts vii. 59, when Stephen, who sees Jesus present with him in a vision, calls upon him "to receive his spirit:" but Hammond, speaking of the use of the word generally in the New Testament, says expressly, "ἐπικαλεσθαι signifies to be named (or surnamed); Matt. x. 3; Luke xxii. 3; Acts i. 23, iv. 36, and in other places, in which it has a passive, not an active, signification."

Thus, Sir, if I see no difficulty in

the formula before us, and feel no doubt as to its bearing and import, I have at least the countenance of better scholars than myself.

Mr. Yates, in support of his hypothesis, that this is "one of the difficulties left in revelation for the purpose of inculcating humility and candour," quotes a passage from the Trinitarian translators of the Bible, importing that "it has pleased God, in his divine providence, here and there to scatter words and sentences of difficulty and doubtfulness:" that "fearfulness would therefore better become us than confidence, and that, if we will resolve, we should resolve upon modesty."

Now, Sir, I, for my part, cannot understand the modesty which hesitates when all is at stake. Paul speaks of "great boldness in the faith;" and he who, through modesty, doubts whether Christ may not have been invoked in prayer, in opposition to his own express contrary command, John xvi. 23, may, through the same modesty, hesitate whether he ought not to acknowledge that the sacramental bread is Christ's body. There is an end of all critical discussion or inquiry, and there remains only an orthodox "prostration of the understanding."

The extract from the preface to the Bible assumes what I am by no means disposed to grant, the plenary inspiration of the Sacred Records. If God scattered, through the written Gospels, "words and sentences of difficulty and doubtfulness," God by his immediate spirit superintended and dictated the writing: and when Paul desired that "the cloak and parchments which he left behind him at Troas might be sent to him," it may be contended, as, in fact, it has been contended, that the sentence was designed to include some meaning of mysterious instruction. But, Sir, as the evangelical and apostolical writers lay no claim to any such supernatural aid, as they specially note it when afforded, and cautiously disclaim it where it might mistakenly be conceived that they wrote under its direction, the notion of literal inspiration falls to the ground, and with it that of dark phrases and dubious meanings, purposely inserted to try our faith or exercise our charity. The

phrases in question, from its frequent occurrence, appears to have been a common, and therefore well understood form of expression: it occurs usually in the course of historical narrative, where the writer is simply stating a fact, or designating a class or profession of persons, and where those who "profess the name of Christ," or the simple term "Christians," would have equally well comported with the drift of the passage. That such was really its import, and that it was a Hebraism in common use, has been shewn from the instances already adduced, and is further proved from Deuteron. xxviii. 10: "And all people of the earth shall see that thou art called by the name of the Lord:" *οφονται σε παντα τα ιθνη της γης, ετι το ονομα Κυρις επικληται σοι* that the name of the Lord has been called upon thee. The sense of *cognominar* to *επικαλειμαι* is common both in *Xenophon* and *Lucian*: but it is, I think, more to the purpose to appeal to the collateral authorities in the writers of the Jewish and Christian Scriptures than to those in profane authors, whose use of the term would not be conclusive as to the use of it by a Jewish writer of Greek. The conjunction of *επικαλειμαι* with *ονομα*, in a sense of religious subjection or allegiance, is an idiom, which seems to have been imported into the Greek language from that of the Hebrews; and to have been adopted by the apostles from the Greek Septuagint.

The several passages, which I consider as proofs of the sense which the apostles intended to convey, being equivalent to Christian profession, are not new to Mr. Yates, for he has himself quoted and arranged them with great perspicuity and effect in his "Vindication, p. 225." I cannot disguise my astonishment that, having brought them to bear with such complete success against the display of texts adduced by Mr. Wardlaw in defence of the idolatrous worship of Jesus of Nazareth, he should still profess that he is in a state of uncertainty: and that he should have weakened the force of this part of his Vindication, by such previous admissions. I do not apprehend that Mr. Yates means to allow, that if the sense of "taking Christ's name" be found inadmissible, it will follow that Christ was invoked

in prayer: but the effect of his concessions is to make it appear so, and to lend additional weight to the argument in favour of such invocation.

SERVETUS.

P. S. The friends of Unitarian truth will, I dare say, feel their obligation to Mr. Yates for his having so promptly acceded to the suggestion of your correspondent *Proselytus*: will the author of "the Sequel," allow me to hint a hope that the new edition will be printed of a uniform size with the "Vindication," in order that they who possess the latter may be enabled to bind them in one volume?

Rebuke of Intolerance in America.

A MUCH respected correspondent has sent us the following extract from an American paper, edited by Mr. Walsh, the American traveller and political writer. "Being himself a zealous Catholic," (says our correspondent,) his testimony in favour of the Unitarians in America is particularly valuable, and his exposure of the bigotry of Dr. Mason the more striking. Dr. Mason when here, I think, published a Plea for Catholic Communion: but it seems his Catholicism is particular, as I think Tiltonson observes of Roman Catholics."

INTOLERANCE.

Dr. Mason, President of Carlisle College, delivered an animated address to the Legislature of Pennsylvania, on the occupation of the new State Capitol at Harrisburg. Some phrases, such as "venerable heavers," "friends and fathers," applied to the legislature, give rather a grotesque air to the composition, but, on the whole, it was well adapted to the occurrence, and is marked by excellent doctrine. The following passage deserved all the attention and reflection of his auditors.

"The first great question with all earthly legislators should be, not what is popular, but what is right, making the point of popularity to be at all times subordinate to the point of integrity, having always a distinct reference to the presence and the commandment of our infinite Judge. We are here upon ground where all is authority on one side, and all ought to be obedience on the other. The divine law admits of no compromise: and the legislation which does not proceed upon this principle, I must take leave to say, is rotten: and, as is disre-

gards the authority of God, can never subserve the happiness of man."

We have just seen another production of this eminent scholar and orator, which, though in some parts eloquent and edifying, is, in general, far from doing him equal credit by its spirit and purpose. We allude to his sermon, preached at New York, the 2d ult., on the occasion of resigning his charge of his congregation. Were not the sermon printed and published, we should not, perhaps, feel ourselves entitled to notice it thus; it might pass unmolested as one of the effusions of a paroxysm of zeal, escaped in the heat of pulpit exercise, and willingly left only in the memory of a devoted congregation. The references to the Unitarians, which are made in this vehement discourse, furnish some of the most revolting samples which we have seen, of theological rancour in the present day. They are expressed in the strongest language of execration, and betray the utmost intensity of a hate like that described in the following phrase of Cicero—*odium immane et crudele barbarorum in hostem*. If we could suppose the language of the preacher the true criterion of his disposition towards the religious denomination whom he assails—that his anathemas are those of the heart as well as of the tongue, we should deem this an opportunity to express comfort and joy, that the age of *auto da fés* is passed away, and that the clergy have it no longer in their power to wreak their resentment of what they deem heresy, by torturing the body and destroying the life, as well as blasting the reputation of the obnoxious. We belong, ourselves, to a church whose tenets are very different from those of the class of Christians whom Dr. Mason reviles and curses; and in signifying our horror of his furious denunciations, we must not, therefore, be supposed to be acting in our own defence. It is our good fortune, however, to be acquainted with several of that class, persons of the most estimable character, for whom we ought to feel as much nearly as we would for ourselves, when we see hurled against them a sentence of proscription and perdition, such as the following:

"Above all things it is devoutly to be hoped, that you will never invite to the 'care of your souls,' a man who cares nothing about them. I mean, more particularly, for I would not be misunderstood, a man who belongs to that rank of traitors who miscall themselves 'rational Christians.' Against these men I have ever warned you, as the enemies of our Lord Jesus Christ, and all that is valuable in his religion and peculiar in

his salvation. I know well that this congregation is considered by them as the very focus of what they term bigotry; and I do rejoice that thus far I and you have been counted worthy to suffer shame for his name. Long may it continue so! Long may it be thought a hopeless case to attempt to bring you over to the fellowship of devils. *Though I would not slander the devil: he promotes his work, as the destroyer, not by tempting men to his belief, but by persuading them to embrace what he does not believe—what is too coarse and abominable for hell itself; and what the philosophical Christians shall find to be so, when they get to their own place.* The pretences of these men to kindness and candour and love, are all hollow. They mean to make proselytes of you, and two-fold more the children of hell than themselves. O keep at a distance from them! Furthest from them, and their charity, is best. Come not near their ice, never to be melted but in that fire which shall not be quenched. This pulpit, this church, were destined to the glory of the Lord Jesus. Let them never be polluted by a foot, nor profaned by a tongue, which are not moved by his honour."

This is the strain of fierce and odious passion. We can no more admire the Reverend President uttering it from the pulpit, than we could have admired Sir Edward Coke, when he called Sir Walter Raleigh, "viper, monster, spider of hell, vile and execrable traitor, odious fellow, and damnable Atheist." It appears to us as repugnant to the true ends of Christianity, as it is to the genius of our political and social systems. Among the "rational Christians," whom the President had in view, we know one that, in universal rectitude of conduct, in practical virtue, in benevolence of heart, in the earnestness, variety and success of his efforts for the relief of the unfortunate, and the promotion of every liberal and laudable purpose, has at least no superior in the United States. The country at large knows another in the present Chaplain of the House of Representatives at Washington, as a man of great learning and talents, admired and esteemed for his domestic merits, as well as for his public qualities.

We cite these instances from among the many that may be adduced, to illustrate the extravagance and injustice of the language which we have quoted. We do not meddle with polemical divinity; we have no idea of interfering in religious controversies on points of faith—but we feel that when one denomination of Christians, or any association of persons styling themselves such, lead, in

general, lives as useful and moral as the best of the community, they ought to be deemed sincere in *their* interpretation of the *Bible*, and that no member of any other denomination has a right to hold them up to the world as the worst of reprobates. Such intolerance and uncharitableness cannot fail to be condemned by public opinion, and richly deserve to be signalized for rebuke and repudiation. The example of a spirit like that which is breathed in this Sermon, is bad. It may be more common than we suppose; it may have been further provoked than we imagine; but when it is vented in this manner, it can only exasperate blind animosities and serve to bring the religious character into disrepute.

SIR, Torquay, 1822.

IT appears to me that the more we consider the essence of the Unitarian doctrine, and the origin of its several particulars, the more we shall be convinced that it amounts to this: that *the word and spirit of God*, as spoken of in the Scriptures, are *not distinct persons*, or conscious minds, from the Father, *but merely certain powers* inherent in his divine, self-existent nature. Wherever this is fairly admitted, there is no real doctrine of a Trinity left, and though some clouds may still lower round the mind, yet in effect the person is become a Unitarian. From a sense of the importance of this point, I am induced to send you some extracts from Watts, a name truly illustrious; which for learning, piety and candour, has scarcely been outshone since the Reformation. The passages which I quote are from the work entitled, "The Arian invited to the Orthodox Faith: Part II.;" and it may afford satisfaction to some of your readers, who have not Watts's Works in their hands, to see how clearly he maintains the great Unitarian principle above-mentioned.

In the Preface the author observes, "Such as know little of these disputes, and have never ventured to read any thing but the writers of their own side, generally imagine that all things in their own particular scheme are as clear as the light; and they are too ready to impute all the doubts or difficulties that are raised on these subjects to the want of a due regard for truth."—"Perhaps it may be charged upon me, that I have not in

these Dissertations exactly confined myself, in every punctilio, to the same sentiments which I had published some years ago, with relation to the doctrine of the Trinity; and particularly, that though I continue to maintain the supreme Deity of the Son and Spirit, yet that I have expressed the doctrine of their personality in stronger and more unlimited terms heretofore than I have done in these papers. Here let me first give one general answer. When I apply myself with diligence to make further inquiries into the great doctrines of the Gospel, I would never make my own former opinions the standard of truth, and the rule by which to determine my future judgment. My work is always to lay the Bible before me, to consult that sacred and infallible guide, and to square and adjust all my sentiments to that certain and unerring rule. It is to this supreme judge of controversies that I pay an unreserved submission, and would derive all further light from this fountain. I thank God, that I have learned to retract my former sentiments, and change them when, upon stricter search and review, they appear less agreeable to the divine standard of faith."—"I think it proper to acknowledge, that I was at that time inclined to suppose these personal representations in Scripture, especially so far as relates to the blessed Spirit, were really to be understood in a more proper and literal sense than I now find necessary; and on that account I did then express the doctrine of three persons or three distinct intelligent agents, in terms a little stronger and more unlimited than my judgment now approves. For since that time I have more carefully considered the Jewish idioms of speech, wherein powers, virtues and properties are frequently personalized, or represented in a personal manner."

So much from the Preface: we afterwards read as follows:

"The great and blessed God, considered in his own nature, is far superior to all our thoughts, and exalted high above our most raised apprehensions. And because we are not capable of taking in heavenly ideas in their own sublimest nature, God has been pleased to teach us the heavenly things that relate to himself, in earthly lan-

guage; and by way of analogy to creatures he has let us know something what God is.

"Among all the creatures that come within the reach of our common and obvious cognizance, human nature is the most perfect; and, therefore, it has pleased the great and glorious God, by resemblances drawn from ourselves, to accommodate the descriptions of himself to our capacities. When he speaks of his own nature in the language of men, he often uses the names of human parts, and members, and faculties, to represent his own properties and actions thereby, that he may bring them within the notice of the lowest capacity and the meanest understanding among the children of men. Therefore he speaks of his *face*, to signify the discovery of himself; his *eyes* to describe his knowledge; his *heart* to describe his thoughts; his *hand* and *arm* to signify his power and activity; and his *mouth* to denote his resolutions or revelations.

"But since in the composition of human nature there are two distinct parts, a soul and a body, and the soul is much the nobler and more exalted principle, it has also pleased God to rise above corporeal images, and to describe himself, his attributes, properties, power and operations by way of analogy to a human soul. We know by our own consciousness, or by an inward inspection into ourselves, that our soul or spirit is a being which has understanding, and will, thoughts, inclinations, knowledge, desires and various powers to move the body. Therefore our Saviour has told us, *God is a spirit*, and the brightest and sublimest representations of God in Scripture, are such as bear an analogy and resemblance to the soul of man, or a spiritual, thinking nature.

"As the chief faculties of our souls are the mind and will, or rather a power of knowing, and a power of acting, so God seems to have revealed himself to us as endued with two divine faculties, his word or wisdom, and his spirit or efficient power. It is by this word and this spirit, that he is represented in Scripture as managing the great concerns of the creation, providence, redemption and salvation: and these three, viz., God the Father, his Word and his Spirit, are held forth

to us in Scripture as *one God*, even as the soul of man, his mind and his will, are one spiritual being. Since reason and Scripture agree to teach us the nature of God, and inform us who and what God is by this analogy, I think in our inquiries on this sacred subject, we ought to follow this analogy so far as reason and Scripture allow us. Now it is evident that a human soul, in its nature, is *one* conscious mind; and it is utterly inconsistent with the nature of it to have two or three distinct conscious principles, or natures, in it, that is, to include two or three different conscious beings; and since we are told that God is one, and God is a spirit, it would be something strange if we must believe that God is two or three spirits."—"If there be some distinctions or differences in the Divine nature, greater than that of relations, modes or attributes, and less than that of substances, I know not what name to give it better than that of divine powers. Let us therefore suppose the great and blessed God to be one infinite spirit, one conscious being, who possesses real, distinct or different powers, which in sacred language are called the Word and the Spirit. And though this difference or distinction be not so great as to allow of different consciousnesses, or to make distinct spirits, yet these two powers may be represented in Scripture in a figurative manner, under distinct personal characters."

"May not the human mind and the will be represented in a personal manner, or as distinct personal agents, at least by a figurative way of speaking, though they are but two powers of the same soul? May I not use such language as this: 'My mind has laboured hard to find out such a difficulty; my will is resolutely bent to pursue such a course?' And many other common expressions there are of the same nature, wherein the mind and will are still more evidently and plainly represented as persons.

"And since human powers are thus represented as persons, why may not the word and the spirit, which are divine powers, be thus represented also? And why may not God be represented as a person transacting his own divine affairs with his Word and his Spirit under personal characters,

since a man is often represented as transacting human affairs with his understanding, mind, will, reason, fancy, or conscience, in a personal manner?"

"With respect to the term *person*, since neither scripture itself applies it to the Word or Spirit, nor the elder nor later writers of the church have confined themselves to the use of this term, I can see no necessity of the confinement of ourselves or others to it, when we are speaking of the pure distinctions in the Divine nature. And when we are endeavouring to explain them in a rational manner, and to form and adjust our clearest ideas of them, I think we may use the term, divine properties, or rather divine powers, for this end. Perhaps this word, *powers*, comes nearest to the genuine ideas of things, so far as we can apply human words to divine ideas, and this word, *powers*, makes the distinction greater than properties, and I think it is so much the better. But we have several precedents for the use of both these terms among the ancient writers."

"The divine Logos seems to be represented, both in scripture and in the primitive writers, as much distinct from the Father as the same essence admits of, or as distinct as may be, without being another conscious mind. Now this seems to be something more than a mere attribute; and therefore I call the Logos a *divine power*; imitating herein both the ancient Jews and the primitive fathers, who call him frequently, *Σοφία* and *Νεϋς*, and *Δυναμὶς Θεοῦ*, and particularly Clemens Alexandrinus, who makes him *Πατρὶς τις ἐνεργεια*. But since God and his co-essential Word do not seem to have two distinct consciousnesses, or to be two conscious minds; this eternal Logos can hardly be called a person, in the common and literal sense of the term, as a distinct man or angel, but only in figurative and metaphorical language."

"The Spirit seems to be another divine power, which may be called the power of efficiency; and although it is sometimes described in scripture as a personal agent, after the manner of Jewish and eastern writers, yet if we put all the scriptures relating to this subject together, and view them in a correspondent light, the Spirit of

God does not seem to be described as a distinct Spirit from the Father, or as another conscious mind, but as an eternal, essential power, belonging to the Father, whereby all things are effected."

"Thus it appears, that, as outward speech and breath are powers of the human body, as reason and vital activity or efficiency are powers of the human soul, so the great God in scripture has revealed himself to us as a glorious Being, who has two eternal, essential, divine powers, which, in condescension to our weakness, he is pleased to describe by way of analogy to our souls and bodies; and this he doth by the terms *Λογος* and *Πνευμα* in Greek, and in English, Word and Spirit."

Thus we see that, in the judgment of this great man, the Word and Spirit are not properly to be regarded as persons, but rather as powers belonging to the Divine nature. The way in which he explains and illustrates this point, is highly interesting and instructive, nor could a Unitarian wish to see his own characteristic opinions more justly stated. Yet we should hesitate to say that at this time Watts was a Unitarian; for though we have seen that he had the root of the matter in him, yet he had not as yet put forth the characteristic branches. At this time he held the strange opinion that the human soul of Christ pre-existed, and was employed by God in the creation of the world, and he likewise approved of the religious worship of Christ as the Mediator, with other inconsistencies, which we have good reason to believe he afterwards abandoned. Nothing can be plainer than that the doctrine contained in the foregoing extracts, cuts at the very root of every branch of the Trinitarian scheme and worship, and must, if admitted, bring the whole of that luxuriant growth defenceless to the ground.

EUELPIS.

P.S. Allow me particularly to commend that work of Watts's from which I have made the above extracts, to the attention of your readers. It is fraught with learning and interesting remarks.

SIR,

THERE are few subjects of greater importance to the general interests of the Dissenting body, than the Deeds of Trust by which their several places of worship are held. Few subjects are, however, less understood, or less inquired into. In fact, the usual course has been to confide the preparation of the instrument to an attorney, as a piece of routine; and, it being once "signed, sealed and delivered" in due legal form, to consign it to the custody of some faithful Trustee, there to abide in undisturbed seclusion until his death imposes on his heirs the task of searching among his papers; and it has been brought again to light just in time to be renewed, before the last of those who were invested with the power of renewing it had followed his brethren to the grave!

As a mere security for the tenure of our chapels, then, it is highly important that this subject should be looked into; but in another view it appears to me of no less importance, and I am anxious to draw the attention of Unitarian Dissenters in this direction at the present moment, because the increase of their numbers is multiplying the number of congregations in various parts of the kingdom; and new buildings are consequently rising up for their accommodation.

Hitherto a great error has been committed, by confounding in the same instrument the tenure in the building and the constitution of the Society assembling therein. Where the building is held in trust for the Society, this is sufficiently objectionable; because a power is conferred on the Trustees, which is in a great measure permanent and irresponsible; and frequently interferes with the free exercise of their judgment by the Society at large, with respect to such concerns as should be altogether subject to their regulation or choice. But where the building is the *property* of individuals, whether they form a part of the congregation or not, the objections become infinitely more formidable; inasmuch as differences may arise which the jealousy, so easily excited between interests obviously separate, and probably supposed to be at vari-

ance, will render it difficult or impossible to reconcile.

Let us distinctly understand why a Society of Christians is formed for public worship. Is it not that the members, being agreed in their "mode of faith," consider it for their mutual convenience and improvement to assemble together under the guidance of a common pastor? This argues no *necessary* connexion with a particular edifice. They may assemble on the high-ways, as the first Christians did; they may use one building this year, and another the next. But a constitution—fixed principles for the regulation of their concerns, and acknowledged by all the members—is essentially necessary to the well-being of every Society; and no religious Society should exist, nor indeed can be said to exist as a Society, without it.

It will not, however, be questioned, that a building set apart for the use of such a body must greatly contribute to their comfort and convenience; that, in other words, it may be subservient to the object for which the Society was formed. It is therefore highly desirable, that every such Society should enjoy the benefit, when it can be obtained without sacrificing superior considerations. But if some of the Trust Deeds are examined, it will be found that this secondary object, this matter of convenience, has assumed the place of the first; that the affairs of religion, as a congregational concern, are absolutely supplanted by an anxiety that the property in the building shall not be alienated. Thus, in one place, the choice of the minister is altogether in the hands of the Trustees; in another, the members of the congregation are not permitted to exercise a choice until the proprietors have agreed to recommend, and other restrictions are devised, by which some or all of the congregation are prohibited from enjoying any substantial right of membership beyond those of attending public worship, and contributing towards its support.

To say nothing at the present moment of the prejudicial effects which must ensue from such a system as this, on the zeal, or, when any cause for excitement occurs, on the temper

of the parties, whether they retain or are excluded from immediate influence in their general concerns, I would ask, what can be more hostile to the principles of dissent? What is it but another version of the mode in which clerical appointments in the Established Church are filled? In the latter, indeed, the power is often lodged in the hands of individuals, or of bodies, who have no other connexion with the people immediately interested; and perhaps some cases as extravagant may be found amongst ourselves; but as far as relates to those members of the congregation, be their numbers greater or less, who have no voice in the election of their minister, the principle is one and the same. To them it can make no difference by whom the appointment was made—they had no share in it; and if they deem it a duty to attend public worship, they are subject to precisely the same inconvenience as the unpretending followers of the hierarchy.

But it is contended that this system is necessary to secure the property in the chapel for the use of Unitarian worshippers and from the invasion of interlopers of every description. If no other means can be pointed out by which this object may be fully accomplished, and which are at the same time altogether free from the objections which so decidedly apply to these, it may be admitted that there is something in the argument. But if it can be shewn that other means are within our reach, and only require to be called into operation, it must, on the other hand, be acknowledged, that among Dissenters, *rational* Dissenters, who, claiming for themselves the utmost freedom and independence of judgment, owe it to their own consistency neither to withhold nor to interfere with the right of others to exercise the like freedom and independence,—it must, I say, be acknowledged, that every restraint on the individual rights of the members of a congregation, and more especially on that most important right, a voice in the election of the pastor, ought instantly to be removed.

Let us then proceed in our inquiry. I have already said that the constitution of the Society and the tenure in the chapel ought not to be confounded. In fact, the occupation of the

chapel should be a matter of separate agreement between the heads or delegates of the congregation on the one hand, and the trustees or proprietors of the building on the other. Where the building is private property, the terms will require an annual rent for the chapel entire, or for pews separately; where it is held in trust for a particular class of worshippers, it may be lent to people of that class in consideration of their keeping the premises in repair, or of their paying a sum equivalent to the repairs; and in either case, other conditions may be prescribed as to the duration of the occupancy;—it may be for a year, for two years, or while certain doctrines are taught therein. In short, this species of arrangement is susceptible of every security that can be obtained by any other; and I am not aware of any disadvantage which can possibly result from it.

It is true, difficulties may in some cases present themselves in the terms in which certain clauses of old Trust Deeds are expressed; but I suspect that, the spirit being willing, other difficulties of the same nature, and quite equal in magnitude, have in many instances been surmounted; and I am confident that a willing spirit would not fail to remove such as we now contemplate the possible or probable existence of. But be this as it may; the argument has no force in relation to those chapels which are now building, or which may hereafter be built.

I am fully aware, Sir, that the principle which I contend for will meet with objectors; for old habits and old prejudices do not like to be disturbed; but I do not think it necessary to anticipate what may hereafter be advanced; I am satisfied with this endeavour to place the subject in a clear point of view, in the hope of leading to a further discussion.

J. B.

Book-Worm. No. XXVIII.

Sir,

June 8, 1822.

WHEN I proposed, ten years ago, to become your occasional correspondent, I took the precaution of claiming for my lucubrations, the liberty which, I acknowledge, you have always allowed me, to pass free-

ly, as inclination might lead, or the occasion might require,

"From grave to gay, from sportive to severe."

In this Number I shall invite your readers, not *unseasonably*, to the *Summer* of Thomson; offering to their acceptance the result of a comparison which I made, when I had some leisure for such amusements, between *Summer*, in the edition of the *Seasons* which is in every one's hands, and the first edition of the Poem, published separately under the following Title:

"*Summer. A Poem.* By James Thomson.

"*Jam clarus occultum Andromedæ Pater
Ostendit ignem. Jam Procyon furit
Et stella vesani Leonis,
Sole dies referente siccos.*

"*Jam pastor umbras cum grege languido,
Rivumque fessus querit, et horridi
Dumeta Sylvani; caretque
Ripa vagis taciturna ventis.*

HOR.*

"London: Printed for J. Millan, at Locke's-Head in New Street, near the upper End of the Haymarket. MDCCXXVII."

A Dedication follows, "to the Right Hon. Mr. Dodington, one of the Lords of his Majesty's Treasury, &c." The poet, lately arrived from his native Scotland, at the great British mart of talents, had dedicated *Winter*, in 1726, to Sir Spencer Compton, from whom, according to *Johnson*, "some verses which censured the great for their neglect of

ingenious men," at length procured "a present of twenty guineas," in acknowledgment of the poet's compliment.

In those days a poem was no sooner finished than policy was engaged to select a patron. *Johnson* relates that "Thomson, having been some time entertained in the family of Lord Binning, was desirous of testifying his gratitude by making him the patron of his *Summer*; but the same kindness which had first disposed Lord Binning to encourage him, determined him to refuse the Dedication, which was by his advice addressed to Mr. Dodington, a man who had more power to advance the reputation and fortune of a poet."

Thomson, though he declines "to run into the common track of dedicators, and attempt a panegyric," and though he is aware of "a certain generous delicacy in men of the most distinguished merit, disposing them to avoid those praises they so powerfully attract," yet ventures to publish the discovery he has made, that his patron possesses "a *character*, in which the VIRTUES, the GRACES and the MUSES join their influence;" and that his "example has recommended Poetry, with the greatest grace—an art," he adds, "in which you are a master,—one of the finest, and consequently one of the most indulgent, judges of the age;" worthy to "be transmitted to future times as the BRITISH MÆCENAS."

In 1730, on the publication of the *Seasons*, in a connected form, this prose adulation was commuted, as it has been in all succeeding editions, for eleven lines of flattery in verse, imputing to the patron, among other high qualities,

"Unblemish'd honour; and an active
zeal
For Britain's glory, liberty and man."

Such was the *Dodington* of a grateful, or rather an expectant Bard, who predicts in his *Dedication*, as to the "many virtues" of his patron, that "posterity alone will do them justice." Instructed by that invaluable dissection of a court, "The Diary of the late George Bubb Dodington, Baron of Melcombe Regis," posterity has done, and will continue to do him

* *Carm. L. iii. Od. xxix.* thus translated by *Francis*:

"Andromeda's conspicuous sire

Now darts his hidden beams from far;

The Lion shews his madn'ing fire,
And barks fierce Procyon's raging star,

While Phœbus, with revolving ray,
Brings back the burnings of the thirsty day.

"Fainting beneath the swelt'ring heat,
To cooling streams and breezy shades
The shepherd and his flocks retreat,
While rustic sylvans seek the glades.
Silent the brook its borders laves,
Nor curls one vagrant breath of wind
the waves."

justice, not imputing to him, with his poet, "unblemished honour," &c., but rather allowing his claim to that "bad eminence" on which he has placed himself, among the corrupt courtiers and place-hunters of his day.

"The people," says Dr. Knox, (*Spirit of Despotism*, 1795, Sect. xx. p. 170,) "have been called, not only *venal wretches*," (as "the electors of Bridgewater" were described by Lord Melcombe,) "but the swinish multitude. Long and tiresome books have been written to run down the people, as destitute of virtue, principle, of every thing honest and honourable, and that can give them any right to interfere with the grand mysteries of a cabinet. But he who reads and considers duly the very striking anecdotes and conversations in Lord Melcombe's Diary, will see, that, in order to find venality in its full growth, and survey sordidness in its complete state of abomination, it will be necessary to turn from low to high life. — This Bubb Dodington, after selling himself, betraying the prince, and offering his six members to the best bidder, was made a Lord. He was created Baron of Melcombe Regis, as a reward for such prostitution of principles as ought to have caused him to be branded in the forehead with a mark of indelible infamy."

"Such men," concludes Dr. Knox, "hate the people. They love nothing but themselves, the emoluments of places, the distinction of titles, and the pomp and vanity of the courts in which they flatter and are flattered. They will ever wish for a *military* government to awe the saucy crowd, and keep them from intruding on their own sacred privileges and persons. The Herculean hand of a virtuous people can alone cleanse the Augean stable of a corrupted court formed of miscreant toad-eaters like Lord Melcombe."

In this first publication of *Summer*, it extended only to 1148 lines. In 1730 it was increased to 1206; and in the later editions it has reached to 1804 lines. I shall proceed to notice the principal variations and additions.

Instead of the lines now read, 38—42, the *Planets* were described in 1727 and 1730 as

"Unresting, changeless, matchless, in their Course ;

To Day, and Night, and the delightful Round

Of *Seasons*, faithful ; not excentric once ;
So pois'd and perfect is the vast Machine !"

For lines 112—140 were the following, in 1727, all, except the two first, quite different from what now appear :

"The vegetable World is also thine,
Parent of *Seasons* ! from whose rich-stain'd Rays,

Reflected various, various Colours rise :
The freshening Mantle of the youthful Year ;

The wild Embroidery of the wat'ry Vale ;
With all that cheers the Eye, and charms the Heart.

"The branching Grove thy lusty Product stands,

To quench the fury of thy Noon-Career ;
And crowd a shade for the retreating Swain,

When on his russet Fields You look direct.

"Fruit is thy Bounty too, with Juice replete,

Acid, or mild ; and from thy Ray receives

A Flavour pleasing to the Taste of Man.
By Thee concocted, blushes ; and by Thee

Fully matur'd, into the verdant Lap
Of *Industry*, the mellow Plenty falls.

"Extensive Harvests wave at thy Command,

And the bright Ear, consolidate by Thee,
Bends unwithholding, to the Reaper's Hand.

"Even *Winter* speaks thy Power, whose every Blast,

O'ercast with Tempest, or severely sharp
With breathing Frost, is eloquent of Thee,

And makes us languish for thy vernal Gleams.

"Shot to the Bowels of the teeming Earth,

The ripening Ore confesses all thy Flame."

Instead of the paragraph, lines 185—191, the following appears in 1727, and in the edition of the *Seasons*, 1730 :

"And yet, was every faltering Tongue of Man,

ALMIGHTY POET ! silent in thy Praise,
Thy matchless Works, in each exalted Line,

And all the full, harmonic Universe,

Would, tuneful, or expressive, Thee attest,
The Cause, the Glory, and the End of All!"

Thomson, introducing "the reptile young" when they "come wing'd abroad," describes them in the later editions (line 247) as

—————"of all the vary'd hues
Their beauty-beaming parent can disclose."

For these lines the judgment of the poet had discarded the following minute enumeration which appeared in 1727 and 1730:

—————"green, speckled, yellow,
grey,
Black, azure, brown, more than th' assisted eye
Of poring Virtuoso can discern."

The lines 287—317, on microscopic discoveries, are not in the editions of 1727 or 1730. They were transferred into the later editions of *Summer*, from the early edition of *Spring*, where they thus followed line 136 of that poem:

"These are not idle philosophic dreams,
Full Nature swarms with life. Th' unfaithful fen
In putrid steams," &c.

Instead of the lines 324—328, the following appeared in 1727 and 1730:

"So on the concave of a sounding Dome,
On swelling Columns heav'd, the Pride of Art!
Wanders a critic Fly; his feeble Ray
Extends an Inch around; yet, blindly bold,
He dares dislike the Structure of the Whole."

In 1727 and 1730, for line 337 were the following:

"Recolling giddy Thought: or with sharp Glance,
Such as remotely-wafting Spirits use,
Survey'd the Glories of the little World?"

The 80 lines which follow line 351, on Haymaking and Sheepshearing, did not appear in 1727. The lines on Haymaking are in the edition 1730.

For lines 437—444 were originally, and in 1730, the following:

"Down to the dusty Earth the Sight,
o'er-power'd,
Stoops for Relief; but thence ascending
Steams,

And keen Reflection pain. Burnt to the Heart
Are the refreshless Fields; their arid Hue
Adds a new Fever to the sickening Soul:
And, o'er their slippery Surface, wary, treads
The Foot of thirsty Pilgrim, often dipt
In a cross Rill, presenting to his wish
A living Draught, He feels before He drinks!
No more the Woods return the sandy Sound
Of sharpening Sithe."

After line 457, in 1727 and 1730, were the following:

"Who shall endure!—The too resplendent Scene
Already darkens on the dizzy Eye;
And double Objects dance: unreal Sounds
Sing round the Ears: a Weight of sultry Dew
Hangs, deathful, on the Limbs: shiver the Nerves:
The supple Sinews sink; and on the Heart,
Misgiving, Horror lays his heavy hand."

These were afterwards omitted, "perhaps," as a critic on the *Seasons* conjectures, because "they represented the distress felt under the sultry heat of summer in colours ridiculously aggravated."

Instead of lines 556—560, were these in 1727, and, with a slight variation, in 1730:

"And, frequent, at the middle Waste of Night,
Or, all Day long, in Desarts still, are heard,
Now here, now there, now wheeling in mid-sky,
Around, or underneath, aerial sounds,
Sent from angelic Harps, and Voices join'd."

The address to Miss Stanley, lines 564—584, was not added till after 1738. On the same subject, Thomson has an epitaph, which appears among his miscellaneous poetry.

In the place of lines 590—606, the following appear in 1727, and, except the two first lines, in 1730:

"Like one who flows in Joy, when,
all at once,
Misfortune hurls Him down the Hill of Life,
Smooth, to the giddy Brink a lucid Stream
Rolls, unsuspecting, till, surpris'd, 'tis thrown,

In loose Meanders, thro' the trackless
Air;
Now a blue wat'ry Sheet, anon, dispers'd,
A hoary Mist, then, gather'd in again,
A darted Stream, aslant the hollow rock,
This Way, and that tormented, dashing
thick,
From Steep to Steep, with wild, infract-
ed Course,
And restless, roaring to the humble
vale.

"With the rough Prospect tir'd, I turn
my eyes
Where, in long *Visto*, the soft murmur-
ing Main
Darts a green Lustre, trembling, thro'
the Trees;
Or to yon Silver-streaming Threads of
Light,
A showery Beauty beaming thro' the
Boughs."

An account of the variations and
additions in the remainder of this
poem, I must reserve for the next
number.

VERMICULUS.

A Letter to a Deputy of the Portu- guese Cortes.

[The subjoined letter contains a
concise view of the probable effects of
a Free Press on the superstition, the
laws and manners of the Hindoos and
the surrounding world. It is signed
"Leicester Stanhope;" but whether
this be the real or the assumed name
of the writer, is a matter of no con-
sequence.]

*London,
March 3, 1822.*

SIR,
HAVING witnessed in British
India the baleful influence of a
Press under a Censor, and the bene-
ficial effects of a Free Press, I am
anxious to call the attention of your
enlightened mind to the great benefit
which the latter policy, exercised at
Goa, would confer on Asia—Asia,
hitherto debased and demoralized by
ages of impious priestcraft and dark
despotism.

It may naturally be expected that
the patriot Senators of the Portuguese
Cortes, who have emancipated their
native country, will next take into
consideration the reformation of their
colonies; and I have ventured to ad-
dress myself to you, of whom fame
speaks as eminently entitled to a lead-
ing influence in that august Assembly.

England justly claims the honour
of having first established a Free Press.
In the reign of Charles I., the liberty
of the press, as well as religious toler-
eration, was generally deemed of dan-
gerous tendency, and therefore in-
compatible with good government.
Experience, however, has taught us
that they are the harbingers of peace
and happiness. To freedom of writ-
ing may be traced the improved con-
dition of society. The establishment
of toleration, the abolition of the Slave
Trade, the diffusion of education, and
the extension of representative govern-
ment, all emanated from an advanced
and cultivated state of the human
mind, which was chiefly promoted by
a Free Press. The advantages derived
from liberty of conscience are conspi-
cuous in every country where it pre-
vails—in England, in America, even
in Indostan. Compare, for example,
the conduct of the famous Mogul
Emperors Akbar and Aurungzebe.
Akbar, influenced by a philosophic
spirit, encouraged the most perfect
religious freedom. He called into the
presence a Portuguese priest, and the-
ologians of various other persuasions,
for the purpose of freely discussing
the great question of religion. The
consequence was, that, during his long
reign, religious rancour having never
been excited, there was no holy war.
Far different was the conduct of Au-
rungzebe. For nearly half a century
he kept the sword of Mahomed reek-
ing in the blood of the unfortunate
Hindoos. But on his death-bed his
conscience smote him, and he ex-
pressed his remorse in the following
admonition to his sons:—"If in our
prosperity," says Aurungzebe, "we
ever forget our duties, sooner or later
the day of repentance must come—it
is inevitable." These words are re-
markable, as proceeding from a mo-
narch who knew no limit to his
power but the will of God. "On
whatever side I turn my thoughts,"
continued he, "I beheld nothing but
evidences of the Divinity."

I shall now briefly notice to you
certain great evils that prevail under
the theocracy of Indostan, and shall
endeavour to prove that they can be
removed only by means of education,
and a Free Press. The Hindoos are
divided into castes, all under the do-

minion of priests. Should a Brahmin take a Sudra for his wife, he is doomed to suffer for ages in hell. This unnatural division of society is the greatest barrier to good government. To perpetuate ignorance and superstition, none but a Brahmin is allowed to read the Vedas, under pain of death. Falsehood is universally practised, and perjury, which prevails in all our courts, is in some instances sanctioned by law. Most of the productive classes are accounted vile and odious, unworthy to eat, drink or sit with a member of the classes above them. The women of all castes are kept in a state of slavery. In Bengal, during the year 1817, there were burned or buried alive 705 widows. The Brahmins also plunge the sick into the sacred rivers, that the soul in the act of departing may be washed from all the impurities of the body. Thus are yearly destroyed a multitude of *British subjects*. The Rajpoots murder their female infants. During the last ten years, Kooaur, brother-in-law to the Rajah of Jointepoor, has been in the habit of repeatedly sacrificing men, for the purpose of obtaining progeny from his barren wife. The victims are kidnapped, they undergo ablution, have a garland of flowers placed round their necks, and then have their heads cut off. Kooaur and his wife having witnessed this ceremony, conclude the tragedy by bathing in the victims' blood. While evils such as these prevail, even under enlightened governments, in Indostan, experience has taught us that they would be increased by the application of force, and can only be subdued by reason. Therefore, to kill a cow or a sacred monkey would be more dangerous than to attack from the press their three hundred and thirty millions of Gods, or even their Vedas.

To destroy this vile superstition, and to establish in its place a pure worship, has, indeed, been the professed object of all European governments. What were the means they adopted? The Portuguese established an Inquisition at Goa. The Popes, ascribing to the Inquisition a divine origin, entitle it the Holy Office, and the prison, the Holy House; while the Inquisitor and Censor are supposed to be under the immediate influence

of Heaven. It follows, therefore, that Torquemada, the Grand Inquisitor and Censor, who in fourteen years tried 80,000 Mahomedans and Jews, and burnt 6000 of them in all due pomp, was an agent of the Divinity. Be he their god or demon, all we have heard of the cruelty of the Hindoos cannot surpass this horrid massacre. Neither can the voluntary sacrifices at Jagarnaut be compared to the sufferings of Sieur Dellon and other innocent men in the Inquisitions at Damaun and Goa. They were buried alive in dark and nauseous vaults, with no companions but the vermin nurtured in their filth. They were flogged and racked, and then in mercy starved, strangled or burnt.

Let us next consider the conduct of the Censors of the Press. Nothing could be published till examined by these infallible men. They made *ex post facto* laws; they passed a decree against sixty-two printers, prohibited every book they had ever published, and subjected all who read them to excommunication and perpetual infamy. Erasmus's Paraphrase of the New Testament, printed with the approbation of Leo X. and the Inquisition, was afterwards condemned by the Censor. They punished Gallileo for publishing his opinion that the sun, and not the earth, is the centre of the world. These positions they declared false in philosophy, and contrary to the word of God. They caused his *Dialogues of the System of the World* to be burnt, forced him to abjure his errors, and imprisoned him for years in the Inquisition. The Inquisition even deprived foreign governments of the power of prohibiting any book approved by them, though dangerous to the state. The Syrian Christians, for ages unmolested by the tolerant Hindoos, were called on by the Inquisition at Goa to acknowledge the Pope, of whom they had never heard, and to abjure their simple worship. The Censor, as if ambitious of still soaring to pre-eminence in guilt, caused their ancient and sacred manuscripts to be burned. From these persecutors the Syrian Christians fled to the mountainous forests on the Malabar coast—freedom's strong sanctuary.

The *licentiousness of the Press* un-

der their Censors far exceeded that of the most licentious Free Press. Like a Free Press, the Censors could warrant the publication of any falsehood; but, unlike it, were subjected to no refutation—to no punishment. The Censor claimed absolute power, and could and did silently suppress truth. The right of coining political falsehoods was the exclusive prerogative of the orthodox Doctors of the Inquisition. This *Corporation of Liars*, in the full exercise of their prerogative, invented and propagated their encouraging, animating, additory, translatory, detractory, defamatory, prodigious, miraculous falsehoods: and no friend of truth was allowed to expose their slanders, or contradict their assertions. The same evils exist, though not to the same extent, even under the *best* governments where Censors bear sway.—To return to the cruel intolerance of the Inquisition. Assuming that the kingdoms of Asia belonged to Portugal, they pillaged, oppressed and murdered the Hindoos, and threw down their pagodas. All this they did under the sacred cloak of religion.

Acts of intolerance and oppression having tended to degrade rather than to ameliorate the state of Hindoo society, numbers of pious Missionaries have had recourse to the gentle arts of persuasion. Yet their attempts to overcome the deep-rooted prejudices of irrational men have proved ineffectual. How, then, it may be asked, is this society to be reformed? By preserving the most perfect religious freedom, by the exertions of worthy Missionaries and enlightened Brahmins, by the virtuous education of youth, by delivering the press from those odious restraints which have hitherto impeded the progress of civilization, and by the establishment of improved Panchayets,* and of a *rational* code of laws suited to the character of Asians.

A glorious revolution is at this moment advancing in British India. Among the population of Bengal a large portion are receiving the rudiments of an improved system of education, and thousands of elementary works are circulating throughout our

empire. Even Hindoo women, against whom widowhood, and consequent burning alive, are denounced for learning the alphabet, and who must not read the Veda under pain of death, have placed their daughters at the public schools. The Brahmins, Ram Mohun Roy, and the late Bruja Mohua, the great Hindoo Reformers, have held public monthly meetings at Calcutta for the purpose of freely discussing the tenets of their religion, and exposing the cruelties and polytheism practised under it. These Brahmins have also, by their publications, endeavoured to prove that every Hindoo rite has its derivation from the allegorical adoration of the Deity, and that God alone should be worshipped. Abulfazil supports this opinion. "It has come to light," says that wise Mahomedan, "that the generally-received opinion of the Hindoos being Polytheists, has no foundation in truth; for although their tenets admit positions that are difficult to be defended, yet that they are worshippers of God, and only *one* God, are incontrovertible points." In the Institutes of Menu too we read this sublime sentiment: "Goodness is the very essence of the Supreme Being. God is one whom the mind alone can perceive, whose essence eludes the external organs, who has no visible parts, who exists from eternity, the soul of all beings, whom no being can comprehend." The superstitious Hindoo of the present day, on the contrary, deems it heresy not to believe in his rabble of gods, and blasphemy to assert the Unity of the Supreme Being.

The Free Press of Calcutta* is, however, what has operated most powerfully towards the reformation of abuses. Already it has triumphed over superstition in her strong hold. During the last festival of Jagarnaut there were so few pilgrims present that they were unable to drag the car. The Brahmins called in other aid, but no devotee could be persuaded to sacrifice himself to the Idol. They now talk of removing the Rath to a more central situation. Let them take it beyond the sphere of a Free Press,

* Trial by arbitration—a sort of jury.
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* There are seven native presses at work in Calcutta.

or that engine, once fairly at work, will drive it forth with a force that millions of bigots cannot long withstand. Thus, in a few years' discussion, the Press has done much to destroy idolatry, polytheism, priestcraft and oppression—the growth of thirty centuries; while the scymetar of the Mahomedan, and the torments and fires of the Inquisition, could only serve to confirm the Hindoos in their fooleries and cruel superstition.

God grant that the Cortes of Portugal, which in its great piety and wisdom has abolished the Inquisition, may also abolish the Censorship at Goa. De Lolme has happily said, "Que si dans un empire d'orient, il se trouvoit un sanctuaire qui, rendu respectable par l'ancienne religion des peuples, procurât la sûreté à ceux qui y porteroient leurs observations quelconques; que de là sortissent des imprimés que l'apposition d'un certain sceau fit pareillement respecter, et qui, dans leurs apparitions journalières, examinassent et qualifiassent librement la conduite des Cadis, des Bachas, des Visirs, du Divan et du Sultan lui-même; cela y introduiroit tout de suite de la liberté."

May a Free Press, through your instrumentality, find in the old Inquisition-house at Goa this sanctuary! And, as the sun by its vital heat animates the world, so may this fountain of intellectual light spread far its incandescence, and give life to oppressed Asia!

I have the honour, Sir, to subscribe myself,

Your most devoted servant,
LEICESTER STANHOPE.

To ———
*Deputy of the Cortes, Lisbon,
&c. &c. &c.*

Mr. Gisburne's Case.

THE attention of the readers of the Monthly Repository is respectfully, but most earnestly, solicited to the distressing case of the Rev. J. Gisburne and his family, who, by a sudden stroke of overwhelming affliction, are plunged in absolute poverty and misery, without having the means of extricating or relieving themselves.

Mr. Gisburne was formerly the Unitarian Minister at Soham, in Cam-

bridgeshire: and many of our readers will remember, that, whilst he resided in that place, a prosecution was commenced against him, by a few Calvinists, for heresy, under the Blasphemy Act; which prosecution was quashed, and the bigotry and intolerance of its abettors defeated, by the Grand Jury at Cambridge throwing out the bill of indictment. [See a pamphlet entitled "Bigotry and Intolerance Defeated," by the Rev. R. Aspland.] In the year 1812, Mr. Gisburne removed to Trowbridge, from which time he has continued the minister of the Unitarian General Baptist congregation in that town. On the 10th day of last March, he was totally disabled for the ministry, and every other employment, though only in his 46th year, by a paralytic stroke, which has deprived him of the power of articulation, and injured his mental faculties, as well as otherwise affected him. Through the kind exertions of a liberal gentleman belonging to the congregation, Mr. Gisburne has had the best medical aid which could be obtained, and every thing practicable has been done for his relief; but all has proved fruitless; no hope of his recovery can be entertained; yet his life may be continued for a number of years. It was thought prudent to wait till these points were fully ascertained before the case should be submitted to the attention of the Unitarian public. What renders this so great a calamity is, that Mr. Gisburne has eight children dependent on him for their support, none of them yet capable of providing for themselves, one of them born since he had the fatal stroke, and he is without any property. Such a case of dreadful calamity, overwhelming a Dissenting Minister and his family, one who has laboured in the ministry for many years, speaks so loudly and impressively for itself, that, it is presumed, no argument can be necessary to enforce it upon the attention of the truly benevolent; it must excite their compassion, and they are solicited to afford such aid to a suffering brother and his greatly distressed family, as may be in their power; remembering that we are all in the body, that we know not what afflictions may befall us before we end our mortal race, and that what we do for the comfort and support of the poor brethren of the

Lord Jesus, he will accept and reward as if done to himself, Matt. xxy. 40.

It is proposed to raise, by subscription, such a Fund for Mr. Gisburne and his family, as may keep them from absolute want and misery, in their present helpless condition; and that such a fund as can be raised shall be applied in that way which will best answer the purpose, as a provision for him during his life, and for his children till they are capable of shifting for themselves. This benevolent object cannot be attained without the assistance of our brethren in different parts of the kingdom; therefore the case is now brought before them, and their liberal aid is intreated in this work of mercy. It is earnestly requested, and confidently hoped, that Unitarian Ministers, in different places, will make this distressing case known to their friends, or bring it before their congregations, or such persons in their congregations as are capable of contributing to the object proposed, in such a way as shall seem to them respectively the most proper; and that they will take the trouble of receiving subscriptions; which may be remitted to any of the following gentlemen, who will also receive any individual subscriptions which may be sent to them, viz. John Waldron, Esq., Trowbridge; John Christie, Esq., Mark Lane; Mr. Hornby, St. Swithin's Lane; Mr. D. Eaton, 187, High Holborn, London; Mr. G. Smallfield, Printer, Hackney.

June 27, 1822.

Having, in consequence of Mr. Gisburne's melancholy situation, spent nearly a month in Trowbridge, I have had full opportunity of inquiring into all the particulars of the above case, and most readily bear my testimony to the correctness of the statement here given: and I do most earnestly recommend it to the attention and patronage of the Unitarian public in general, and of our respected brethren in the ministry in particular; and we may hope, though we appeal particularly to those of our own denomination, such a case of extreme pressure will excite the sympathy, and find some patronage among our Christian brethren of other denominations, on the ground of humanity and of our common Christianity. I never before

saw a Dissenting Minister and his family plunged in such deep distress, nor knew of a case more deserving of attention. Let each of us imagine this case to be his own, and say, were it so, how we would wish others to act towards us, and then go and do likewise.

R. WRIGHT,
Unitarian Missionary.

The Nonconformist.

No. XXV.

Plan of an Institution for acquiring and communicating an accurate Knowledge of the Scriptures without Expense.

MAN, when his natural tendencies are unperverted, and his natural affections are uncorrupted, is a religious being. He cannot open his eyes on the creation, he cannot contemplate the beautiful arrangements which he finds in every part of nature, without feeling an irresistible conviction, that these adjustments are the result of design. He sees contrivance the most exquisite; he sees power the most stupendous: he is therefore necessarily led to the conclusion, that though not perceptible to his corporeal organs, there is an intelligent and mighty Agent who is the author of the wonders which surround him. And since the happiness of every creature that is capable of happiness, is the general result which is aimed at, and which is produced, and since there are special and most admirable and successful contrivances for securing his own happiness in particular, it is impossible that he should not come to these farther conclusions—that this Agent is benevolent, that to himself especially he is good, and that he ought to feel and to express his obligation and his gratitude. Unless, therefore, he pervert the exercise of his understanding, and suppress the most natural emotions of his heart, man must always be found, bending reverently, with mixed hope and fear, before the great Author of nature, a believer and a worshiper.

Whether it be owing to the tendency which enlightened conceptions of the character and government of the Deity have, to exercise and enlarge the faculties of man, and to

elevate and purify his affections, or in whatever manner the fact be explained, the fact itself is certain, that, in proportion as those conceptions are just or otherwise, man's own character, both intellectual and moral, is exalted or degraded. It is not, therefore, merely as it respects the direct influence of the conceptions which are formed of the character and government of the Deity on human virtue and happiness, that religion appears to be a matter of supreme importance: for that importance is scarcely in any degree less, or less manifest, considered in relation to its indirect influence on the general faculties and attainments of man. Hence it is, that the philosopher and the philanthropist, in endeavouring to promote the virtue and happiness of the human race, find religion at every step exerting an influence in favour of, or in opposition to, their projects, greater perhaps than the combined influences of all other causes.

Now, even the mere theist must allow, that of all the systems of religion which have been proposed for the exaltation of the human character, that of Christianity is beyond all measure the best. Indeed, this system is so admirably adapted to the nature and the wants of man, that, were it universally received in its purity, and universally acted on, it would accomplish perfectly all that philosophy and religion (and religion is nothing but the purest and truest philosophy) can accomplish in the present state: it would make man as enlightened, as virtuous and as happy as is compatible with his physical nature, and with the relations of that nature to the physical world.

But, unhappily, this beautiful system has been corrupted, and its influence perverted. New and pernicious opinions, if not artfully and successfully introduced into it, have been most artfully and successfully grounded upon it, and supported by its apparent authority. And from the very nature of the case, we who live in the present age, must find many difficulties in separating the true from the false. The record itself of this religion was written at a distant period; in a distant country; in a foreign language; by men whose minds were familiar with objects which we have

never seen, and which excite no similar associations in ours, and whose writings abound with allusions which we do not and cannot understand without the aid of learning. Connecting these causes of obscurity with others which are most obviously related to them, and with the natural obscurity of language, we cannot wonder, if ignorance and mistake generally, and diversity of opinion universally prevail. These difficulties may in a great measure be surmounted; and he who contributes any thing to their removal, must be considered, not only by the Christian but also by the philosopher and the philanthropist, as performing a signal service to the human race.

A plan has been devised, and in some measure carried into effect, by which these important objects might be accomplished with great certainty and to a vast extent; by which an accurate and critical knowledge of the Scriptures, in the language in which they were originally written, might be acquired by any individual in almost any station, without at all interfering with the business or the pleasures of life; by which it would be possible at no distant period to communicate this knowledge to every human being, and by which all this might be effected without incurring the least expense. If this be true, if there be a plan really possessed of such power, really capable of such important applications, it surely deserves attention.

The principles on which this plan is founded are extremely simple, and are as follow:

1. That that which a person is able to learn, if he be properly instructed, he will be able to teach.
2. That when a person has made a certain progress in learning any thing, it will be conducive to his improvement to begin to teach it.
3. That, upon the proposed plan of of teaching, persons in a class of four will learn more easily and expeditiously than individually.
4. That accordingly every student be gratuitously taught in a class of four.
5. That every student engage to instruct four other students upon the same terms on which he himself receives instruction.
6. That the Institution be open to Christians of every denomination who

have received a common English education.

7. That the time destined to study be six hours in the week for three years.

It was originally proposed that the time of meeting should be from seven o'clock in the evening to eight, in the winter; and from eight to nine in the summer; but experience has shewn that the distribution of the time must be left to the convenience of the class; although the best distribution of it undoubtedly is to meet one hour every day, either in the morning before the ordinary business of life commences, or in the evening, after it is over.

The whole time for learning and teaching is divided into two equal parts: during the first part, persons are students; during the second, teachers.

The course of instruction which was originally planned, and which has hitherto been followed as closely as possible, comprehends the nature of language in general, with a particular reference to an accurate acquaintance with the English; the Hebrew of the Old and the Greek of the New Testament; the geography and natural history of the countries in which the Scriptures were written, and as much of the history of the Four Great Empires with which the Jews were connected, as is necessary to the elucidation of scripture, the customs of the Jews and other Eastern nations. To this is added, when possible, Ecclesiastical History and the Evidence of Natural and Revealed Religion.

From what has been said it will be seen, that in going through the above course each student is to be a learner three years, at the end of which time he is to take four pupils, and instruct them for three years in the different branches to which he has himself attended.

The course proposed is very comprehensive, and it might seem impossible for any person who begins with nothing but a knowledge of the English grammar, and who devotes to this pursuit only one hour every day for three years, to complete it; but it must be borne in mind, that the period of study is in fact six years, and that much more knowledge will be acquired during the three years in

which the student is a teacher than during the three in which he was a pupil, and much more than he would have acquired had he continued a pupil six years.

An accurate and precise acquaintance with the writings of the Old and New Testament is the great object which this course of study is intended to afford. While, therefore, with this view the student is acquiring the knowledge of the language in which the Scriptures were originally written, it has been found highly conducive to the attainment of this end, to read in private the English Version of these books regularly, chronologically and connectedly. And the method of reading them, which has been found admirably adapted to give a clear and connected view of their contents, is the following: First, to read through regularly the books of Moses, with the book of Job, to the history of the reign of David. After the perusal of the history of David, as recorded in the books of Kings and Chronicles, to read the Psalms of David. Next, the reign of Solomon, and afterwards the books of Proverbs and Ecclesiastes. Then pursuing the history through the reigns of Uzziah, Jotham, Ahaz and Hezekiah, to read the books of the prophets Isaiah, Hosea, Amos, &c., because the predictions of these prophets relate to the reigns of these kings. In like manner the book of Jeremiah should be read in connexion with the reigns that immediately preceded the captivity, and the books of Ezekiel and of Daniel during the captivity: while those of Ezra and Nehemiah should not be read until the history of the captivity and the writings relating to that period have been rendered familiar to the mind. In this manner the writings of every author should be read in connexion with the history of the times in which he lived. After the Old Testament has been thus read through, it is important to read the first and second books of the Maccabees, for these may be considered as important documents containing authentic history.

With regard to the New Testament, the best plan appears to be to read regularly through the Gospels and the Acts of the Apostles. Then the Epistles in the order of time in which they

were written. Before sending any Epistle, if any thing be said in the Acts relating to the church to which it is addressed, or to any subject of controversy or doubt, in which it was particularly interested, it should be read. For example, the fifteenth chapter of the Acts should be read previously to the Epistle to the Galatians, and the tenth and eleventh chapters of the Acts previously to the Epistle to the Romans.

To what extent this plan is capable of communicating the most interesting and important knowledge, is apparent from the following calculation. If one teacher complete the education of four pupils in three years, and these four pupils shall each of them have begun the education of four other pupils at the end of three years, the education of these pupils will be finished at the end of six years, and they will have had in train sixty-four pupils, whose education will be completed at the end of nine years; and so on till the whole world might speedily be instructed in the knowledge of the Sacred Scriptures in the languages in which they were originally written. Thus :

Superintendent Teacher 1	
Teaching Students 4..	Years 3
Students	16..... 6
	64..... 9
	256.....12
	1,024.....15
	4,096.....18
	16,384.....21
	65,536.....24
	262,144.....27
	1,048,576.....30
	4,194,304.....33
	16,777,216.....36
	67,108,864.....39
	268,435,456.....42
	1,073,741,824.....45

In regard to this calculation there will, of course, be found in it in practice the same deficiency and failure which there always is, and always must be, in regularly increasing series when applied to human affairs. That which, without experience, we might have been sure could not take place, experience has shewn, must not be looked for. The regular increase of students in the above series, no one can for a moment expect: but as far as experience can establish any thing

respecting so novel a plan, it shews that that increase may advance with a steadiness and rapidity sufficient to entitle it to most serious attention.

The plan has now been in operation some years, and its success has been as ample as could have been reasonably expected. It was first projected by Dr. Spencer, a physician, residing at Bristol.* It had long occupied the thoughts of this intelligent and benevolent man. He saw in it, or thought he saw in it, a means by which knowledge of the most important kind might be easily and rapidly diffused over the face of the whole earth. As soon as he had matured it, he determined to put it to the test of experience. Accordingly, on the 11th of July, 1814, he commenced with four pupils. Of these, one left at the end of the first year on account of ill health: another left at the end of two years on account of some embarrassment in business: soon after, a third was obliged to decline on account of ill health, and is since dead: the fourth continued steadily to pursue his studies till 1820.

At the beginning of the year 1818, this gentleman took four pupils, who have continued steadily with him up to the present time.

At the beginning of 1820 one of his pupils commenced with four pupils, who have continued steadily with him up to the present time.

On the first of August, 1820, a second pupil commenced with four. And soon after, a third pupil began with two pupils, of whom no account has yet been received, but they appear to be going on well. The fourth has not yet taken pupils.

The best means by which it is possible to convey to the reader an idea

* See the account which Dr. Spencer himself published of his Institution, entitled "The Plan of Dr. Spencer's Institution in Bristol, for acquiring and communicating an accurate and critical Knowledge of the Holy Scriptures without Expence. London: sold by R. Hunter, (successor to J. Johnson,) 72, St. Paul's Churchyard; and by Barry and Son, Bristol. 1817."

[The substance of this "account" was published in *The Christian Reformer*, Vol. III. pp. 368—372. &c.]

of the course of instruction pursued, and of the spirit in which it is conducted, is by giving an extract or two from the account which has been drawn up by the pupils themselves.

The first extract is taken from a letter, addressed to Dr. Spencer, written by one of the pupils of the first class, and is dated Bristol, Nov. 14, 1816.

MY DEAR SIR,

As you have requested from me some account of what has been done by us in the prosecution of your excellent plan for the diffusion of sacred knowledge, I present you with the following, which is as complete as my data have enabled me to make it.

July, 1814. Commenced with the English and Hebrew Grammar. Read Exercises in Reading. Soon after began the Hebrew Scriptures, commencing with Genesis. Read Paley's Natural Theology and Gibbon's Rhetoric.

Jan. 1815. Began the Greek Grammar, and soon after to read the Greek of the New Testament. Read also Watts's Logic: after finishing which, read the first volume of Blackstone's Commentaries, for the sake of the style and composition; and afterwards Harris's Hermes, or Philosophical Grammar. In October, began to read Prideaux's Connexion of the History of the Old and New Testament. In November, commenced reading

the Septuagint in connexion with the Hebrew.

Up to this time we have read the Old Testament, partly in English and partly in Hebrew, from the beginning of Genesis to the end of the second book of Samuel. And we have read the four Gospels and a part of the Acts of the Apostles in Greek; also some of St. Paul's Epistles.

*Account of the Progress of the
Second Class.*

One of Dr. Spencer's pupils commenced with four pupils at the beginning of the year 1818. Up to the date of this paper, viz. October 31st, 1820, they have read nearly the whole of the book of Genesis, some of the Psalms of David, and a little in the Prophecies, in the Hebrew. Part of the Gospels of Matthew and Luke, in the Greek, Murray's English Grammar, Watts's Logic, Gibbon's Rhetoric, part of Paley's Theology and Kuckford's Connexion, with a considerable portion of the English Scriptures.

On January 1, 1820, one of the pupils of the second class began with four pupils. Up to the date of this paper, October 23rd of the same year, they have read the Hebrew Grammar, the four last chapters of Deuteronomy, and the thirty-fourth chapter of Genesis, Murray's English Grammar, Watts's Logic, one quarter of it. In Greek to the sixth chapter of Luke, and in the English Scriptures to the tenth chapter of Joshua.

*Abstract of the Business done by the Fourth Class, from 1st of August to the
23th of October, 1820:*

Of Watts's Logic,
Of Murray's English Grammar,
Of English Scriptures,
Of Hebrew Grammar,
Of Hebrew Bible,

has been read

To the third Part of fifth Section. Orthog. Etymol. and to Rule 9 of Syntax.
To the twenty-third chapter of Exodus.
Twice throughout.
Eight chapters parsed partially and translated entirely.

It has been stated that there was one of the pupils of the second class who, in the year 1820, had not taken any pupils. How that happened the writer of this paper does not know: but he has seen a letter from this gentleman, addressed to Dr. Spencer, in which he speaks in the highest terms of the advantages he has received from the institution. He states that at the period at which he is addressing his instructor, the close of the six-and-twentieth year of his life, he could say, what he never before could say, that regular hours of the day had been spent in reading and dis-

gesting the Sacred Scriptures, and in gaining the knowledge of the language in which they were originally written: that this pursuit has afforded him much profit and great pleasure; that it has brought him peace and quietness of mind; that it has produced a thirst for investigation which can be satisfied only by the endeavour to acquire accurate knowledge, and to arrive at a rational conviction of the truth: that, but for this course of religious instruction, he thinks it but too probable that he should never again have given himself any concern respecting the Scriptures, or the sub-

ject of religion in general, and that it is his earnest desire to shew, by a uniform attention to the subject, how sensible he is of the obligation which has been conferred upon him.

From the preceding account the following conclusions will be admitted to be just.

In the first place, that this plan is well adapted to teach an accurate, connected and critical knowledge of the Scriptures.

Secondly, that it is no less calculated to imbue the mind with the principles, and the heart with the affections, which it is the great design of the Christian religion to impart. The tendency of the business and the pleasures of life to weaken those principles, and to counteract the influence of those affections, has been felt and lamented by every reflective and pious mind: but it is scarcely possible that in the early period of life, (and it is only by intelligent and ingenuous youth who have the wisdom to desire clearer and deeper information on the most important subjects, and ardour sufficient to enable them to make some sacrifices to accomplish the best and noblest wish of their heart, that this plan can be expected to be adopted,) it is scarcely possible that in the early period of life, the mind should daily contemplate, with seriousness, for the long space of six years, the enlightened and pure and benevolent principles of Christianity without the happiest effect. It is scarcely possible that a human being should grow up under an influence so truly benignant, without his heart becoming enamoured of whatever is really excellent; without his having a clear and strong and instantaneous and unerring perception of whatever is great and good in feeling and conduct; without his having an unconquerable aversion to every thing that is base and selfish and servile. That such a man should always be found on the side of whatever is humane in legislation, of whatever is free in political institutions, of whatever is pure in religion, is no more than that an effect should follow its cause. That he should ever be a slave, or a tyrant, or a bigot, or a persecutor, is no more possible than that the beam of the sun should cease to give forth light, or than that a mind im-

bued with the spirit of Jesus Christ should be capable of engaging in war, or of giving its sanction to the infliction of death on an erring fellow-creature.

Perhaps it may not be improper to add, that there is an obvious and important application of this plan which entitles it to the peculiar attention of the Unitarian body. Many Unitarian congregations are incapable of supporting a minister in comfort; but there is not one of these, however poor, which does not possess too much knowledge and cultivation to be satisfied with the services of a religious instructor who is not a person of education. It is obvious, that by this plan persons may be trained to fill such stations with perfect ease to themselves, without at all interfering with their ordinary occupations, and with exceeding satisfaction and advantage to the church.

And it is probable that nothing will ever be devised better calculated to train up missionaries, to give them the information, and to form them to the habits which are necessary to enable them to perform the duties of their office with ability and zeal.

There are many and great advantages in the institution of a separate order of men for conducting the public services of religion. It is on every account highly proper that such persons should have that regular and thorough education, that deep and accurate learning, and that clearness, elegance and eloquence of style, which will render their services attractive to men of literature and science, and qualify them to defend with success the cause of religion and truth, both against those who disbelieve and who misbelieve. But so rare are these endowments, and so much time and labour does it require to mature them, that, under institutions the best adapted to develop the faculties, and with the dedication of the whole of life to their cultivation, there are comparatively few who possess them in great perfection: it is, therefore, scarcely reasonable to expect that they would exist at all were that time and labour considerably abridged.

But while the value of men thus gifted, must be admitted, it is difficult either to understand the principle, or

to sympathize with the feeling which would render them absolutely essential to the performance of the services of religion, and exclude all others, in their absence, from the exercise of their functions. It is surely as disgraceful as it is inconvenient, that when a minister is prevented by sickness, or any unavoidable engagement, from performing his stated duties, there should be in a Christian congregation, in the present day, no Christian man both able and willing to fill the office of his pastor with edification to the church. And were the excellent plan which has been stated, to become at all general in our congregations, such a state of things could not possibly exist.

In the last place, this plan is obviously capable of being applied to the acquisition of any kind of knowledge whatever. Literature, science and philosophy might be cultivated in this manner with the greatest success, and without any material inconvenience by those who are actively engaged in the business of life. In a word, the more it is examined, the more it will probably appear to be one of the most simple and effectual means of unlearning what is erroneous, of acquiring what is true, and of diffusing the blessings of knowledge over the face of the whole earth, which the wise have yet projected, or the benevolent attempted to carry into execution.

S. S.

Brief Notes on the Bible.

No. XX.

“Be not righteous overmuch.”

I HAVE been favoured with the perusal of “Influence, a Moral Tale,” the production of a very amiable lady. It is from the school of sanctity; and, on returning the work, I took the liberty of appending to it the following note, which perhaps may be honoured, as of general application, by a place in your Repository.

BREVIS.

“Religion is incomparably the greatest of man’s earthly comforts, but, when Solomon delivered the injunction,

‘Be not righteous overmuch,’*

* Eccles. vii. 16.

I know not what else its meaning could be than this,—Do not debase religion by spreading it ostensibly over the ordinary concerns of life, and, by making it of trite occurrence, lessen the veneration which would be attached to it, if less familiarly introduced and appealed to. As a man of real courage does not “wear his dagger in his mouth,” neither is it, in my humble apprehension, requisite for a Christian,—habitual as his sense may be of the Divine presence, and of the necessity of conforming all his actions to the will of that Being whose inspection of them he is conscious of,—to make that consciousness the burthen of his hourly song. Religion is a subject that no man ought to shrink from, but, when superinduced upon all others, and as it were mechanically, it is apt to become a lambent flame, neither lighting nor warming. A talkative piety, in what differs it from that of the Pharisees? A deep and settled piety will be more felt than expressed. Religion is a concern chiefly between man and his Maker—I had almost said a confidential one—and though a Christian should not be slow to avow the intimacy which he humbly cultivates in that quarter, when required by any serious occasion for it, I do not think those the best Christians, who are in the habit of professing to do all and every thing to the glory of God, which (whatever he meant by it) can have no connexion with a great majority of the transactions of life, and can only be implicated in such as involve morality of conduct.”

SIR,

July 8, 1822.

IT is a practice to which I have long adhered, to search for knowledge wherever it is to be found; and if I can discern any chance of meeting with a satisfactory answer to my inquiries, I would consult the pages of the Unitarian Repository, or of the Evangelical Magazine, with as much readiness as the more imposing tomes of orthodox theology. Locke’s Essay on the Understanding, you may probably know, is one of our standard books of examination at Cambridge, and hence the members of this University are sometimes found to indulge in metaphysical speculations which

would probably be discountenanced in any other seat of learning on this side of the Tweed.

It is an opinion which prevails among a numerous class of Christians, and more particularly, I believe, among those of the Unitarian persuasion, that a future state cannot be satisfactorily proved except by revelation. I confess that I never could concur in this sentiment; for, without having recourse to any arguments which have been deduced from the immateriality of the soul, I conceive that this most important doctrine is capable of convincing proof from an attentive consideration of the *Divine character*. This is not the place for entering into the question with the minuteness which it deserves, and I must, therefore, content myself with merely suggesting a few hints. It appears to me to be utterly impossible to establish the *equity* of the Deity without recurring to a future state of existence, and to the ultimate happiness of the whole human race. A preponderance of evil allotted to any sentient, and much more to any rational being, taking the whole of his existence into consideration, appears to be totally inconsistent with all our ideas respecting justice and equity. The case of a *single individual* in these circumstances is equally strong with that of a *multitude*, and, in my apprehension, equally militates against the benevolence or the power of the Creator. Now it cannot be denied, that if death is to be the final termination of our existence, many human beings will be found to have undergone a much larger share of misery than of pleasure, and will, therefore, present a formidable difficulty in our views of the Divine administration. And this difficulty nothing, in my opinion, will remove, but a future state of retribution. On the other hand, admitting the truth of a world to come, the common belief of an *eternity of punishment* will enhance instead of diminishing the objection; for it is clear, even from the language of Scripture, that by far the greater portion of the human race will unhappily incur the sentence of condemnation. And the case will appear in a still stronger light when we consider, that, both on the *Libertarian* hypothesis as well as on that of *Necessity*, the situation of every moral

creature must be ascribed to the will of the Omnipotent; as I apprehend that the inference will remain unaltered, whether the present course of things is simply *permitted*, or expressly *ordained*. The doctrine of final annihilation is, I am aware, maintained by some persons, but though preferable to the notion of never-ending punishment, it is by no means sufficient to satisfy the mind on this momentous question.

Of the benevolence of the great Parent of the universe, who that has ever contemplated the beauties of nature or the structure of the human frame, can entertain a moment's doubt? But if benevolent at all, it follows, as a necessary consequence, that he must be so in an *infinite* degree. Limit the extent of this, or any other of the Divine attributes, and you destroy the fundamental proof of an uncaused, self-existent Deity. How then can the infinite goodness of the Supreme Intelligence remain unimpeached, if any of his creatures be compelled to endure physical and moral evils which do not terminate in good? And how is it possible that these evils should thus terminate, unless we admit the truth of an existence hereafter, and of the final restitution of the whole rational creation? I would ask, therefore, first, why a future state cannot be as satisfactorily proved to the mind of the philosopher by necessary inferences from the known attributes and character of the Deity, as to the unlettered Christian by the declarations of Scripture? In the one case, the proof consists in the legitimate deductions of the reasoning faculty; and in the other, in the testimony of competent and unbiassed witnesses. For the multitude, the *deus volens*, (as we Cambridge men are in the habit of saying,) the latter I admit to be the only effective means of producing a salutary conviction; but for the intellectual and speculative part of the species, I should wish to know why the former mode of proof is not to be considered as adequate to the production of the same effect?

I would likewise ask, secondly, whether the *strictest impartiality* does not form a part, and a very material part, of the Divine character; and if so, how we are to reconcile with this

attribute the striking fact, that a comparatively small portion of mankind are conducted in the path of virtue through this life, to the possession of eternal happiness in that which is to follow, while the great mass of human beings are *ordained* (for it will not be denied that external circumstances are the true efficient causes of moral character) to pass through those scenes of vice and misery by which they are inevitably corrupted in the present world, to the endurance of the bitterest pains and torments reserved for them in the next? The only answer that can be given to this question, I should imagine, must be, the final restitution of the iniquitous to virtue and happiness. But even on this supposition, how widely different will have been the treatment of these two disproportionate divisions of mankind, which in the Calvinistic system are emphatically termed the *elect* and the *reprobate*? To the one is granted the substantial enjoyments of both states of existence, with no other alloy than the transitory evils "that flesh is heir to;" while the countless myriads who constitute the other class, are doomed to experience, not only the horrors of sin and wretchedness in the first stage of their being, but all the unspeakable and protracted miseries of the next, though, we will believe, they are finally to be restored to participate in the felicity of their more fortunate brethren. It will probably be said, in mitigation of this strong statement, that the *eternal duration* of that happiness will infinitely more than compensate for the experience of former pain, and that the very recollection of suffering will become gradually evanescent; but still it is impossible not to observe a manifest and marked difference in the conduct of the Creator, whom we must believe to be all-just, benevolent, wise and powerful, towards these two distinct classes of his moral creatures.

This question may probably be as difficult of solution as that of the origin of evil; and any attempts to dissipate the clouds which encircle the one, may be followed with as little success as the hypotheses which have been framed for elucidating the other.

Indeed, I am decidedly averse to the practice of introducing theological points of an abstruse nature to the notice of persons of little leisure, and of as little requisite information. With the great bulk of Christian believers, the tendency of these discussions is rather to unsettle the principles than to enlighten the mind, and to engender a love of disputation rather than a genuine desire of discovering the truth. But among the *thinking few*, among men of learned education and of enlarged views, I conceive that these objections do not exist to the same extent; and if our inquiries are at length baffled, and our strenuous efforts totally fail, we desist from the pursuit with a deeper conviction of the follies resulting from human pride, and of the contracted powers of the human intellect.

Should the subject of this communication call forth the remarks of any of your correspondents, more conversant with these topics than myself, I have only to observe, that I shall read them with pleasure, and consider them with attention.

CANTABRIGIENSIS (II.).*

SIR,

July 13, 1822.

I HAVE to apologize to your correspondent R. W. [p. 284] for not having replied earlier to his letter, calling upon me (or some one more qualified) to forward to your Miscellany, a translation of Professor Eichhorn's opinions respecting the book of Genesis.

If none other of your various correspondents (one or two of whom I recognize by their signatures as being fully competent to the task) anticipate me, I shall feel most happy to accept R. W.'s invitation, and furnish the materials after which he inquires, in the course of a month or two, leaving it to your superior judgment to insert them or not, as may be found most suitable to your views, and the design of your Magazine.

I. I.

* This signature being pre-occupied, we have subjoined the numeral for the sake of distinction. Ed.

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[ALL Europe has been thrown into consternation by the news of the barbarous destruction by the Turks of the Greeks of the island of Scio. Nearly 100 heads of the principal families have been deliberately murdered at Scio and Constantinople; and the whole Greek population of the island, amounting to 100,000 souls, are said to have been massacred, with every circumstance of wanton cruelty. The following verses on this horrid atrocity are taken from the *Morning Chronicle*, which it is but justice to that journal to say, has recently displayed in its political speculations a very ardent and pure spirit of freedom. ED.]

Fair Scio! where that beauteous dawn
arose
Of high intelligence, beneath whose light
Men bowed at Freedom's altars, thy wild
rocks
Glisten'd in the first radiance of that
morn,
Then laugh'd thy valleys and thy blossom'd fields,
And the clear wave flow'd musical
around;—
Oh! then the Hymn of Liberty was heard,
Swelling in grandeur on the island-
breeze,
Not like that syren-song ULYSSES fled,
Subduing Virtue by a sweet deceit,
Enchantingly inglorious; but so tun'd
To holy themes and manliness of thought,
As breath'd a gen'rous vigour, and the
life
Of gallant deeds, like Glory's charmed
voice.
Then rose the Spirit of the awful lyre—
The sightless Bard of an immortal song—

Sweet-voiced and deep Historian of far
times—

Prophet of glories to a rising world,
He came—the god-like HOMER! in the
power

Of lofty inspiration, and awoke

The Epic strings with such a wondrous
tone,

That, like the Music of the Spheres, flows
on

As lasting as the motion of the world!

And he was Scio's child, in that far
time

When mighty nations slumber'd in the
gloom

Of the mind's chaos and the forests'
shades,

As if the living fire of soul was not!

Fair Scio, thou hast fall'n!—Un-
friendly now

Of Freedom's children in the lands of
light,

Who learn'd of thee, and of thy kindred
Isles,

To burst the bonds of Ignorance, and
chase

Its ghastly terrors from the soaring mind.

Barbarian hands have smote thee.—In
the hour

Of peace their rushing wrath swept o'er
the land,

Wing'd, like the Shimoom, suddenly for
death;

Steeping grey hairs in blood—giving the
limbs

Of youth to torture—and the beauteous
forms

Of Grecian maidens to the spoiler's
grasp.

This England saw, and felt not!—Chris-
tian land!

She saw the Cross dishonour'd, and the
fires
Of Christian temples quench'd in Christian blood ;

And yet she felt not ! or her only thought
Was how to crush, by secret, cruel arts,
The spirit calling for revenge on Greece !

Oh ! England, Queen of Ocean—once
belov'd

By all who worship'd Freedom—once
believ'd

By all, who sigh'd to serve her ; thou
hast lost

What kingdoms can't repay thee—gen'rous
Fame !

Thy virtue has departed—thy proud deeds
Are wither'd in the taint of selfish hopes,
And martyrs to that cause, which once
was thine,

Die, breathing curses on thy broken
faith ;—

For thou hast leagu'd with barb'rous foes
of mind,

And Monarchs jealous of the manly soul,
To blast the fairest lands of all the earth
With the dark curse of ignorance and
chains !

Oh ! England, Queen of Ocean, conquest-crown'd !

Remember Babylon with all her pride—
Her merchant-princes, and her purple
state—

Remember Babylon ! where Mammon
rul'd,

And his rich shrines flash'd boundless
splendour round,

Where, sullenly, the desert-bird reigns
now !

SONG.

[From the *Calcutta Journal*, No. 208.]

False Love's like a rose bud ;

While fresh with spring dew

'Tis sweet in its fragrance

And bright in its hue ;

But in Summer's red sun-beam

Its loveliness flies,

In the dark blights of autumn,

It withers,—it dies.—

False Love's like a rainbow

Which glitters on high,

As a seraph's bright path

In his own native sky ;

It may cheer, for a moment,

But clouds come again,

And the brief glories vanish,

Midst darkness and rain.

The rose bud I gather'd,

Is wither'd and dead ;—

The rainbow I worship'd

In tempests hath fled.—

BERNARD WYCLIFFE.

NAPOLEON.

[From the *Calcutta Journal*, No. 221.]

And art thou gone—thou Victim of the
Rock,

Where late imprisoned, as in felon cage,
They chained to awful rest thy giant
rage,

And fetter'd thee to death ? Dread Mo-
ver of the World,

That bade it tremble at the scathing
shock

Of meteor-prowess, quenchless and un-
stayed ;

Till fearful Monarchs leagu'd them, and
unfurld

The flags of gather'd nations, to upbraid
Thee, with their crush'd ambition !—All
alone,

Like thy loved Eagle, toweringly on high,
Thou wert the mark of millions :—Mighty
One !

Thou saw'st embattled Europe as it rose,
With but one awful aim—to work thy
close :—

Thou wert not seen to quail at danger
nigh,

Tho' sceptred foemen, with imperial
pride,

Stalk'd threat'ning to the fight, with my-
riads at their side.

They came and crush'd thee :—

there was joy,
And riot mirth and triumph ; for the
Powers

That singly sunk before thee, or in
towers

High citadell'd afar, sat fearfully,
Waiting thy very glance, that frown'd
but to destroy :—

Yes, there was merriment, and boastings
high,

For each now nerved his soul, to look on
thee,

And face for once his dreaded Enemy !—
And then rose insult,—such as dastards
weak

Are wont upon the fetter'd foe to
wreak :—

They cast thy rival name from out the
roll

Of regal brotherhood :—oh—this were
well !

'Twere meet to blot that name—to tear
the scroll

Where it shone best and brightest, to
expel

Thine honours from the field, where their
poor deeds

Were, in the Earth's wide scene, but
slothful weeds,

And thou, the Monarch Oak.—Yet worse
—for then,

To tear thy image from the love of men,

They wrenched thee from thy kindred ;
—from the arms
And haply from the heart of Her,—
whose charms
Were as thy deeds' fair guerdon :—in thy
den
They left thee widow'd, childless, and
apart,
To waste, and wither there in brokenness
of heart !

Thou wert no craven Despot—it
was mean
To tax thy soul with cowardice, and say,
That when thy foemen hemmed thee in
between,
Thou hadst not Cato's pride—to burst
away !
Nay, thou wert bolder still—'twere direr
far
To dare the conflict of the bosom's war—
To face—not fear thyself, when all it
prized,
Its empire and its honours, passed from
day ;
And thou wert left alone,—stript,—un-
disguis'd,
In nakedness of man, to mark the pride
Of rivals, who uprose when thou wert
gone,
And revelled in thy ruin !—Peace to
thee !
Peace to thy Warrior-spirit !—After
times
Shall feast upon thy glories—tho' nor
stone
Nor temples rise to tell them. There are
climes,
Where, when thy Foes, who rule them,
are no more,
Nor live in recollection ; it shall be,

Thy gather'd fame shall fill the storied
hour,
And prove the wonder of posterity ;
While *these* be only named—“ *They
were with Them !*”—
August 13, 1821. • • •

SONNET TO OCEAN.

[From the *Calcutta Journal*, No. 224.]

OCEAN ! with joy mine eyes will soon
explore
Thy world of boundless waters once
again !
How spirit-rousing is thy solemn roar
After long years of India's sleeping
plain !
Sad clime, Adieu ! yet in thy realms still
dwell
The friends, by exile, ever rendered
dear !
For them I'll feel the anguish of Fare-
well,
And see the land receding through the
tear !
And thou, my • • • • •, tho' beloved
in vain,
Thy name still binds me to thy hapless
shore !
Thy charms will haunt my visions o'er
the main,
For thou hast bade thy Wanderer de-
plore !
Yes ! I can wish our glance had never
met—
But never—never can that glance forget !
Calcutta, August 8, 1821.

MUJNOON.

OBITUARY.

1821. Dec. 4, Sir WILLIAM DAVID EVANS, Knt., Recorder of *Bombay*. He published, besides some law books, “ *Letters on the Disabilities of the Roman Catholics and the Dissenters*,” 8vo. 1813.

1822. May 25, in *Lower Brook Street*, aged 77, ELIZABETH, Dowager Duchess of GRAFTON. She was the third daughter of the Rev. Sir Richard Wrottesley, Bart., Dean of Windsor, and was the second wife of the late Duke of Grafton, [Mon. Repos. VI. 245—251,] to whom she was married June 24, 1769, and by whom she had 13 children.

June 14, at his house in *Cavendish Square*, the Earl of ORFORD, in his 70th year.

June 17, at his house in *Manchester Square*, the Marquis of HERTFORD, K. G., late Lord High Chamberlain of the King's Household, and Lord Lieutenant and Custos Rotulorum of Warwickshire and Antrim. He was born in 1743, and is succeeded by his only son, the Earl of Yarmouth. He was advanced to the Marquisate in 1793, and was 79 years of age. He had been in a declining state of health for upwards of two years, but within the last ten days the decay had been rapid, and latterly his memory appeared to be wholly gone. The present Marquis succeeds to the vast wealth as well as to the titles of the deceased. The entailed estates are estimated at little short of 90,000*l.* per annum.

June 22, at Paris, aged 31, Mr. LINDSEY PRIESTLEY, son of Joseph Priestley, Esq., of Birmingham, and grandson of the illustrious Dr. Priestley. On Sunday morning, June 30th, a friend* who was intimately acquainted with his character, and who affectionately loved him, thus concluded a discourse, occasioned by the mournful event, from Job vii. 21 :—"For now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be."

..... These are the consolations, sanctified and animated by the promises of the gospel, that can support and comfort us, when the unpying conqueror multiplies his trophies from among the dear companions of our way, and leaves us, like pensive wanderers in the desert, to finish our journey without them. Since I last addressed you, intelligence has reached us, from a foreign shore, that the grave has opened its gloomy mansion, and has closed in an hour when we thought not of it, upon one, in the flower and freshness of youth, who was formerly accustomed to worship with us in this house of prayer; † and who afforded every promise of entering into the world with respectability and usefulness. The impressions which it was his happiness, through the favour of Providence, to receive from good instruction and faithful discipline, in his early years, were so deepened and enlivened by him as to produce a habit of obedience. He learned betimes to fear God and serve him; and it is not too much to say that his diligence in cultivating the mild graces and the generous virtues of the Christian spirit, the interest which he took in the pleasures and the pains of those around him, his gratification in witnessing the happiness of others, the cheerfulness with which he sacrificed his own ease and comfort that he might assist and oblige his friends, and his activity in consoling and relieving distress, made him not only a blessing to his family, but at once the ornament and the delight of every circle in which he moved. It was thus that he required a parent's care and a sister's love; nor was it possible that a temper so kind, disinterested and attractive, so constantly under the guidance and restraint of religious principles, should fail of securing to him the lively attachment of his congenial and beloved companions, many of whom I see before me, and the sincere esteem of all who knew him. He expressed the strength and tenderness of his affection for some of you, only a

few days before his removal from the world, in terms, at the recollection of which, I am persuaded, your youthful breasts will often heave, and you will drop the tear which it is a luxury to shed. After speaking to those who watched by him, of the many delightful hours that he had spent in your society, and dwelling, with fond enthusiasm, on the thought of seeing you again, he checked himself and said :—"But I am afraid the pleasure with which I look forward to that happy time, is too great for me ever to enjoy on earth." Such was the foreboding of his affectionate spirit: and death, regardless of human prayers, of human hopes and of human sorrows, has awfully realized all his apprehensions. "For now he is sleeping in the dust. In the morning you shall seek him; but he shall not be."

"The friendly band no more shall greet

Accents familiar once and sweet :
No more the well-known features trace,

No more renew the fond embrace."*

Nature bids you weep; and God will mercifully forgive your tears. You may well mourn, and long and deeply mourn, the loss which you have sustained. But your regret will be tempered with the reflection, that he whom you lament is delivered from sufferings which neither skill nor friendship could remove or soften; that, having overcome the sorrows of the world, his warfare is accomplished; that he is spared the temptations and the trials which might have proved too powerful for his virtue; that death has set a seal, never to be broken, upon his amiable character, and that he is at "rest from his labours," awaiting the dawn of that glorious day, when the grave shall restore its prisoners, and when "those who sleep in Jesus, God will bring with him."

Such as these, I doubt not, were the exercises of faith that beguiled the hours of his decline; such the train of pious meditations that cheered him in his passage through the dark valley of the shadow of death: and it is in these that his survivors, amidst the bitterness of grief, will find their best, and indeed their only, solace.

Go, my young friends, and lay the warning to your hearts. To you it is a peculiarly pointed and impressive admonition. Go and mark upon the example of the beloved associate whom you have lost, and preach it with energy to your

* The Rev. James Hews Bransby.

† In Wolverhampton Street, Dudley.

* Doddridge.

souls. You have not a moment to neglect or waste. For the day is not far distant when you too, the youngest and the best of you all, who have hitherto experienced nothing of life but its joys, and to whom hope presents her gayest and most splendid visions, will stand trembling on the borders of an eternal world. I need not tell you that it is a serious thing to die. I need not say to you that death is a scene of distress and anguish, of alarming reviews and of awful prospects; the final period of all the endearments and connexions of this probationary state; an hour when the mind is no longer cheated by appearances, when the most resolute yield to fear, and even the virtuous are in danger of sinking under the remembrance of their frailties. You know it to be so. You are conscious that it is. Go, then, I conjure you, and dedicate your early powers to God. Value, as you ought, the religion which you profess; and make its doctrines, its duties and its hopes the habitual guide of your conduct. Cherish the recollection of departed love and virtue: it will excite that tender sorrow which it is salutary to feel; and it will lead you to aspire after a reunion in happier climes. Trust not in health and vigour; nor forget the all-important interests that are connected with eternity.—“That life is long which answers life’s great end:” that alone is short which bears upon it no mark of piety or of goodness, and which leaves behind it no fond remembrance, no memorial except that it has been spent in vain. “Honourable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the grey hair unto men, and an unspotted life is old age. The righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected, the many years and old age of the unrighteous.”

July 2, JOHN REID, M. D., of Grenville Street, Brunswick Square, author of “Essays on Hypochondriasis and other Nervous Affections;” a second edition of which was lately published. Dr. Reid was educated at the New College, Hackney, and was intimately connected through life with the liberal Dissenters. He was highly respected for his talents and acquirements, and esteemed for his amiable manners.

Lately, his Serene Highness, AUGUSTUS, reigning Duke of Saxe Gotha and Altenburg, in the 50th year of his age. Although not called upon to act a brilliant part on the great theatre of European politics, his decease will be more sincerely

lamented, and his loss more dearly felt by his subjects, than it is possible for those to conceive to whom his merits and popularity are unknown. Many potentates whose exploits have dazzled the eyes of the world, may envy their less powerful contemporary the place which he occupied in the love and gratitude of his subjects. He succeeded, in 1804, his father, Ernest II., a prince of uncommon merit and acquirements, and was grandson to the celebrated Duchess of Saxe Gotha, to whom Voltaire dedicated his *Annales de l’Empire*. Being well aware, that, by entering into the military service of any great potentate, he might, in case of a war, involve his own subjects in misfortune, he did not, like most of his contemporary Princes, enter into the service of Prussia or Austria; in consequence of which, when Bonaparte overran Germany, the territory of Saxe Gotha was, in part, exempted from many of the evils which befel other principalities. The Duke was in heart a true Saxon—those who are best acquainted with Germany, will best appreciate the value of this panegyric. He lived in habits of intimacy and friendship with the revered King of Saxony; and always inveighed, in terms of manly reprobation, against the treaty of spoliation and injustice, by which the most faithful and loyal subjects in Germany were separated from one of the most conscientious sovereigns whom the annals of history record. The Duke was distinguished by his urbanity of manners and splendid hospitality towards strangers; but after the irreparable injury inflicted upon Saxony, the Prussians (as may well be imagined) were always the least welcome of his guests. In person, he much resembled the Royal Family of England, to which he was nearly allied: his late Majesty’s mother, the Princess Dowager of Wales, was great aunt to the late and present Dukes of Gotha. He resided constantly in his dominions, and shewed every anxiety to promote their interests, and increase the happiness of those who were committed to his charge. He was equally well versed in the language and literature of Germany and France—in both of which he expressed himself with uncommon elegance and originality. His literary productions, though somewhat eccentric, bear the stamp both of genius and philanthropy. To his friends he was most cordially attached; and one of the few faults with which he can be reproached, is the munificence and frequency of his presents. His conversation was replete with wit and anecdote; it was impossible to listen to him without being both amused and improved. He was twice married: 1. To Louisa, Princess of Mecklenburg Schwerin, by whom he has left a

daughter, Louisa, married to Ernest, reigning Duke of Saxe Coburg, who has inherited the vivacity of her father and the loveliness of her mother. 2. To Caroline, daughter of William, the late Elector of Hesse, with whom he lived on terms of cordial affection, and who now survives him. Having left no male issue, he is succeeded as Duke of Saxe Gotha and Altenburg by his only brother Frederick IV., who is unmarried; and in case of his demise without heirs male, the territory will be divided between the Dukes of Saxe Meiningen, Hildburghausen, and Coburg-Saalfeld, being the remaining descendants of Ernest the Pious, who died in 1675, and left his dominions to his seven sons.—*Morn. Chron.*

“Death of BRUJA-MOHUNA.—We are deeply concerned to state, that BRUJA-MOHUNA, the author of an excellent Treatise against Idolatry, died about two months ago. This information we obtain from the preface to a Translation of this valuable work, by our esteemed friend the Rev. Deocar Smith, which we lay before our readers in his own words.

“Bruja-mohuna's father was a person of respectability, and was once employed as Dewan by Mr. Middleton, one of the late residents at the Court of Lucknow.

Bruja-mohuna was a good Bengalee scholar, and had some knowledge of Sanskrit. He had made considerable progress in the study of the English language, and was also well versed in astronomy; and at the time of his death was engaged in translating Fergusson's Astronomy into Bengalee, for the School-Book Society. He was a follower of the Vedanta doctrine, in so far as to believe God to be a pure spirit; but he denied that the human soul was an emanation from God; and he admired very much the morality of the New Testament. Being suddenly taken ill of a bilious fever on the 6th of April last, he begged his friend Ram-mohuna-rama to procure him the aid of a European physician, which request was immediately complied with; but it was too late—the medicine administered did not produce the desired effect, and he died the very same night, aged 37 years.

“While all who are engaged in promoting the true welfare of India must deplore the apparently premature death of this valuable labourer in the same cause, we cannot but be thankful to Divine Providence that he was spared to publish this tract, which is so admirably calculated to subvert the interests of truth.”—*Friend of India*.—(*Calcutta Journal*, No. 208, Aug. 1, 1821.)

REGISTER OF ECCLESIASTICAL DOCUMENTS.

British Catholic Board.

At a meeting of the General Board of British Catholics, held in London, on the 22d of June, 1822, the following Resolutions, proposed by the Right Hon. Lord STOURTON, and seconded by P. E. TOWNLEY, of Townley, Esq., were unanimously adopted.

His Grace the Duke of NORFOLK, E. M., in the Chair.

I. That we have beheld with feelings of the deepest regret the rejection, by the House of Lords, of two bills during the present and last Sessions of Parliament: the one directly affecting the happiness and interests of many millions of his Majesty's subjects; the other restoring six most ancient Peers of the realm to their seats in Parliament, which restoration would have afforded hope, confidence and satisfaction, to a large portion of the United Empire.

II. That, in the midst of this gloom, our first duty is to offer our most grateful and sincere acknowledgements to the movers and seconders of these Bills in both Houses of Parliament, and publicly

to entreat every Member who voted for these generous and liberal measures to accept our warmest and most affectionate thanks.

III. That, firmly attached, as we are, to the great principles of religious freedom, (without which all civil liberty is imperfect,) and maintaining, as we do, that liberty of conscience is the unalienable right of all men, and detesting every principle or law which persecutes or deprives, on account of his religion, any person whomsoever, of any right or franchise, whether enacted by Protestant or Catholic, we declare publicly before the world, that we will continue to use every legal exertion in our power, to obtain a repeal of those laws by which, for conscience' sake, we are hourly degraded in society, and constantly deprived, though equally taxed, of every political privilege of the constitution.

IV. That we have seen with sentiments of peculiar satisfaction the noble exertions made by a large portion of the press in favour of religious freedom, and have heard it with surprise imputed to us, that we are enemies to the general diffusion of

knowledge. Now, we do most publicly declare, that we are most anxious to see the blessings of education extended throughout the world, towards which, in our respective stations, we largely contribute; convinced as we are, that human happiness will be increased in proportion as the principles of education are engrafted on morality and religion, and in proportion as the governments of nations are just towards their people.

V. That, assembled for the first time since the lamented death of our Secretary, EDWARD JERNINGHAM, Esq., we

seize the opportunity, penetrated with sentiments of the deepest grief for his loss, to record our opinion of the many and essential services rendered by him to his fellow-subjects the Catholics of Great Britain.

NORFOLK.

His Grace having left the Chair, the unanimous thanks of the Meeting were voted to him, for his able and impartial conduct therein; and the above Resolutions were ordered to be published.

INTELLIGENCE.

Unitarian Fund Report.

Letter from TRANSYLVANIA, of which a translation was read at the Annual Meeting of the Society, held at Parliament-Court Chapel, London, on May 29, 1822. The Translation will be inserted in the Christian Reformer for next month.

Rever. W. J. Fox, Dalston, near London; vel Rev. R. Aspland, Hackney, near London. Per Viennam, Parisios, Londinum, medio postea publica.

Reverendissime verbi divini Minister!

ÆSTIMATISSIMAS et gratissimas litteras, de dato Londini, prid. Kal. Mali, MDCCCXXI. typis vulgatas, Professori Theologiæ Socinianorum Claudiopolitano Iutulari dignatas, medio postea publicæ Viennensis, obseignatè et accuratè allatas, Theologiæ Unitariæ (quæ nominatio Patriæ legibus stabilita, in Transylvania apud quoslibet Religionis asecelas ita in usu est, ut aliter, videlicet Socinianos, Servetianos, &c., compellari nec placeat) Professor in Collegio Unitariorum Claudiopolitano Publicus, qui et Generalis Consistorii Unitariorum membrum atque Pastor Claudiopolitanus, pridie Kalend. Septembris MDCCCXXI. humillimè et summa cum voluptate accepit et perlegit, aliisque communicavit; abhinc quoque est communicaturus. Eundem Professore quantocius Reverentiæ vestræ, medio postea publica, ex mente et consilio Primariorum Unitariorum, similem informationem de Unitariis Transylvanis submissurum plenè confido.

Interea ego infrascriptus Transylvanus Hungarus Unitarius (apud solos enim Hungaros, exceptis paucis Saxonibus et Polonis, jam Hungaris factis eorum successoribus, floruit ab initio, foretque hodie in 120 Ecclesiis 40,000, id est, quadraginta mille animas purè Hungaras constitutibus, sacra Religio toto orbe

terrarum rectissimè Unitaria nominata) de orta et progressu, vicissitudinibus statuque moderno in hoc Principatu (nam in regno Hungariæ nulla Ecclesia Unitaria) brevem aliqualem informationem, Anglicanæ Ecclesiæ Unitariæ scitu dignam, hisce submittere auctineo.

Post fatum Genævæ Michaelis Serveti, sæculo decimo quinto, ex Polonia et a nonnullis Italis, summopere Georgio Blandrata medico et consiliario aulico, in Transylvaniam Religio Unitaria circa annum MDLXII. fuit introducta; per Faustum Socinum viriliter defensa; et e multifariis Principatus Nationum inhabitatoribus inter Hungaros accolæ propagata; adeo ut binl Principatus hujus regnantes Hungari Principes, primum Joannes Zapolya Secundus, rex et princeps, mox serius Moses Siculus Nationalis Electus regnans Princeps, utrique cum multis primoribus et consiliaris ministrisque principum præfatam Religionem amplexi fuerint; sed neve subsequens temporibus aliquid impedimentum a cæteris tribus Religionibus earumque profitentibus, Romano-Catholica, Reformata Calviniana, et Augustana Lutherana, jam tum in hocce Principatu receptis et diffusis, in libero exercitio et Principatus publicis beneficiis, officiis Unitariis inferatur: cum illisdem trium Religionum Statibus et Ordinibus potestate legislativa cum Unitariis æquali jure gaudentibus, consensu multorum principum regnantium in conventibus publicis, dictis universorum Regni Statuum et Ordinum, lege publica Religionem Unitariam Status religionem quartam receptam mutuis votis et consiliis, asseruerunt: et formata legali et amicabile unionè inter fatas quatuor religiones, strictissimo juramento ad mantentionem Diplomaticam Religionis Unitariæ aliarumque nominatarum trium religionum, universi cujuscuque religionis status et ordines sese obstrinxerunt. Quale juramentum hodie quoque,

tempore mortis et mutatione Imperatorum Austriacorum et directorum Principum Transylvaniæ, non solum a Statibus et Ordinibus Legislatores, sed a quibuslibet religionis cujusque receptæ et non receptæ (sunt enim, uti Jadaica, Græci ritus Orientalis, &c., non receptæ lege, sed tantum toleratæ) assedulis, toties quoties repetitur. Juxta leges fundamentales patriæ nostræ, Principatus Transylvaniæ, Religio Unitaria æquali jure et prærogativa gaudet cum tribus aliis Religionibus, in omnibus Principum, Regni, beneficiis publicis et quibuslibet Cardinalibus Officiis gerendis, in libero quatuor religionum lege receptarum (quarum quarta est Unitaria) exercitio; imo, quoad solum toleratas quoque, (gratia Deo Maximo!) nulum impedimentum, nulla coarctatio; templa, turres, academias, collegia, gymnasia, scholas, propriis sumptibus, extruere, sicut aliis cujusque confessoribus, licitè liberum est; nulla fidei fidemque Unitariam confitentium, sub moderno gloriosissimo imperio, persecutio; laudanda in harmonia et mutua tolerantia vivimus, et vivunt nobiscum quilibet Dissidentes.

Confessio, Catechesis, necnon liber *Summa Universæ Theologiæ Unitariorum*, lingua Latina typis vulgati, qui pro Cynosura Religionis manibus versantur in Transylvania Unitariorum, aliqua occasione saltem in uno exemplari maximè mererentur Angliam transportari pro usu et scitu Anglorum Unitariorum. Administratio Ecclesiastica et Directio Ecclesiasticorum inter Unitarios in Transylvania peragitur per Supremum ac Generale Consistorium, cujus duo Supremi Curatores Sæculares, unus Superintendens Ecclesiasticus, Claudiopoli residens, Septem Diocesani seu Tractuales Archidiaconi, vulgo Seniores Pastorum nominati; Assessores Consistoriales plurimi, partim, a parte Cleri, et partim e Sæcularibus. In 120 Hungaricis Ecclesiis singulis sunt Pastores, Ludimagistri, Scholæ triviales, Templa, Turres, Campanæ, Ædificia Ecclesiastica, Fundi interni, externi. Verbi divini ministros Unitarios nec regnantes Principes nec Regni Status et Ordines, sed ipsi Unitarii soli salario, capitiis, et frumentis alunt. Collegium Generale Claudiopoli, ubi bene juvenes erudiuntur; Gymnasia duobus in oppidis; Scholæ in pagis; publicis, Principum, et Regni dotationibus destituuntur; ex fidelium gratuitis beneficiis extructa, erecta sunt, conservanturque hodie. Studentes subsidium habent nullum; propriis patrimoniis in locis studiorum sese sustentant. Ritus, preces, adoratio, invocatio Divini Numinis, quotidie mane et vespere in Templis publicis, præmisso cantu e Psalmis Sancti Davidis et Manuali Nationali Cantuali, fit per Parochos, siue charta recitanda

precatione: et diebus Dominicis binas Conciones matutinas et vespertinas per Parochos dici solitæ. Preces, conciones, omnes adorationes, invocationes, lingua nativa Hungarica peraguntur.

Cæterum gratissimam nobis Religionis Unitariæ Anglicanæ notificationem, peramicè et humillimè exoptans, cordiculis voveo ut Deus omnipotens Reverentiam vestram cum suæ fidei consortibus, diu felicissimè saluum beatum conservet: dehinc quoque relationes nobis Unitariis Transylvanis de statu et progressu Religionum in Anglicanis ditentibus, transmittendas humillimè exorans,

Summa cum devotione permaneo
Reverendæ Dominationis vestræ
Servus et in Christo Frater,
LAZARUS NAGY,
Concessor Unitariis.

*Transylvaniæ, Claudiopoli,
Prid. Kalend. Septembris, MDCCCXXI.*

Unitarian Association.

MARRIAGE-ACT.

UNDER the superintendence of the Committee the following Bill has been substituted for the one originally proposed, on account of the objections which it was found were entertained to that mode of proceeding.

The present Bill will of course stand over to next Session. In the mean time it is desirable to give it every publicity, and the Committee will readily receive any suggestions that may be made on the subject.

A Bill to alter and amend certain parts of an Act of His late Majesty King George the Second, entitled "An Act for the better preventing of Clandestine Marriages," relating to the due Solemnization of Matrimony.

WHEREAS, by an Act passed in the 26th year of the reign of his late Majesty King George the Second, entitled "*An Act for the better preventing of Clandestine Marriages*," it was among other things enacted, that "all the rules prescribed by the Rubric in the Book of Common Prayer concerning the solemnization of matrimony, and not altered by the same Act, should be duly observed;" and that "in all cases where banns should have been published, the marriage should be solemnized in one of the parish churches or chapels where such banns had been published, and in no other place whatsoever;" and "that no licence of marriage should, from and after the 25th day of March 1754, be granted by any archbishop, bishop, or other ordinary, or person having authority to grant such licences, to solemnize any marriage in any other church or chapel, than in the parish

church or public chapel of or belonging to the parish or chapelry within which, the usual place of abode of one of the persons to be married should have been for the space of four weeks immediately before the granting of such licence; or where both or either of the parties to be married should dwell in any extra-parochial place having no church or chapel wherein banns had been usually published, then in the parish church or chapel belonging to some parish or chapelry adjoining to such extra-parochial place, and in no other place whatever ;” and certain penalties were by the same Act imposed on the solemnization of matrimony in any other place than a church or public chapel where banns had been usually published, unless by special licence from the Archbishop of Canterbury; and all marriages solemnized elsewhere, except those of Quakers and Jews, or marriages solemnized beyond sea, were by the said Act declared to be null and void :

And whereas many of his Majesty's good and faithful subjects, who conscientiously dissent from the doctrine and discipline of the Church of England as by law established, regard the necessity of solemnizing matrimony in a parish or chapel, and according to the rules prescribed by the Rubric in the Book of Common Prayer, as a grievance repugnant to their religious feelings, and have at various times petitioned Parliament to be relieved therefrom :

And whereas it is expedient to grant ease to scrupulous consciences in this respect, without infringing on the general policy of the aforesaid Act :

Be it therefore enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal and Commons in this present Parliament assembled, and by the authority of the same, That at any time from and after the passing of this Act it shall and may be lawful to and for the occupier of any place which now is or hereafter may be registered or recorded according to law, as and for a place of religious worship, to cause the same to be registered in the court of the archbishop, bishop, or other ordinary having authority to grant marriage licences, within whose local jurisdiction the said place is situated, as and for a place for the solemnization of marriages under this Act ; and the registrar of such court is hereby required to register and record the same accordingly, and to give a certificate of such registry to the person or persons requesting the same, for which registration and certificate there shall be no greater fee or reward taken than shillings : And that from and after the expiration of [one year] from such registration,

it shall and may be lawful to solemnize marriages in every such place, provided that the same be publicly solemnized with open doors, in the presence of two or more credible witnesses, between the hours of eight and twelve in the forenoon, and likewise subject to the further provisions of this Act : And that such certificate shall be given upon parchment or vellum, and shall or may be in the form or to the effect following, with such variations as the case may require (that is to say)

“ I, A B, registrar of the Court of the Archbishop [bishop or archdeacon] of do hereby certify that a certain house or tenement, situate in street, in the town of , and in the parish of , within the diocese [or archdeaconry] of , and which hath been duly registered as a place of religious worship, was on the day of 1822, duly registered in the abovementioned court as a place for the solemnization of marriages, at any time after the day of 1823, under the provisions of an Act of Parliament passed in the third year of his present Majesty's reign, intituled [here set forth the title of this Act]. As witness my hand this day of 1822.

“ A B, Registrar.”

And be it further enacted, That if, at any time after the expiration of [one year] from the passing of this Act, the banns of marriage shall have been duly published three several Sundays in the proper church or churches, chapel or chapels, without any declaration of just cause or impediment to the marriage proclaimed; between any two parties, either of whom shall be a Dissenter from the Church of England, and shall entertain conscientious objections to the use of the office of matrimony contained in the Book of Common Prayer ; then and in such case it shall and may be lawful to and for any such Dissenter, upon presenting a declaration in writing to that effect, which shall be deemed and accepted as conclusive evidence of such dissent, to demand from the officiating minister of each and every parish, chapelry, or ecclesiastical district in which such banns shall have been proclaimed, a certificate in writing under the said minister's hand, specifying the time of each publication, and certifying also that no cause or just impediment had then and there been declared why the parties so proclaimed should not be joined together in holy matrimony ; which certificate each and every such minister is hereby authorized and required to give to the party so demanding it, on the payment of one shilling and no more. And no person or persons shall solemnize matrimony between any man

and woman in a place registered for that purpose under this Act, unless it shall plainly appear to him or them, by the exhibition of such certificate or certificates, that the said banns have been duly published according to law in some church or chapel within *five* statute miles of the said registered place of marriage, and that no just impediment to the said intended marriage hath been declared; or unless a licence for the solemnization of such marriage without previous publication of banns, from some person having authority to grant the same, shall have been exhibited to him or them; nor shall any such marriage be proceeded in, if at the time of solemnization any person present shall declare a just and lawful impediment to the same, and shall be bound with sufficient sureties to prove the same.

And be it further enacted, That from and after the expiration of [one year] from the registration of any place as a place for the solemnization of marriages under this Act, it shall and may be lawful to and for any person to pray a licence from the ordinary in whose court the registration has been made, to solemnize a marriage in such registered place, without previous publication of banns, provided that the party so applying do and shall sign a written declaration that the parties proposing to be married are Dissenters, or that one of them is a Dissenter from the Church of England as by law established, and that they are desirous of taking the benefit of this Act; and provided also that the party so applying do and shall truly declare upon oath the state and degree of himself (or herself) and of the person with whom he (or she) intendeth to marry, and likewise the parish or parishes to which they respectively belong, and whether either of them, not being a widower or widow, is under the age of twenty-one years, and that he (or she) the said applicant knoweth of no lawful impediment by reason of any pre-contract, consanguinity, affinity, or any other means whatsoever, to hinder the said intended marriage; and that the usual place of abode of him (or her) the said applicant (or of the other party to the intended marriage, or of both, as the case may be) has been within five statute miles of the registered place where the marriage is prayed to be solemnized, for the space of four weeks next preceding the date of such affidavit. And that it shall and may be lawful to and for any archbishop, bishop, or other ordinary, or person having authority for the granting of marriage licences, and he is hereby authorized, upon the exhibition to him of such a written declaration, and also of such an affidavit as is hereinbefore described, and upon satisfying himself of

the truth of such affidavit, and also upon due proof of the consent of every parent or parents, guardian or guardians, whose consent may be required by law to the validity of the intended marriage, to grant a licence for the solemnization of the same at the place desired, on any day within three calendar months from and after the date of the said licence, without any previous publication of banns, and without requiring that the said marriage shall be solemnized by a minister of the Church of England, or according to the rites of the Book of Common Prayer: Provided always, that if any fraud shall have been suggested or truth suppressed at the time of obtaining the licence, then such licence to be void and of no effect in the law, as if the same had never been granted: And that it shall and may be lawful for the person granting the licence to take bond from the person praying the same, for the due execution thereof, in the sum of two hundred pounds of good and lawful money of Great Britain; and that no greater fee or reward shall be demanded or received from any person on account of the said affidavit, licence, or bond, than now is, or hereafter may be, legally demanded and taken from a person of the like degree or estate, in the case of a licence to marry in a parish church, and according to the rites of the Book of Common Prayer.

And whereas, in order to preserve the evidence of marriages, and to make the proof thereof more certain and easy, it is among other things enacted by the aforesaid Act of his late Majesty King George the Second, "That on or before the 25th day of March 1754, and from time to time afterwards, as there shall be occasion, the church-wardens and chapel-wardens of every parish or chapel shall provide proper books of vellum, or good and durable paper, in which all marriages and banns of marriage respectively there published or solemnized shall be registered; and every page thereof shall be marked at the top with the figure of the number of every such page, beginning at the second leaf with number one; and every leaf or page so numbered shall be ruled with lines at proper and equal distances from each other, or as near as may be; and all banns and marriages published or celebrated in any church or chapel, or within any such parish or chapelry, shall be respectively entered, registered, printed, or written upon, or as near as conveniently may be, to such ruled lines; and shall be signed by the parson, vicar, minister, or curate, or by some other person in his presence and by his direction:" and certain other directions for the making such entries are given in the said Act: *And whereas* the preservation of the

evidence of marriages by means of entries made in parish registers under the care and superintendence of the parochial clergy, has been found by experience to be productive of very great convenience and public benefit, and has been further secured and provided for by an Act of Parliament passed in the 52d year of his late Majesty's reign, intituled "An Act for the better regulating and preserving parish and other registers of births, baptisms, marriages and burials in England:" And it is expedient to subject the marriages to be solemnized under the authority of this Act to the same or the like provisions, in respect of registration, as marriages solemnized according to the rites of the Church of England:

Be it therefore enacted, &c., That in any case in which a marriage shall be intended to be solemnized under the provisions of this Act, and in which the banns of marriage shall have been duly published and certified, as hereinbefore directed, or a licence shall have been duly obtained for such solemnization, it shall and may be lawful to and for either of the parties intending to be married, to give notice thereof in writing, twelve hours at least before the intended solemnization, to the officiating minister of the parish or chapelry within which the place of intended solemnization shall be situated; or, if it be situated in an extra-parochial place, then to the officiating minister of the parish church or chapel nearest thereto; or, in the absence of such minister, then to the parish-clerk or chapel-clerk; and such minister or clerk respectively is hereby authorized and required immediately on the receipt of such notice, or as shortly thereafter as may be, to appoint a convenient time and place for registering the said marriage, within [four] hours after its solemnization, in the usual register book of marriages for the said parish or chapelry; at which time and place the said officiating minister, or in his stead some other minister of the Church of England by him deputed for that purpose, shall attend with the said register book; and the married parties, after the solemnization shall have taken place, shall appear before the said minister, and shall produce their certificate or certificates of banns, or their licence, as the case may be, and also the certificate of registration for the purposes of this Act, of the place of worship where their marriage has been solemnized; and either or both of them dissenting from the Church of England shall declare such dissent: And if either or both of them, being married by licence, and not being a widower or widow, shall be under age, they shall both declare whether their marriage has been had with the consent

of parents or guardians required by law; and two credible witnesses at the least, who shall have been present at the solemnization of the marriage, shall declare that they were so present; and thereupon an entry shall be made in the register book, and shall be signed by the parties married, and by such two witnesses as aforesaid, and likewise by the said minister with his proper addition; which entry shall be made in the form or to the effect following, with such variations as circumstances may require: that is to say,

"A. B. of the [this] parish
and C. D. of the [this] parish
were married in this parish [or chapelry]
by banns [or licence] with consent of
[parents or guardians], this day of
in the year , according to the
provisions of the statute 3d Geo. IVth.
ch.

"Acknowledged before me,

"I. I.

"[Rector, vicar, curate, or minister,
deputed by K. K.]

"This marriage was solemnized between us [A B, C D,] in the presence of [E F, G H]."

And the said minister in every such case is hereby directed, empowered, and required to make such alterations in the printed forms required by law for the registers of marriages as are specified and authorized by this Act; and to number every entry of a marriage under the provisions of this Act progressively, in like manner as if such marriage had been solemnized according to the rights of the Church of England.

Provided also, and be it further enacted, That upon every marriage solemnized and registered under the provisions of this Act, it shall and may be lawful to and for the parson, vicar, minister, or curate, and clerk respectively, of the parish or chapelry within which the same shall be registered, to demand and receive such and no other fees, duties, and emoluments, as they would have been entitled by law or custom to demand and receive, if the said marriage had been solemnized in the parish church or chapel of the said parish or chapelry.

Provided also, and be it further enacted, That in every case of wilful neglect, delay, or unavoidable accident, by which any marriage duly solemnized according to the provisions of this Act shall be prevented from being registered on the day on which it is solemnized, it shall and may be lawful for the Court of King's Bench, on application of either of the married parties, their parents or guardians, and on due proof of the facts within six months after the solemnization, to order.

the said marriage to be registered in the proper marriage register, in such form as to the said Court shall seem meet.

Provided also, and be it further enacted, That all marriages which shall have been solemnized and registered according to the provisions of this Act, shall be as valid, binding, and effectual in the law, to all intents and purposes, as if they had been solemnized in a church or public chapel where banns had been usually published before the year of our Lord 1763, and had also been solemnized by a parson, vicar, minister, or curate, of the Church of England, and according to the rites of the Book of Common Prayer; but no further or otherwise.

Provided also, That after the solemnization of any marriage under the provisions of this Act, it shall not be necessary in support of such marriage to give any actual proof of the previous residence of the parties required by this Act, nor that the place wherein such marriage was solemnized was duly registered for the solemnization of marriages under this Act, nor that the same in any case of a marriage by banns was situated within five statute miles of some church or chapel where such banns had been duly published; nor shall any evidence in any of the said cases be received to prove the contrary in any suit touching the validity of such marriage.

Provided also, and be it further enacted, That nothing in this Act contained shall be construed to alter or affect any of the provisions contained in the aforesaid Act of his late Majesty King George the Second, for the due publication of banns; or for the grant of special licences by the Archbishop of Canterbury, and his successors, to marry at any convenient time and place; or for the taking of any oath of office by surrogates; or for making it punishable as felony to solemnize matrimony without banns or licence, or for limiting the time of prosecution for such offence; or for requiring the consent of parents or guardians, or the order of the Lord Chancellor, or other high officers therein named, to the marriages of minors, or for the prohibition of suits to compel celebrations of marriage in *facie Ecclesiæ*; and that the same pains and penalties shall be incurred by any person who, with intent to elude the force of this Act, shall knowingly and wilfully insert or cause to be inserted in the register book of any parish or chapel, any false entry of any matter or thing relating to any marriage; or falsely make, alter, forge, or counterfeit, or cause or procure to be falsely made, altered, forged, or counterfeited, or act or assist in falsely making, altering, forging, or counterfeiting, any such entry in such register, or

falsely make, alter, forge, or counterfeit, or cause or procure to be falsely made, altered, forged, or counterfeited, or assist in falsely making, altering, forging or counterfeiting, any licence of marriage, or utter or publish as true any such false, altered, forged, or counterfeited register, or a copy thereof, or any such altered, forged, or counterfeited licence of marriage, knowing such register or licence of marriage respectively to be false, altered, forged, or counterfeited, as are imposed by the said Act of his late Majesty King George the Second on the like offences, if committed with intent to elude the force of that Act.

Provided always, That this Act, or any thing therein contained, shall not extend to the marriages of any of the Royal Family.

Provided likewise, That nothing in this Act contained shall affect, or be construed to affect, the solemnization of any marriage according to the rites of the Church of England, as by law established, or by a minister of the same, in a parish church or chapel by banns or licence, or elsewhere by the special licence of the Archbishop of Canterbury or his successors, or to affect the jurisdiction of archbishops or bishops, or other persons exercising lawful authority in and over the said Church of England, according to the rules and discipline of the same, and to the laws and statutes of the realm; but such jurisdiction shall remain and continue as if this Act had not passed.

Provided also, and be it further enacted, That this Act shall only extend to England and Wales, and to the town of Berwick-upon-Tweed.

And be it further enacted, That this Act shall be deemed and taken to be a public Act; and shall be judicially taken notice of as such by all judges, justices, and others, without specially pleading the same.

Manchester College, York.

On Monday the 24th, and to Thursday the 27th of June, was held the Annual Examination of this Academical Institution. On Monday afternoon, during three hours, the Mathematical Classes had their first examination by written papers, containing Answers to Lists of Questions, &c. prepared by them on the spot in the presence of the Examiners, according to the Cambridge method. On Tuesday morning, for five hours, the Students were employed in a similar manner, in order to ascertain their comparative proficiency in the Greek and Latin languages; and in the afternoon, a further examination took place of the Mathematical Classes. Wednesday morning commenced with an examination, on the same plan, of all the

Theological Students in Hebrew, which lasted three hours and a half, closing with the Senior Class translating, *viâ voce*, a number of passages, selected at the time, from the Prophets and the prophetic books. Short *viâ voce* examinations then followed on Ancient History, Natural Philosophy, and Classics, (Junior Division,) interspersed with Orations, by Mr. Payne, on "the rapid Diffusion of the Gospel an Evidence of its Divine Origin," including a brief refutation of Mr. Gibbon's Secondary Causes; by Mr. Chatfield, on the question "Whether the Blind was the work of more than one Poet;" by Mr. Worthington, on "the Desire of the Praise of Men, as a principle of Action;" by Mr. Bowen, on "the Origin, Structure, and Design of the Book of Job;" by Mr. Tagart, on "Berkley's Theory of the Non-existence of a Material World;" and by Mr. Beard, on the ground of the maxim "*Magna est Veritas, et prevalebit.*" On Thursday, the fourth and fifth year's Students underwent a long and satisfactory examination in Theology; and afterwards the Classes in Modern History, in the Belles Lettres, in the Evidences of Natural and Revealed Religion, in Metaphysics, and Classics (Senior Division). Orations also were delivered, by Mr. Shawcross, on "Religious Controversy;" by Mr. Brown, on "Field Sports;" by Mr. Carter, on "the Assassination of Julius Cæsar;" by Mr. Wrenford, on "the Origin of Poetry, and the Sources of the Pleasure derived from it;" by Mr. Mitchelson, on "Fortitude;" and a Sermon on 1 John iv. 19, by Mr. Kell. The Students having enjoyed, during a part of the present session, the advantage of instruction in Elocution, by Mr. Bartley, the Examination was varied and enlivened by Readings, with which, and with the improved mode of delivering the Orations, the Examiners were much pleased.

On the whole, the Examination was highly satisfactory to all who attended it; and it was pleasing to observe, that the mode pursued on the first two days, though it subjected the Students to much greater labour, was much more agreeable to themselves; while to the Examiners it afforded the opportunity of judging much more accurately of the advantage which they had respectively taken of the opportunities afforded them.

The Examination was closed by the following Address from the Visitor:

"Gentlemen,—It now becomes my pleasing duty to close this long and laborious Examination by returning you our best thanks for the attention and patience with which you have submitted to it; and I assure you, that I do not propose to add to your fatigue by detaining you for many

minutes longer. For your encouragement I shall begin with promising you, that every means shall be used to shorten it in future years; as far as this can be done, consistently with securing the obvious advantages arising from the intermixture of a mode of examination, which has long been pursued with so much success in the University of Cambridge; but the details of which, as we become more familiar with it, will certainly admit of some considerable improvements.

"I have the pleasure to congratulate you, in the name of this assembly, on the good advantage which you appear to have generally taken of the opportunity which the Committee have this year provided for you, of improving in the important art of Elocution; and though I cannot go so far as to say that there is not, still, some peculiarity of tone remaining, which I trust will, in another year, give way to a completely natural and easy delivery, or that there is not room for further advancement towards a deliberate, distinct, and forcible utterance, and towards keeping up a full volume of voice without falling, to the very close of the sentence; yet I cordially admit, that there is a very great improvement in the manner in which your several discourses have been read, and that I have been much pleased with the other specimens of elocution which have been exhibited. I have been particularly gratified to observe, that there does not appear to be any tendency towards a false delivery, or a theatrical mode of speaking or gesture, which I take as a proof of the judgment of your teacher, and of your own good taste. Finery, indeed, and ornamental decoration, I conceive to be in general out of place on most, if not all the occasions, on which gentlemen can be called upon to address the public in the course of civil and active life; and entirely so in addresses from the pulpit, where the earnest and affectionate manner which nature dictates to one who is duly impressed with the importance of his subjects and the best interests of his hearers, is apt to lose its effect on the minds of the judicious, when adulterated with the tricks of artificial oratory.

"In the discharge of a pleasing part of my annual duty, I have the pleasure to inform this assembly, that the Prizes for Diligence, Regularity, and Proficiency, are awarded to Mr. Beard, Mr. Worthington, and Mr. Tagart; the Mathematical Prizes, by a Friend to the College, to Mr. Worthington and Mr. Bask; the Prize for proficiency in Elocution, agreeably to the decision of Mr. Bartley, to Mr. Brown; for the best delivered Oration, to Mr. Tagart.

"A Prize of Two Guineas was pro-

posed at the beginning of the present session, by Robert Phillips, Esq. of the Park, to the best Classical Scholar. It was thought advisable that the competition for it should be opened to the Junior Class; and it has, accordingly, been awarded as follows:—To Mr. Beard, in the Senior Class, Books of the value of One Guinea; and to Mr. George Lee, in the Junior Class, a Book of the same value. The attainments of Mr. Brown, of the same Class, place him nearly on a level with the successful candidate.

"A Prize, of the value of Five Pounds, was offered by a Friend of the College, under the signature of Euelpis, for a translation of a passage, not less than six octavo pages in length, from some English historian, into Greek, the style and dialect of Xenophon being taken as a model. The passage selected was from Mitford's History of Greece, Vol. I. pp. 68—74 (8vo. ed.). The Prize has been adjudged to a Translation which has for its motto, "*Si quantum cuperem possem quoque, &c.*:" the letter accompanying it, inscribed with the same motto, is found to be subscribed John Rely Beard. Another translation, very creditable to the diligence of the author, has also been given in, bearing the motto, "*Conamur tenues grandia.*" If the author choose to claim it, he has now an opportunity of doing so, by rising up and acknowledging it as his. (*Acknowledged by Mr Payne.*)

"I have heard it hinted that the system of Prizes is objectionable, as exciting more of jealousy than emulation; as holding out an improper motive to exertion to one set of Students, and extinguishing all motives to it in another set, when once they have ceased to expect a prize. But I should feel the discharge of this part of my duty very much abated as to the satisfaction attending it, if I could suppose that the trifling distinctions thus conferred on some should produce any such unpleasant effect in the minds of others, as if an implied censure were thereby necessarily passed upon those who are not so distinguished. I hope that gentlemen who are members of this Society are actuated to the diligent pursuit of their studies by higher and better motives—the approbation of their parents and other friends; the prospect of honour and usefulness in the world, and rewards of a nobler nature still; and that if these sprigs of laurel, plucked in their way through the academic grove, afford a little temporary gratification, any momentary feeling of disappointment, if at all awakened in others, will speedily be laid asleep in the feeling of congratulation with their more successful friends. I am sure there will be a generous sentiment of regret in the mind of more than one

who have succeeded, that that young friend* is absent through ill health, who, if he had been present, would undoubtedly have maintained the honourable station of former years.

"It may probably have occurred to many, that some events have occurred since our last meeting, which may seem to require some brief notice. At least I should feel myself inexcusable if I should have closed this Address without advert- ing to the blank which we must all feel in the absence of that inestimable person—my father's friend, my own friend, and my children's friend—the patroness of every benevolent and useful institution; to whom this College in particular owes a great part of its prosperity and success; to whose kind notice and friendship most of your predecessors, my young friends, have been so deeply indebted, and who used to grace the close of these Anniver- saries with her mild and venerable pre- sence. She, however, "came to her grave in a full age, like as a shock of corn cometh in its season;" and we felt dis- posed to hail her peaceful and easy pas- sage to her great reward. There are other blanks,† which will occur to those who have been accustomed to attend these yearly meetings, for which it may seem not so easy to account, and in which some of us may find it difficult perfectly to acquiesce. But on these it is not for us to enlarge; we would not dis- turb either your composure or our own; it is rather our wish to bow to the dis- posals of Infinite Wisdom, and endeavour to habituate ourselves to the practical conviction, that all His disposals are ulti- mately for the best.

"Let us, before we part, commit our- selves to Him, in whose presence we shall still remain the favoured objects of his bounty, however divided by absence from each other in the present world, or even though separated for a time by worlds themselves."

The company then adjourned after a short devotional exercise, highly gratified with the proceedings of the week. At dinner, on Wednesday and Thursday, were present, besides the Tutors, Joseph Strutt, Esq., President; Robert Phillips, Esq., Robert Phillips, Jun. Esq., Robert Busk, Esq., James Darbishire, Jun. Esq., C. H. Dawson, Esq., J. C. Langlands, Esq., Thomas Martineau, Esq., J. Worthington, Esq., G. W. Wood, Esq., Treas- urer; and the Rev. Messrs. Dean, Grundy, Horsfield, Kentish, Lee, Robberds, Sec- retary, Shepherd, C. Wallace, and Turner, Visitor.

V. F.

* Mr. John Howard Ryland.

† See Mon. Repos. for Oct. and Feb. last.

Kentish Unitarian Association.

THE Annual Association of the Kentish Unitarian Baptist Churches, was held at Canterbury, on the 7th of May last.

An appropriate sermon was delivered by Mr. Pound, of Dover, from John iv. 38: "Other men laboured, and ye are entered into their labours." The worthy preacher took occasion from these words to expatiate, in a forcible manner, on the necessity of making every possible exertion to promote that cause which had, under Divine Providence, been preserved and handed down to us by the instrumentality of our persecuted forefathers.

At the close of the public service, the business of the Association commenced; Michael Kingsford, Esq., in the Chair.

Owing to the general feeling produced by the irreparable loss of a late venerable friend, *Mr. Sampson Kingsford*, whose constant exertions had associated his name more or less with every article which came under consideration, the business proceeded with a kind of melancholy satisfaction; for it could but be remembered, that the place of meeting had been the scene of his ministerial labours for more than fifty years.

Mr. Harding's Missionary labours amongst the Kent and Sussex Unitarian Baptist Churches, formed a prominent feature of the proceedings. This mission was set on foot by the friendly co-operation of the Committee of the Kent and Sussex Unitarian Christian Association; and it affords the writer great pleasure that he is enabled to announce the probable continuance of a plan which appears already to have done much in promoting the cause of rational Christianity.

Upwards of 70 ladies and gentlemen sat down to a frugal dinner at the Fleece Inn, and nearly 200 took tea, according to usual custom, in the chapel, and the whole day was spent in Christian harmony.

The next Association will be held at Bessel's Green, near Seven Oaks, and we have the pleasure of adding, that *Mr. Gluckst* is requested to preach on the occasion.

B. M.

Dover, July 1, 1822.

Dudley Double Lecture.

ON Whit-Tuesday, June 4, 1822, the Annual Meeting of Ministers, denominated the Double Lecture, took place at Dudley. The Rev. James Scott, of Cradley, conducted the devotional services. Two interesting discourses were delivered on the occasion. The former by the Rev. Robert Kell, of Birmingham, from Acts ii. 1—4: "And when the day of Pente-

cost was fully come," &c.; the latter by the Rev. Joseph Guy, of Birmingham, from 2 Tim. iv. 5: "Do the work of an evangelist; make full proof of thy ministry." Thirteen ministers were present, and the congregation was numerous.

J. H. B.

Quarterly Meeting of Unitarian Ministers in South Wales.

THE Quarterly Meeting of Unitarian Ministers in South Wales, was held at Gelli-Onnen, on Wednesday, the 26th of June last. Mr. Phillips, of St. Clears, introduced, and Mr. Thomas Evans, of Aberdâr, preached from 1 Tim. iv. 11.

The subject discussed after the service was, *The difference, if any, between practical and controversial preaching.*

The next Meeting is to be held at Pant-y-Dfald, Cardiganshire, on the 26th of September next, at which J. James, of Gelli-Onnen, was requested to be the preacher.

J. JAMES.

July 2, 1822.

Annual Meeting of the South Wales Unitarian Society.

THE Annual Meeting of the South Wales Unitarian Society, was held at Swansea, on Thursday, June 27. The Rev. J. Thomas, of Pant-y-Dfald, preached in Welsh, and the Rev. Dr. Carpenter in English, in the morning; and the Rev. Dr. T. Rees in English, in the evening. The devotional services were conducted by the Rev. J. Evans, of Carmarthen, in Welsh, and the Rev. B. Mardon, of Glasgow, in English.

The audiences were numerous, including visitors from distant parts of Glamorganshire, Carmarthenshire, and Cardiganshire. Between sixty and seventy gentlemen dined together at an inn, and other considerable numbers were provided with refreshments in other places.

The Meeting was altogether highly gratifying and animating to the friends of Unitarianism, as affording evidence of the growing strength of the cause in South Wales.

The next Annual Meeting is to be at Capel-y-Groes, in Cardiganshire, and the Rev. John James is to be the preacher.

R. AWBREY.

Swansea, July 16, 1822.

Kent and Sussex Unitarian Christian Association.

THE Eleventh Anniversary of the *Kent and Sussex Unitarian Christian Association*, was held at Craubrook, on Wed-

wednesday, June the 26th. Mr. G. Kenrick preached on the occasion from the concluding clause of Luke vii. 22: "To the poor the Gospel is preached," shewing that Unitarianism is that Gospel, and that it is infinitely better suited to the capacities and wants of the industrious classes, than the tenets to which it is opposed. Such were the combined excellencies of this discourse, both as it respects its composition and its delivery, that they can be estimated only by its being heard from the lips of the preacher. The writer must be content with expressing his cordial sympathy in its benevolent design; may it have proved efficacious in promoting in the auditory, whose attention it so powerfully arrested, and particularly in that numerous and respectable class to whom it more immediately related, those convictions and those salutary impressions, for which it was so eminently calculated. That it *has* produced such effects in no ordinary degree, there is every reason to conclude.

After the service, the Report of the Committee was read, including the journal of Mr. Harding, who has in the course of the last year been engaged by the Unitarians of these parts, in the capacity of their Missionary. Some extracts from his journal have already appeared in the *Christian Reformer*, and have been adopted in the Report of the Unitarian Fund. The engagements of Mr. Harding from the commencement of his labours in October last, have been various, and his success in the several objects has been, all things considered, highly satisfactory and encouraging. His applications, being supported by the Resolutions of the Committee of the Association, have proved effectual in uniting the exertions of almost all our churches; which, with the friendly and generous assistance of the Unitarian Fund Committee, in concurrence with that of the Unitarian Baptists in London, has enabled him to enter upon the undertaking. He has been employed on the Sabbaths in conducting the services of several of our churches which have no stated ministers; and much of the intervening time has been employed in announcing Unitarianism where it was previously little known. In Queenborough and Hastings he has introduced Unitarian preaching in the first instance, and has excited a considerable degree of public attention. In Sheerness he has been the leading instrument of re-uniting the "little flock" into a regular society, and of making a permanent accession to their number. Having at his suggestion formed a Fellowship Fund, they are now carrying on their services and conducting a Sunday-school by their own exertions. In the course of a little more than five

months, when his report closed, Mr. Harding had travelled 733 miles, and preached 74 times. A vote of thanks was passed to the Committee of the Unitarian Fund for the liberal grant of £20, and for their friendly aid in forwarding the undertaking by the occasional labours of Mr. Wright. Thanks were also voted to the Unitarian Baptist Committee, and to those churches and individuals who, though not previously members of the institution, have generously co-operated with them in carrying this object into effect. The Society resolved on using their utmost exertions toward continuing Mr. Harding in his present "useful and animated career of missionary preaching."

The business of the day having closed, the Society now retired to partake of a common repast. The afternoon was spent with much harmony and friendly intercourse. Some appropriate sentiments were given, which called forth addresses from Mr. Holden, Mr. Kenrick, Mr. Harding, and several other friends. Among others, the memory of that good man and liberal supporter of benevolent institutions, Mr. Sampson Kingsford, was not forgotten, which gave occasion to some excellent remarks from his intimate friend and coadjutor, Mr. Benjamin Marten. Mr. Paine, who a few years since wrote two excellent Letters to a Clergyman in Defence of Unitarianism, which obtained a rapid circulation, addressed the Meeting on occasion of his having again been engaged in a similar contest with one of that order. His sound refutation of the general charge that his principles were erroneous, had received no other notice from his clerical opponent, than that of the almost immediate return of his Letter. Such methods of shutting out the approaches of light are but too congenial with the principles of an *establishment*, which attempts to say to advancing knowledge, Hitherto shalt thou come, but no further.

T. P.

June 30, 1822.

Eastern Unitarian Society.

THE opening of the New Chapel erected by the Unitarian congregation at Diss took place on Wednesday evening the 26th June. The building is delightfully situated in a field adjoining the town, which overlooks a large piece of water, and is constructed in every way most tastefully and judiciously. There is nothing about it showy or extravagant, but all is substantial and convenient. It is calculated to seat about 300 hearers. The congregation at Diss is not a numerous one, and the erection of such a

place of worship is highly creditable to the piety and liberality of its founders. May "peace dwell within the walls" of their church. The service was opened by an appropriate Hymn; after which, Mr. Valentine (the minister of the place) pronounced the introductory prayer and read the Scriptures. Mr. Scargill, of Bury, delivered the succeeding prayer; after which, the following Hymn (written for the occasion by one of the congregation) was sung:

I.

God of our fathers! though on high
Above the unapproached sky
In beams of light thy dwelling be,
We rear this house on earth to Thee.

II.

Now may thy Spirit bless the place!
And whoso'er we seek thy face,
Then, Lord, in all thy mercy come,
Our minds inform, dispel our gloom.

III.

With Christian faith our souls inspire;
With Christian hope our spirits fire;
While Christian love o'erflowing, free,
Pursues the work begun in Thee.

IV.

In every heart thy temple rear:
Thee, and Thee only may we fear:
Deep in our souls thy name record,
The Servants of the living Lord.

V.

Our earthly temples pass away:
Man fades, more weak, more frail than
they;
But thou, O Lord, for ever sure,
Through rolling years shalt still endure.

Mr. Madge, of Norwich, then preached from Psalm c. 4: "Enter into his gates with thanksgiving, and into his courts with praise." It was a sermon worthy the occasion, and worthy the preacher, and was heard with deep attention and interest by a crowded audience.

On the Thursday morning the Yearly Meeting of the Eastern Unitarian Society was held. Mr. Bowles, of Yarmouth, began the services by prayer and reading the Scriptures, after which, Mr. Perry, of Ipswich, prayed; and Mr. Fullagar, of Chichester, preached from Isaiah xxxv. 8: "The wayfaring men, though fools, shall not err therein." In the course of the Sermon the arguments used by Protestants of the Church of England at the time of the Reformation, against the corruptions of the Church of Rome, and particularly against the doctrine of Transubstantiation, were applied to the corruptions which yet remained in most

Protestant Churches, and it was most convincingly shewn, that, tried by the test to which Popish errors were subjected, modern orthodoxy must be discarded as untenable and unscriptural. There is some reason to expect that both the above Sermons will be given to the public. After service, the business of the Society was transacted; Meadows Taylor, Esq., of Diss, in the Chair. The opening of a new Chapel for Unitarian worship at Harleston, a market-town upon the borders of Suffolk, was noticed, and there appears every reason to hope, that, with the assistance of Mr. Valentine, who conducts the service every Sunday morning, a permanent interest may be established there. The Society recorded in the strongest terms their protest against the persecutions which, to the disgrace of those who profess to call themselves Christians, have been carried on within the last year against unbelievers, believing that such practices are in direct opposition to the spirit of the gospel, and calculated to bring into notice publications which would otherwise have been unnoticed and disregarded. James L. Marsh, Esq., and Mr. Edward Taylor, were re-elected to the offices of Treasurer and Secretary: and it was unanimously resolved, that an Address be presented to the venerable Bishop of the Diocese, in order to convey to him the thanks of the Unitarians in those counties with which he is connected, for the truly liberal spirit which he has shewed to Christians of all denominations, and for his valuable and disinterested labours in promoting the cause of civil and religious liberty.

Fifty-six gentlemen afterwards dined together at the King's Head Inn, Diss; George Watson, of Saxlingham, Esq., in the Chair. During the afternoon, the Chairman noticed, in terms of well-merited eulogy, the liberality of the Diss congregation in having erected so handsome and commodious a building for public worship. Meadows Taylor, Esq., returned thanks on behalf of the congregation. The absence of Mr. Aspland, and especially the afflictive cause of it, were the subjects of general regret, and a hope was expressed that he would favour the Society by his attendance at their next Anniversary at Bury St. Edmunds. Mr. Tems, Mr. Madge, Mr. Fullagar, Mr. Richard Taylor, of London, Mr. Henry Taylor, of Liverpool, and the Secretary, severally addressed the company, on subjects connected with the interests of the Society, and of the great cause of civil and religious liberty.

Warwickshire Unitarian Tract Society.

THE members of the Unitarian Tract Society, established in Birmingham, for Warwickshire and the neighbouring counties, held their Annual Meeting at Kildermister, on Tuesday, July 2, 1822. The Rev. Samuel Fawcett, of Yeovil, whose presence, on such an occasion, in his native town, was peculiarly gratifying to his friends, began the religious services of the day with prayer and reading the Scriptures. The Rev. James Hews Bransby, of Dudley, offered up the general prayer; and the Rev. Joseph Hutton, of Leeds, preached from James ii. 18: "Yea, a man may say, thou hast faith and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." The preacher was evidently heard with the most lively interest; and the writer of this brief notice ventures to renew the expression of his hope, that Mr. Hutton will prevail upon himself to print his discourse, in compliance with the earnest wishes of the meeting.

About forty members and friends of the Society afterwards dined together, J. T. Smith, Esq., being in the Chair; and in the course of the afternoon several gentlemen addressed the meeting, on subjects connected with the interests of Christian truth, liberty and virtue.

J. H. B.

Unitarian Association for Hull, Lincoln, Doncaster and Thorne.

THE Annual Meeting of this Society was held at Hull, on Wednesday and Thursday, 3rd and 4th July. The Rev. W. Bakewell, of Chester, introduced the service on Wednesday evening; and the Rev. G. Harris, of Bolton, delivered an eloquent and most animating discourse on the Causes of Infidelity, from Isa. lii. 5. The preacher having noticed the great alarm lately excited by the supposed prevalence and increase of scepticism, particularly that species of unbelief which is known by the name Deism, and having admitted that such sentiments did exist, much to the injury of society, and that they afforded a just subject of regret to all pious Christians, proceeded to shew in what they originated, and for what they were still indebted for their support. He stated two of the principal causes of Infidelity: the first of which was to be found in the gloomy, repulsive and contradictory sentiments of reputed orthodox writers, which, having been too generally identified with the genuine principles of the gospel, had caused the understandings

of reflective men to revolt, and had induced them to discard the Christian system. The argument was ably supported by a review of the opinions expressed in the writings of some of the most celebrated orthodox divines, by a reference to the system of religious belief established in those countries which have been most distinguished for the growth and spread of infidelity, and by an appeal to the declarations of Deistical writers themselves. Another of the causes to which Infidelity was said to owe its origin, was the illiberal and persecuting conduct of the professed believers in the gospel.

On Thursday morning, the Rev. C. Wellbeloved, of York, preached from Philipp. ii. 5—9. The discourse was fraught with sound criticism and judicious observation, and afforded a most satisfactory explanation of the manner in which this much controverted passage of Scripture ought to be understood. The difficulties on the side of Trinitarianism were shewn to be irreconcilable; while, upon a more rational principle of interpretation, the text appeared to convey a consistent, appropriate and beautiful meaning.

On the same day, the friends of the Institution dined together, in number sixty-nine, and were much gratified with the strength which their cause seemed to have acquired since their last meeting.

In the evening the Rev. G. Harris delivered a discourse from Luke vii. 22: "To the poor the gospel is preached," in which he endeavoured to shew that the doctrines now improperly termed *Evangelical* are not taught in the writings of the Evangelists; but that they are directly at variance with the sentiments contained in these interesting portions of the sacred volume.

The three services were numerous attended. On Thursday evening, the Chapel in Bowl-Alley Lane was crowded to excess; and so strong was the interest excited in the minds of the inhabitants of the town, that on the Sunday following, when Mr. Harris again preached, numbers of persons were unable to obtain admission into the chapel.

This Institution has already been productive of important effects in the town and neighbourhood of Hull. It has brought into more general notice the sentiments of Unitarians, and tended much to diminish the prejudices formerly entertained against them. In the end it will, no doubt, prove eminently serviceable to the cause of rational Christianity.

W. W.

THE Annual Meeting of the Trustees of Manchester College, York, will be held at Cross-Street Chapel Rooms, Manchester, on Friday the 2d August next, at Eleven o'Clock in the forenoon.

J. G. ROBERTS,
S. D. DARBISHIRE,
Secretaries.

Manchester, July 12, 1822.

THE Rev. GEORGE KENRICK has accepted the pastoral charge of the Unitarian Church at Maidstone.

SOME late proceedings in Parliament and in the Scottish courts of law have exposed the abominable system of libelling, lately adopted by persons high in office, and in various ways connected with the Government, in that country, in order to overwhelm every independent politician. The infamous scheme is defeated by its exposure, and its plotters and abettors, whatever be their rank and talents, are consigned to public contempt.—Menmer tools, in what hands remains to be seen, are still carrying on the same disgraceful mode of political warfare in England. These creatures, who brandish the tomahawk and the scapling knife, and whose object it is, by base and cowardly calumnies, to frighten public men from the path of patriotic duty, will we hope be tracked to their dens and dragged forth, their employers and patrons by the side of them, to the indignation of the country: in the mean time, it is satisfactory to observe that virtuous men, who are commonly devoted to the measures of Government, feel and express proper abhorrence of these ruffians of the pen. Thus the *Christian Observer* says, in its Number for June (pp. 381, 382),—"We are increasingly grieved that among any of the professed friends of good order and constituted authorities in Church and State, there should be found so gross an inconsistency and dereliction of principle, as is indicated in the wide circulation of such a publication as the *John Bull Sunday newspaper*, the seditious and disgraceful character of which has been recently decided by a court of law, in perfect accordance with the feelings of every well-disposed mind."

Cambridge, June 7. The Chancellor's Gold Medal for the best English Poem by a resident Under-Graduate, was yesterday adjudged to Mr. JOHN HENRY BURTON, of St. John's College—Subject, "*Palmyra*."

Oxford, June 19. The Essays to which the Chancellor's Prizes had been awarded, were recited in the following order:

Latin Essay. "An re vera prava-
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berit apud Eruditiores Antiquorum Polytheismus," by Mr. J. B. OXLEY, of Oriel College.

Latin Verse. "Alpes ab Annibale superata," by Mr. F. CUNZEY, of Brasenose.

English Essay. "On the Study of Moral Evidence," by Mr. W. A. SHIRREY, of New College.

Sir Roger Newdigate's Prize.—English Verse. "Palmyra," by Mr. A. BARBER, of Wadham College.

Rare and Select Historical and Theological Tracts connected with Nonconformity.—The Rev. Mr. Redford, of Uxbridge, proposes to publish, by subscription, an octavo volume of about 600 or 700 pages, containing a selection of very choice, rare and interesting tracts, connected with the History of Nonconformity. At present it is intended to include in the volume, *The Discourse of the Troubles at Frankfurt, &c., 1577*; several of the celebrated *Marprelate tracts*; a few tracts by the early *Independents or Brownists*; Vincent Alsop's *Mischief of Impositions*; Marvel's *Rehearsal Transposed*, and *Answer to Dawson*; Palmer's *Pindication of the Dissenting Academies* against Wesley, 1760; Clegg's *Life of Ash*; Defoe's satirical tract, called *The Shortest Way with Dissenters, &c. &c.* &c. As the object in this publication is not gain, but the preservation of works deeply interesting to every Dissenter, though nearly extinct, it will not be undertaken unless a sufficient number of names be transmitted to cover the expense; which it is supposed will not exceed twelve or fourteen shillings. The tracts contained in the volume will be a *literal reprint* from the earliest and best editions, and without abridgment. The names of persons disposed to encourage this undertaking, should be transmitted without delay to Mr. Hamilton, 33, Paternoster Row.

Ecclesiastical Preferments.

Rev. R. LAURENCE, D. C. L., Canon of Christ Church, and Regius Professor of Hebrew at Oxford, to be Archbishop of Cashel (not Bishop Alexander, as stated p. 389).

Very Rev. Archdeacon BISSSETT, to be Bishop of *Raphoe* (not of *Down and Connor*, as stated p. 389).

Rev. A. NICOL, M. A., of Balliol College, to be Canon of Christ Church, and Professor of Hebrew in the University of Oxford, vacated by the promotion of Dr. Laurence.

Rev. G. GASKIN, D.D., to a Prebend in *Ely Cathedral*.

Rev. C. LLOYD, D. D., to be Canon of Christ Church, Oxford, and Regius Professor of Divinity in the room of the Rev. Dr. Hodson, deceased.

Very Rev. the Dean of Hereford (Dr. Carr, of Brighton) to a Prebendal Stall in that Cathedral.

Hon. and Rev. R. Bagot, a Prebend of St. George's Chapel, Windsor, *vice Heath*, deceased.

THE Bishop of Chester has obtained a grant to raise every benefice in his diocese under 50*l.* to that amount.

Receipts of Religious Charities, 1821.

British and Foreign Bible Society	£103,802	17	1
Society for promoting Christian Knowledge	53,729	9	3
Church Missionary Society	32,975	9	7
London Ditto	29,457	13	4
Wesleyan Ditto	26,883	5	5
Society for propagating the Gospel in Foreign parts	19,513	11	0
Baptist Missionary Society (about)	14,000	0	0
General Baptist Ditto (about)	1,000	0	0
Moravian Missionary Society	7,192	18	5
Society for Conversion of Jews	10,689	13	9
Naval and Military Bible Society	2,040	4	2
Religious Tract Society	9,261	3	0
Prayer Book and Homily Society	2,056	15	8
Hibernian Society	5,372	5	6
Church of England Tract Society	514	11	10
Society for Relief of Poor Pious Clergymen	2,219	0	5
Continental Society	1,074	12	6
London Female Penitentiary	4,075	19	0
African Institution	1,124	0	0
Sunday School Society for Ireland	3,193	6	6
Hibernian Bible Society	5,679	11	10
British and Foreign School Society (about)	1,600	0	0
Irish Religious Book and Tract Society	3,943	0	0
Sunday-School Union Ditto	1,762	4	5

Mr. Lawrence's Retraction.

MR. LAWRENCE'S "Lectures" have given rise to much discussion and controversy, civil, legal, metaphysical and theo-

logical; displaying to the historian one of the features of the present times. The subject has received at least its share of attention in this work. At the close of our report of the proceedings in Chancery on this matter, in the last Number (p. 389), we inserted, from the Monthly Magazine, a paragraph relating to Mr. Lawrence's reappearance as Surgeon to Bethlem Hospital; but the Editor of that Journal has published, in the present Number, the following letter of Mr. Lawrence's, which we think it right to reprint, since, if it does not alter the state of the case generally, it relieves his opponents from some portion of that odium of intolerance under which they seemed to lie. Ed.]

"College of Physicians, April 16,

"DEAR SIR,

"The renewed publication by others, over whom I have no controul, of the work which I suppressed three years ago, induces me to offer a few observations on the subject; and to present them through you, to the Governors of Bridewell and Bethlem. The motives and circumstances of the suppression in question, are detailed in a letter to Mr. Harrison, through whose medium it was communicated to the Governors of the two Hospitals; and this letter, I conclude, is entered on the minutes of their proceedings. Further experience and reflection have only tended to convince me more strongly that the publication of certain passages in these writings was *highly improper*; to increase my regret at having sent them forth to the world; to make me satisfied with the measure of withdrawing them from public circulation; and consequently firmly resolved, not only never to reprint them, but also never to publish any thing more on similar subjects. Fully impressed with these sentiments, I hoped and concluded that my Lectures would in future be regarded only as professional writings, and be referred to merely by medical readers. The copies which have gone out of my possession, from the time when the sale was discontinued to the late decision of the Lord Chancellor, which has enabled all who may choose to print and publish my Lectures, have therefore been granted only as matters of favour in individual instances to professional men, particularly foreigners, or to scientific and literary characters. My expectations have been disappointed by the piratical act of a bookseller in the Strand, named Smith. When his reprint of my Lectures was announced, I adopted the only measure which could enable me to continue the suppression of the work, namely, an application to the Court of Chancery for an injunction against this person, being

encouraged by the decided favourable opinions of the two eminent counsel before whom the case was laid. The course of argument adopted by these gentlemen, in the proceedings which ensued, was that which they deemed best calculated to attain my object—the permanent suppression of the book. It is not to be regarded as a renewed statement, or defence on my part, of opinions which I had already withdrawn from the public, and the continued suppression of which, in conformity to my previous arrangement, was my only motive for incurring the trouble and expense of a Chancery suit. As to the charge of irreligion again hinted at in the Court of Chancery, I beg to repeat what I have already expressed in my letter before alluded to, that I am fully impressed with the importance of religion and morality to the welfare of mankind, that I am most sensible of the distinguishing excellencies of that pure religion which is unfolded in the New Testament, and most earnestly desirous to see its pure spirit universally diffused and acted on.

“WILLIAM LAWRENCE.

“*Sir R. C. Glynn, Bart.,*

“*President of Bridewell and Bathlem,*”
dec.

Amongst the benevolent institutions that are entitled to the highest praise may be ranked “The Irish Society, for Education in the Irish Language.” It was formed in Dublin, in 1816. Its object is “to instruct the Native Irish, who still use their vernacular language, how to employ it as a means for obtaining an accurate knowledge of the English.” The plan of the Society is to use, in general, in its books, the Irish character, as affording the greatest facilities for reading, but to accompany it by an English translation, in parallel pages or columns, as adapted to further the acquisition of English. The school-masters must all be qualified to teach their pupils to translate Irish into English. The schools are both stationary and on the circulating plan, and are established or carried into the remotest and least instructed parts of the country, where the Irish tongue prevails. By the last accounts, it appears that the Society has forty-seven stationary schools, containing 2078 scholars, of whom 668 are adults: besides these, six masters, on the Circulatory system, inspect and controul ten schools each; forming a total of 107 schools under the protection of the Society. Sunday-schools have been established in the neighbourhood of each fixed station, and schools are about to be

formed in some of the jails. In the distribution of the Scriptures, the Society is assisted by the British and Foreign Bible Society. The Scriptures in the Irish character are publishing under the care of Mr. Thaddeus Connellan: the books of Genesis and Exodus have appeared.—Several societies auxiliary to this have been instituted. The Irish Society for London has circulated an address, which states that of the 6,800,000 and upwards, ascertained by the late Parliamentary Census, to be the population of Ireland, the number who speak Irish alone is above 2,000,000; that all attempts to extirpate the Irish language have failed; that though six or seven centuries have elapsed since Henry’s conquest, Irish is now spoken by a number exceeding the population of his time; and that Irish has spread among the English in proportion to their number, as much as English has spread among the Irish. It is added, that where the Irish language is spoken, there is a strong prejudice against the English language, Bible and type. Even where English is used, Irish is the language of social intercourse and family communion.

PARLIAMENTARY.

HOUSE OF LORDS, JUNE 21.

Catholic Peers’ Bill.

(See p. 389.)

LORD HOLLAND presented a petition from the Corporation of Nottingham, and the Earl of ALBEMARLE one from the parish of Clerkenwell, praying that the Bill might pass into a law. Some petitions were also presented on the other side. “Several of these petitions (says the *Times*’ report) purported to be from *Protestant Dissenters*, and one was, we understood, from Mr. Hamlington, the son of the preacher of that name.” EARL GREY, on one of the above petitions being presented, rose, not, as he said, to oppose the receiving of such petitions, but to point out the very little weight which could be attached to them, as none of them came from public bodies, or had been agreed to at a public meeting, but were all signed in a private and secret manner. LORD REDBURN thought that the observation of the noble Earl, instead of being an objection, was a recommendation to the petitions. *They were more entitled to consideration than if they had been carried amidst the clamour of a public meeting.* EARL GREY could not agree with the noble and learned Lord in his preference. The LORD CHANCELLOR concurred with his noble and learned friend in giving preference to petitions privately

signed, as he conceived there was no opportunity for deliberation amidst the confusion of public meetings.

The Duke of PORTLAND then moved the Second Reading of the Catholic Peers' Bill, in a short speech, in which he argued that it was incumbent on those who opposed the Bill to shew that some danger was to be apprehended from Roman Catholic Peers sitting in that House: if this was not done, their Lordships were bound to agree to a measure which only restored those Peers to their rights.

Lord COLCHESTER opposed the Bill. He pleaded, that the exclusion of Catholics from Parliament was a principle of the Revolution, which was again recognized in the articles of the Scottish Union. He declared himself in favour of the most perfect toleration, but expressed his fears of Roman Catholic principles, and his alarm at the revival of the Jesuits and the monastic institutions, and his disapprobation of any other than Protestant worship in our fleets and armies. When a door was once opened to innovations by this Bill, he did not know what demands might be made. He concluded by moving that the Bill be read a second time this day six months.

Lord ERSKINE said he would rather perish than give his consent to any measure which could violate or weaken the constitution, and he supported the present Bill because it was calculated to strengthen the constitution, by extending its benefits. There had been no idea of excluding Catholic Peers till the 30th of Charles II., and the whole foundation of that was the Popish Plot, which had no other foundation than the testimony of Titus Oates, whose discoveries were not, as had been said, the act of God, but the instigation of the Devil. Circumstances and cases no longer existed to justify, or even afford a pretence for, the exclusion that was then thought necessary.

The LORD CHANCELLOR was of opinion that this Bill demanded nothing more or less than unlimited concession to the Roman Catholics. He wanted securities for the Protestant Church of England. He had never seen such nonsense as the Bill of last year contained; the House had never such trash submitted to it before. If the constitution were violated by passing such a Bill as this, he could not tell what might happen in a month. With respect to that gentleman Titus Oates, he had no doubt he was a scoundrel, yet he had been most scurvily used. He and his judge Jeffries, were both unworthy of credit; he knew not which was worse. The acts now proposed to be disturbed were fundamental, essen-

tial, and for ever: a Protestant Church, a Protestant Legislature, and a Protestant King. If Roman Catholics were admitted into the House of Peers, they must of necessity sit in the House of Commons. His Lordship appealed to the popular feeling on this subject. In a short time, he said, it would be of very little consequence to what he did and what he did not consent, but he would not consent to the adoption of such a measure as this; and if these were the last words he should ever speak, he would say, that were this measure carried, the laws and liberties of the country were gone.

Earl GRAY animadverted upon the legal learning, indistinctly applied, and the high and astounding words of the last speaker. He contended that the exclusion of which so much had been said, was not a principle of the Revolution, but an exception to all its principles, an exception springing from over-anxiety. He argued that the present Bill was to be considered on its own merits. He called for proof of the necessity of continuing the odious restriction. By a large review of the history of this country and of Europe, he shewed that the Catholic religion was not considered to contain principles dangerous to the state. He entered into the discussion of the Corporation and Test Acts, and the Popish Plot, and examined the principles of the Revolution and the articles of the Union with Scotland. He then expatiated upon the Act of 1817, which opened every rank in the army and navy to Roman Catholics: for proposing less than this in 1807, he and his colleagues were resisted by the learned Lord and others, who raised an outcry of the danger of giving the power of the sword to Roman Catholics; yet in a few short years, this very power was given by those that had been so clamorous against it, and without the exaction of a single security. In conclusion, he delivered his opinion, that whether this Bill were or were not passed, the discussion of the general question must take place, and he hoped at no distant period.

The Earl of LIVERPOOL was willing to discuss this Bill on its own merits. If nothing else were to be done, then he admitted that this Bill ought to pass; but no measure could be more mischievous to the Roman Catholics than passing this Bill, if it were not intended to go further. The Roman Catholic Peer had no right to complain of not being allowed to sit and vote, when, supposing the King, from conscientious motives, were to change his religion, he must descend from the throne of his ancestors.

Lord GLENVILLE said, that his noble

friend (Lord Liverpool) had called upon those Lords who on former occasions had been the friends of the general measure, to consider whether any advantage could be derived to it from the success of this; now he, as one of those who had always been favourable to the concession of the Catholic claims, believed that from passing this Bill, the greatest of all benefits would accrue to the country—the benefit of doing justice. In comparison with this, he set at nought all which they had heard in the way of precedent and authority; all the statements and documents which had been quoted; all the penal enactments for which the Statute-Book had been referred to, whether these enactments were contained in this or that form of words. His answer to all this was, “Be just, and fear not.” His noble and learned friend (Lord Chancellor) had asked, how they could ever infringe upon the law so much as to admit these Catholic Peers into their House? But where was the law which excluded them? No such law every passed. It never could have entered into the mind of man to pass one of the kind. Admitted they might still be; but their admission would be accompanied by certain tests which perjury and iniquity had caused to be imposed upon them—tests which were required to be taken in those times when various other restraints, disabilities, and penalties operated on the Roman Catholic community, and tests so repugnant to the spirit of their faith, that no one would dare to propose them to a Roman Catholic. His Lordship concluded an able and impressive speech by declaring, that this was a question of right to be done, which their Lordships had too long delayed to do; and that it was because the question had been treated as one of mere expediency instead of one of distributive justice, that he had stated the grounds of his supporting the Bill so much at length.

Lord REPESDALE contended that the legislature had the same right to exclude Peers from the House of Lords, as to exclude private persons (being Catholics) from the House of Commons. One of the first duties of the legislature was to protect the state-religion. With the question, *neither right nor justice had any thing to do*. If the present measure was carried, the Protestant establishment of Ireland must fall.

Lord HOLLAND concluded the debate with an admirable speech, in which he tore in pieces the sophistry by which the Bill had been opposed, and ridiculed most successfully the fears of its enemies. He ended with the following observation, which he thought very material to the question: “All power, whether conferred

upon a King or upon a placeman, was intended for the good of the people. The people had said that they could not with any security or confidence intrust their interests to a Catholic. When, therefore, a monarch became a Catholic, they said, he shall no longer be our King; he shall forfeit by his conversion his right to the throne, and another shall take his place. But the people who said this in the case of the King, had not so decided in respect to the excluded Peers, for whose admission into Parliament the Bill was introduced. They had not destroyed, they had only suspended their rights. They did not pass a bill of attainder against them, and deprive them of their property and rank; they only said in certain circumstances it was not expedient that they should exercise their legislative functions. The nation, therefore, which passed the Act excluding the Peers, without attainting their blood or transferring their privileges to others for being Catholics, and which deprived the King of his throne for being so, intended to treat differently the religious opinions of the Sovereign and the Peer, and meant to suspend, not to annul, the privileges of the latter.”

On a Division, the numbers were on the motion for the second reading,

Contents,
Present 80, Proxies 49—129.
Not-Contents,
Present 97, Proxies 74—171.
Majority 42.

Of the Bishops, only the Bishop of Norwich voted for the Bill; two Archbishops and twenty-two Bishops voted against it.

HOUSE OF COMMONS, JUNE 21.

Religious Instruction of Capital Convicts.

In the Committee on the *Prison Laws' Consolidation Bill*, an amendment, moved by Dr. LUSHINGTON, was adopted, after considerable conversation, allowing to every prisoner under sentence of death the visits and spiritual assistance of a *Disenting minister, whatever his religious persuasion*.

JUNE 24.

Influence of the Crown by means of the Church.

In the debate on the “Influence of the Crown,” when Mr. BROUGHAM’s Resolution (introduced by a splendid speech) was lost by a majority of 216 to 101, Mr. H. G. BENNETT made the following, amongst other striking observations:—“Another point of view in which it was not possible to avoid putting the question

of the influence of the Crown, was its influence through the Church. That revered body always, perhaps from good motives, went with the Crown, even in matters to which it should seem difficult for any persons, having religious feelings, to follow it. Not speaking of the establishment of Ireland, where the nobility parcelled out the lands of the kingdom among the younger branches of their families, under the names of bishops and archbishops—where there was a church of 500,000 Protestants with a body of ecclesiastics richer even than those of Spain had been—a body of ecclesiastics having less to do and more to receive than any in the world. There were in England alone in the gift of the Crown, 2 archbishopricks, 24 bishopricks, 38 deaneries, 46 prebends and 1020 livings. He would ask whether the gift of this enormous patronage had not necessarily an immense effect on the country?"

JULY 24.

Ancient British Histories.

THE CHANCELLOR of the EXCHEQUER proposed an address to His Majesty, representing the defective state of the ancient history of the kingdom, and suggesting that an edition, published under royal authority, would be most honourable to his reign and most useful in furthering the general dissemination of knowledge; further praying directions for the publication of such an edition, and assuring His Majesty that Parliament would provide for the expense. Sir JAMES MACKINTOSH applauded the motion, and recommended Dr. Petrie, Keeper of the Records at the Tower, as an individual well qualified, by a life of study, to perform the work in question. The Resolution was unanimously agreed to.

Same day, on the third reading of the LOTTERY BILL, the House divided, when the numbers were, For it, 32. Against it, 11. Majority, 21.

FOREIGN.

FRANCE.

THE *Clerical Almanack* of France, for 1822, states the number of priests in actual employment to be 35,286, of whom 14,970 are above 60 years of age: 4,156 have been ordained during the last year.

CARNOT is living in a very retired manner near Magdeburg. He is engaged, it is said, in composing a work, entitled "Historical Memoirs of the French Revolution, and the Events of the last Thirty Years."

The Abbé TESSIER has published a retraction, addressed to the Bishop of Mans, in which he declares, that after thirty years of errors he renounces the oaths he has taken, and he regrets having been ordained by the constitutional Bishop of Sarthe. He further deplors two marriages he successively contracted; he detests the faults which followed this forgetfulness of his state, and begs the Bishop to receive his repentance, and to give this representation all the publicity possible.

GERMANY.

A circumstance which has lately occurred in Brunswick gives the people of that state additional reason to regret their temporary subjection to the *King of Hanover*. M. de WETTE, a celebrated theologian of Germany, held a professorship in a Prussian University at the time Kotzebue was assassinated by Sandt, and having written a letter of condolence to the mother of Sandt, (who, we believe, had been his pupil,) he was forced in consequence to resign his situation. The people of the town of Brunswick having the right to elect their own clergy, and entertaining, in common with the rest of their countrymen, the greatest regard and esteem for M. de Wette, on the occasion of a late vacancy in one of their churches, chose M. de Wette to fill it. Knowing the state of destitution in which he was, and his inability to provide himself with what his establishment would demand, with a spirit and feeling which reflects the highest honour on them, they determined to furnish his house and supply him with whatever else might be necessary to enable him to appear among them in such a manner as his station rendered necessary, and a general contribution was immediately begun, in which some gave money, others such articles as they could spare, and in which all, from the highest to the lowest, eagerly participated. To their great astonishment, however, when all this was done, an interdict was issued by the Government which refused to ratify the election of M. de Wette. Fortunately for him, he received immediately afterwards, a call to one of the churches of Bern, in Switzerland. The mean and vindictive spirit displayed on this occasion has, however, excited a very indignant feeling throughout the north of Germany.—*Times*, July 20.

A law has been passed in the Duchy of BADEN, granting to the Catholic clergy the same allowance for their maintenance heretofore enjoyed by the Protestant.

ITALY.

Rome.—His Holiness having recovered from his illness, gave his apostolical benediction to the people on Whitsunday, and exhorted the faithful to engage themselves in such a manner as would enable them to gain the benefit of the indulgence. Two cardinal deacons published the indulgence. The people were rejoiced to see the Holy Father in a state to perform this act of piety.—In all the churches in this capital, consecrated to the blessed Virgin, a new feast instituted by his Holiness since his release from captivity, has been celebrated under the title of *Anni-lum Christianorum*.—*Catholic Miscellany*.

SWEDEN.

Colonel GUSTAVSON, the Ex-King of Sweden, has for some time past applied himself to philosophical studies. He has just published a work at Frankfort, but not for sale; it is distributed gratis, by the illustrious author, to the *amateurs* of arts and sciences. It is written in the French language, and is dedicated to the Royal Academy of Arts at Norway. It is entitled, "Reflections upon the Phenomenon, the *Aurora Borealis*, and its Relation with the Diurnal Movement." The journals of Hamburg announce the arrival of several copies of the work at Stockholm, where they are now translating it into the Swedish language.

UNITED STATES OF AMERICA.

Opening of Unitarian Church, at Washington.

We have received with high satisfaction the following accounts of the opening of the *First Unitarian Church* in the capital of the United States. They are from newspapers in opposite interests. "The slight difference in the two statements, (says our American correspondent,) may shew how hostile politicians in this country feel nearly the same disposition towards Unitarianism." He adds, "Although there are ten other places of worship in our city, the sound of the 'church-going bell' will, we expect, be first heard from the Unitarian steeple; and the Catholics and Episcopals follow us as soon as they can. O! strange reverse of European *etiquette*.—Will no Herculean arm sustain the fainting cause of 'Orthodoxy!'—A drawing of the front elevation of the Washington Unitarian Church is said to have been sent us, but is not yet received. Ed.

(From the *National Intelligencer*.)

Washington, Wednesday, June 12.

Agreeably to the previous arrangements, and the public notice given of them, the *First Unitarian Church* of the City of Washington was opened and dedicated on Sunday last, the 9th instant. The dedication sermon was preached in the forenoon, to a large audience, by the Rev. Robert Little, Minister of the congregation, followed by a sermon in the afternoon, by the Rev. Mr. Eddowes, of Philadelphia; both services were accompanied by a number of fine pieces of sacred music, performed by the strongest and finest choir we have ever heard in this city. The opening of this church is interesting to our community generally, inasmuch as it adds a very handsome improvement to our city. The design of the edifice was furnished by Charles Bulfinch, Esq., Architect of the Capitol, and it is certainly highly creditable to his taste and judgment. The unfinished tower on the south end, we understand, is to be surmounted by a cupola and bell, and, when that shall be completed, we question whether there will be in the Union another building, uniting so much architectural elegance, within and without, with so little cost. The present Minister of the Society, the Rev. Mr. Little, we understand, was recently pastor of the Unitarian Church at Gainsborough, Lincolnshire, England.

(From the *Washington Gazette*.)

Dedication of the first Unitarian Church, in the City of Washington, June 9th, 1822.

Service commenced with singing the one Hundredth Psalm, that sublime hymn of praise which has for three thousand years expressed the devotion of the worshippers of the Supreme First Cause. A part of Solomon's address at the dedication of the Temple was read, and the whole of Paul's inimitable discourse to the Athenians on the Unity and Spirituality of God and the great object of the Christian dispensation.

The well-known hymn, "Before Jehovah's awful throne," was sung with musical accompaniments in fine style by a select choir, chiefly from the congregation.

After prayers, Mr. L. preached from 2 Chron. xxxi. 20, 21: "Thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the House of God—he did it with all his heart

and prospered." During the sermon, Mr. L., in a solemn and impressive manner, dedicated the building to the service of the One Living and True God.

The service concluded with the admired anthem, "Strike the cymbals," &c.

In the evening, after prayers and hymns, Mr. Eddowes, of Philadelphia, preached from John v. 23: "That all men should honour the Son even as they honour the Father;"—convincingly shewing from the Scriptures what kind of honour is due to the Saviour as the Messenger of God to men; and what supreme worship and homage are reserved exclusively for the Father who sent him.

The evening service closed with the anthem, "Grateful notes and solemn praise," &c.

To speak of the discourse of the Rev. Mr. Little as it deserves, would not fail to be accounted flattery: the prominent features of it were calculated to shew that the Christian religion, like the Jewish in the days of Hezekiah, had been grossly corrupted and perverted in almost all respects: the objects of divine worship had been greatly multiplied: the idea of one holy, just and good God almost obliterated from the Christian world: and a system of corrupt, priestly government, where every crime might have been committed for wealth, substituted instead of the divine morality taught by Jesus Christ.

In this time of terrible mental darkness rose John Knox, Martin Luther and John Calvin, who from their bold characters and convincing reasoning effected a comparatively great reformation in the Church, considering the age in which they lived; but much remains yet to be done before all the rubbish which the bigots of the dark had heaped on the fair Christian fabric, can be entirely removed. A correct translation of the Bible, with the light of increasing science, he recommended as the best means of bringing back the Christian Church to its original simple state, as in the days of the Apostles.

With regard to the musical performances, they were seldom if ever equalled in this city on a similar occasion; and though all the performers deserve praise, yet much of the credit is due to the excellent arrangement made for that purpose by Mr. P. Mauro of this place.

The building was erected under the superintendence of Mr. Bulfinch, Architect of the Capitol: it is spacious, convenient, well lighted, airy, with a handsome ceiling, and reflects much credit on him and on the Committee, who in so able and skilful a manner procured the funds for completing this expensive but excellent and useful undertaking.

CORRESPONDENCE.

Communications have been received from Messrs. Thomas Foster and F. Boardman; from Mrs. Hughes; and from H. W.; Amicus; κ. τ. α.; Philaethes; and S. C.

"A Female Correspondent" will, we expect, receive a practical answer to her inquiry in the next Number, when we hope to be able to insert some account of the proceedings of the "Protestant Society."

A. V.'s paper is returned according to his directions.

MUSIC PLATE in the last Number.

Through an inadvertence in the Engraving of the Music in the last number, it was omitted to be stated that it was composed by a LADY for the *Hymn* by Mr. BOWRING, inserted p. 372, and sung at the Unitarian Fund Anniversary in Parliament-Court Chapel, May 29th.

ERRATA.

Page 360, col. 2, last line but one, dele *his*.

Page 361, col. 1, line 4, for "regular," read *irregular*.

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AUGUST, 1822.

[Vol. XVII.]

Unitarianism in the United States of America.

A SENSIBLE and candid correspondent has contributed to *The Christian Observer* some letters from America. One of these gives an account of the lamentable spread of Unitarianism in the United States. Coming from a Trinitarian, we esteem it in several respects valuable, and judge that our readers will be pleased to have it laid before them. It is verbatim as follows :

“*Salem, Feb. 24, 1821.*”

“In my last, after giving you, I think, what you would consider an encouraging picture of the present state, and still more so of the future prospects, of religion in this country, I expressed my regret that Unitarianism had acquired so much influence, and promised to say more on the subject in my next. From all I can learn, it appears that Unitarian opinions have been entertained in New England for fifty years at least, and perhaps much longer. Generally speaking, however, they were not very openly avowed, till much more recently; some of those who held them concealing their sentiments because they were unpopular,—others, because they felt indifferent about them,—and others, more reflecting and philosophical, because they conceived that their extension would be most effectually promoted at that particular time by reserve and caution. The first Unitarian congregation formed in America, was established in the King’s Chapel soon after the Revolution. This was the chapel in which the Governor worshiped; but becoming afterwards private property, and the majority changing their sentiments, they expunged from the church prayers all allusion to Trinitarian doctrines, and openly denounced the Trinity. The minority of course retired. In 1792, an Unitarian congregation was formed at Portland, in the district of Maine; and another at Saco, a small town twenty miles further to the south. Both these congregations soon expired: but I regretted to find, when

at Portland last Sunday, that another congregation was established there, and that the legislature of the newly-elected State of Maine, who were then sitting, were debating on a bill which would have a tendency, (if, indeed, it were not one of its immediate objects,) to favour the extension of Unitarian sentiments. The sermon of the minister of the Episcopal Church which I attended, was on the duty of contending for the ‘faith once delivered to the saints,’ and had a specific reference to this bill. As Unitarian sentiments became more general, they were gradually avowed with less reserve; yet the pulpits of many ministers who were supposed to have imbibed them, gave no evidence of the fact, except that of *omissions*. This at length brought upon them the charge of insincerity from their more orthodox brethren. The imputation was repelled with warmth; and the public were left in great doubt as to the precise sentiments of many of their pastors. Dr. Morse, who had been the most prominent of those who publicly manifested their regret at the defection of their brethren from the common faith, was accused of misrepresentation; and the most candid felt it almost impossible to arrive at the real state of things. At this time, Dr. Morse happened to meet with Mr. Belsham’s *Life of Lindsay* [*Lindsey*], in which he found his own representations borne out by letters and documents transmitted from Boston by the Unitarians themselves. These he strung together in the form of a pamphlet, under the title of ‘*American Unitarianism; or a Brief History of the Progress and present State of the Unitarian Churches in America; compiled from Documents and Information communicated by the Rev. James Freeman, D. D., and William Wells, Jun., Esq., of Boston, and from other Unitarian Gentlemen in this Country. By the Rev. T. Belsham, Essex Street, London. Extracted from, &c. &c.*’ This pamphlet was eagerly read, and

produced a great sensation. It disclosed the actual state of things, brought the question to issue, and ranged in opposite ranks those advocates of conflicting sentiments who had hitherto been confusedly intermingled. A paper controversy has since been carried on at intervals, as particular circumstances or occasional excitement prompted; and both parties, as usual, claim the victory. In the mean time, however, Unitarianism has advanced; but although it is painful to see that it prevails to a considerable extent, Dr. Morse assured me that he did not believe that it was gaining ground at present. If the number of its advocates seems to have augmented during the last year or two, he was disposed to ascribe the apparent increase rather to a more open avowal of their sentiments by many who were Unitarians before, than to a more general conviction of the truth of Unitarianism.—Of the present numbers of the Unitarians, I can give you no idea. There are comparatively few, except in New England; and very few there, except in the towns on the coast. In Boston, I believe there are seven or eight congregations of Unitarians of different shades. In Baltimore, a splendid and costly Unitarian chapel was lately completed; but I was told that it is almost entirely mortgaged to the banks. In Philadelphia there is a small Unitarian chapel. In New York, a new Unitarian chapel, or what the orthodox consider as such, was opened while I was there, by Mr. Everett, the Professor of Divinity from Cambridge (Massachusetts). I was told it was numerously attended, as Mr. Everett has some reputation, but that it was generally rather frowned upon. As, however, those whom I heard speak of it, were among its strongest opponents, I know not how far to conclude that that was the case. The chapel was opened on a week-day, and the minister was said not to dwell at all on doctrinal points—a line of conduct you would anticipate from a sagacious advocate of *his* scheme.

“But Boston is the head-quarters of Unitarianism; and many of the Unitarians there are so amiable and so intelligent,—possess so much practical kindness, and so many social virtues,—as to exert a powerful influence in

favour of their opinions, and to shame many a narrow-minded, indolent professor of a purer faith; a faith which too many of us are apt to forget it is our duty to *illustrate*, as well as to maintain,—and to exhibit not merely as a dry system of restraint and prohibition, but as a source of the most generous incentives to excellence in all that is ‘lovely and of good report.’

“There are many things in the situation of the respectable classes of society in Boston, which are calculated to promote the extension of Unitarianism. In the first place, the strong traces which still remain of those habits of order and morality which their religious forefathers left as a rich inheritance to the population of New England,—habits intrinsically valuable, and entitling the possessors to esteem, but rather apt, perhaps, to lull asleep any suspicion of error in the creed with which they are found connected. 2dly. A consciousness of literary superiority to the rest of the Union; an undue appreciation of *talent* in the estimate of character; and an association adroitly established between liberality and Unitarianism—all strengthened, if not produced, by proximity to the most celebrated university in the United States, where the principal professors are Unitarians, and the system, though ostensibly neutral, is Unitarian also. 3dly. A state of worldly ease and comfort, in which the necessity of religious consolations is apt to be less strongly felt, and their foundation to be investigated with less trembling solicitude than under poverty and affliction.

“I am not, however, without hopes that the tendency of these circumstances will be fully counteracted by a more auspicious influence; I mean, the influence of the warmer piety, the more evident spiritual-mindedness, the more obvious *interest* in religion, which characterize many who hold the opposite sentiments, and which give to their opinions a persuasive air of sincerity and truth. In fact, so naturally does a high degree of religious sensibility appear to result from correct and deep views of religious truth, that opinions which are seldom found in connexion with devotional fervour, seem to want one very important credential of their authenticity. Many

of the orthodox to whom I allude, are not only pious but learned, of irreproachable moral character and acknowledged liberality, and are engaged in a course of active efforts in their Master's cause. Among them are to be found all the most strenuous supporters of Bible Societies, Missionary Societies and Sunday-schools. Indeed, the American Missionary Society, you are aware, had its origin in this part of the country, where it still maintains its head-quarters, in the very focus of Unitarianism. All this is the more important, as New England is the "*Officina Gentium*" of America, and is destined to supply much of the *population*, and impress its own features strongly on the *character* of the new States.

"With respect to the ministers,—Mr. Dwight among the Congregationalists, and Dr. Jarvis among the Episcopalians, occupy stations of peculiar importance, and seem likely to effect much. The former is the son of Dr. Dwight, the late eminent Professor of Yale College, and is apparently of respectable talents and great activity. The latter is the son of Bishop Jarvis; and I am disposed to believe the most learned, and, as respects most of the duties of his responsible office, the most accomplished Episcopal clergyman in America. He has a high standing in society, possesses great personal respectability, and was appointed some months since to the new and handsome Episcopal church in the most fashionable part of Boston. Many of the most respectable inhabitants of Boston have joined his congregation—not a few from Unitarian societies. Many families are divided in their religious sentiments; some of the members attending the Episcopal, others the Unitarian churches.

"The most portentous feature in the history of the present state of Unitarianism in this country, is the strong hold it has obtained in Cambridge College, near Boston; the most extensive, and, in a literary point of view, the most respectable college in the Union; in which also a large proportion of the most influential persons of the nation are educated. Many parents are prevented by religious considerations from sending their children thither; but I wish I could say the objection was more general. This,

and perhaps Transylvania University at Lexington, are happily the only colleges under the influence of Unitarian sentiments. Yale College, Princeton, Columbia, and all the others that I am acquainted with, are opposed to them; and Yale College has the happiness of having its principal professors men of decided piety. But the noble theological institution at Andover, liberally endowed, formed for the express purpose of raising up able champions to contend earnestly for the faith at home, and accomplished missionaries to diffuse it abroad, blest with learned and pious professors ardently engaged in the great objects of their institution, presents perhaps the most cheering view. The only confident assurance, however, of the triumph of truth, is to be found in the promises of Him who has infallibly predicted its universal reception. I am glad I have done. It is a painful office to remark on what appear to be the doctrinal errors of others, when conscious of so many practical errors of our own. But I could not refuse your request."

Hackney,

July 17, 1822.

SIR

THE subject of prosecutions for opinions has been so often and so ably discussed in your work, that it would be mere repetition to argue the question generally; but I cannot refrain from expressing surprise and mortification to find that several of the Jury who lately convicted Mrs. Wright for the publication of theological writings, are members of a sect who have the reputation of an enlightened liberality above their fellow-christians. Lamentable as the fact is, here are *professing Unitarians* become the instruments of a bigoted, cruel policy, and assisting in the suppression of religious liberty; engaged in crushing others who are ready to suffer and are suffering for opinions which in their judgment are best calculated to promote the happiness of mankind. Stigmatize their publications as blasphemy and calumny, if you please; it is blasphemy and calumny against the written doctrines and opinions of other men, and in branding honest objectors to Christianity (for so I am bound to consider Mrs. Wright and others) with an unhesitating sentence

of guilt, and in consigning them to punishment, they have not only committed themselves and the Unitarian cause, but have excited feelings of sincere regret in every inheritor of the mild virtues of their great Master. No sooner, it will be said, do Unitarians breathe the air of religious freedom than they forget their long and arduous struggle with intolerance for their own emancipation, and take a ready part in riveting the chains of such as have still to contend for the same privileges.

Conscious as I am, however, that an unqualified desire to put down opinions by force, (be they what they may,) is a charge which these very individuals would blush to have imputed to them, it would be unjust to impugn their motives. No; the bugbear that has alarmed and influenced them and other good men in times of persecution, has been a superstitious veneration for legal forms, and a dread of giving offence to intolerant oppressors and instigators. The spirit of the laws, therefore, which are asserted to be founded upon principles of Christian charity, is absorbed in technicalities through a slavish subserviency to the sinister perversions and sophistries of religious and legal bigots; for whatever intimate connexion the legislature intended to establish between Christianity and the laws, and how firmly soever they would have grafted their religious enactments upon its principles, where are we to discover any traces of the humane liberality which is its true character, in their administration? Let conscientious Jurors ask themselves if Christ and his apostles ever instituted or enforced penal laws, or would have sheltered their doctrines under them. So completely at variance with these prosecutions were their doctrines and conduct, that they claimed to be subverters of the establishments of their day, which stood in need of such support. Judaism was part and parcel of the law of their land, as Christianity is said to be of ours, yet he did not scruple to expose its absurdities and to promulgate opposite opinions. True, *he* fell a victim to intolerant charges of blasphemy, such as now prevail; and, revelling as it may appear to those concerned in more recent condemnations, I can discover no difference in the cir-

cumstances which could have led a Jury of our day to interpose between Christ and his persecutors. The same influence and the same apprehensions would have operated and induced those who do not hesitate to contravene his direct precepts now, to have convicted the vilified Author of Christianity himself then, as an innovator and disturber of the public peace; for those they have condemned under laws professedly Christian, have been accused only of decrying one set of opinions and upholding others; in fact, of following his example.

"But what could we do and how could we act otherwise," they exclaim, "bound as we were to be ruled by the law as it stands, and sworn to return a verdict according to evidence? We readily subscribe to the arguments used for the defence, and should rejoice if these prosecutions and restraints upon discussion were abandoned; but if persons will be so imprudent as to incur the penalties, we, as Jurymen, cannot be expected to follow the dictates of our feelings at the expense of our oaths."

This is the kind of justification which has made many a worthy man lend himself to the vilest conspiracies against liberty, virtue and the religion of Christ; scarcely conscious that he is supporting a spurious Christianity by means the most unchristian. But the answer is plain. There is no inconsistency in adhering to the Jurors' oath, and construing the laws reasonably and justly as the laws of Christians. Be guided by your *own understanding of the evidence*, instead of allowing assumed tendencies and legal mysteries to distract and bewilder. Interpret the *motives* of the accused liberally and fairly. In short, do as you would be done unto; and whether the blasphemer be Jew or Pagan, deal with him as you would have those organized, systematic blasphemers, the Christian Missionaries, treated by the true believers of another faith. Try them by their *motives*, and let the *malice* charged against them appear incontestably, instead of convicting by inference and upon the judgment and injunctions of other men. Where there is not the most satisfactory proof of *moral guilt*, it is impossible a truly conscientious Juror can assent to a verdict of guilty.

But I will detain you no longer, having subjoined a paper which, although on a subject foreign to religious persecution, may claim some consideration from Jurors who are called upon to put a criminal construction upon conduct which may possibly, at least, have proceeded from innocent, and even laudable motives. It is founded upon the notes of a Jurymen on a late trial, but is not pretended to state the conversation verbatim, or in the exact order in which the sentiments of the different individuals were advanced.

S. C.

Consultation of a Jury on a charge of Manslaughter against a lad who caused the death of a man by firing a ball at a board fence, through which it penetrated at a distance of 60 yards, the man who was killed being 70 yards from the fence on the other side, and hid from view.

Well, Gentlemen, what think you of this case?

I think he is guilty. Several—So do I; it does not admit of a question.

No doubt he was the cause of the man's death—of that we are all satisfied.

Well, then, I don't see what we have to do but return a verdict of guilty accordingly, for although it was an accident which he could not foresee, it is our duty to abide by the law.

Yes, certainly, that is our duty, and I fear we can't do otherwise than find him guilty. Yet it is a hard case, and I really can't help feeling sorry that the lad should be punished.

But why should you feel sorry if you are convinced he is guilty? You know the guilty should be punished.

Because this was entirely accidental; and it is certainly very unfortunate for the prisoner.

Yes; and hard upon us too, because we have no option. Our duty is imperative.

No doubt our duty is imperative; the only question is, What is our duty?

Why, the Judge tells us that. He says the law is clear, and our duty is

to find a verdict of Guilty, and that we are sworn to do.

The Judge did indeed say, that if we believed the witnesses, our verdict must be Guilty, but I confess I am not quite satisfied that this is really our duty, notwithstanding he took upon him so to direct us. If the lad intended no harm and was unconscious of the mischief he had done, why punish him?

Intend it he certainly did not; in that we are all agreed.

Then it appears to me we cannot return a verdict of Guilty. It is contrary to common sense that a person should be pronounced guilty who is not culpable, or that he should be punished for an accident. Persons who have blown up houses by gunpowder, accidentally, are not accounted criminal, although many deaths are the consequence.

Well, but here one man loses his life by the act of another, and that is manslaughter, is it not? So the Judge says, at least, and the king's subjects must be protected.

If you mean that the terms killing and slaughtering are the same in fact, I admit it for argument's sake; but the term manslaughter implies (according to any reasonable construction of law) a criminal killing, although short of that degree which constitutes murder; and as you all agree, and the evidence proved, that this lad was wholly ignorant of his misadventure until some time after it happened, how can crime be imputed to him, and how can he deserve punishment?

He committed the act, he discharged the gun, and the ball killed the man, therefore the Judge has laid it down that he is guilty in law, and we are not to concern ourselves with the consequences.

Then allow me to say, you appear to mistake the office of Juror. If we were merely called upon to say whether the act of discharging the piece was committed by the prisoner, the terms of our verdict would be simply Yes or No to that question of fact; but you will recollect the very terms Guilty and Not Guilty shew that the question of fact is not the only subject of inquiry. Every legal offence must partake of moral turpitude—laws being only moral regulations; to pronounce a man

guilty, therefore, of an accident or misadventure would be absurd, and to punish him for happening to be the innocent, unintentional and unconscious means of evil to another, the height of injustice.

But the Judge quoted an Act of Parliament, and instanced the case of a brick falling on a man's head from the hand of a bricklayer, to shew that he thereby incurred the guilt of manslaughter.

He did so; at the same time ours may or may not be a parallel case, and the use and office of a Jury is to discriminate in these matters between good and bad intentions, and between crime and accident. A brick may be thrown with an intention to kill, which would be murder; with a degree of carelessness for the safety of others, which would properly constitute manslaughter, and call for punishment. On the other hand, the brick might drop from the labourer's hod by mere accident; or, by rebounding from a spot of apparent safety, and, flying in pieces, reach a person coming in the way unexpectedly. In either of these latter cases I should acquit, and I, therefore, cannot conscientiously do otherwise in the case before us.

Well, I should like to bring in a verdict which will satisfy the court.

I trust we shall first think of satisfying ourselves.

But you know the Judge said the law is clear, and that our verdict must be Guilty.

He did so; but I trust there are not many of us disposed to defer quite so much to his Lordship's directions as to forget the purpose for which we are appointed; viz. to determine for ourselves—this the prisoner has a right to expect of us.

There is no need, however, to run counter to the Judge's opinion; for he tells us that all the circumstances shall be taken into account, and that the punishment will be lenient.

Very true; and I am glad of this opportunity of discussing the duties and asserting the rights of Juries in a case where the result is not of sufficient importance to influence our decision, and particularly as no political or party feeling is involved in the question, which, with us, seems to be merely whether our own opinion or

the Judge's direction is to govern the verdict, for there can be no other motive than deference to the Judge for giving this boy over to be punished, while we are all convinced he does not deserve it.

Besides, I have always understood the laws to be founded in reason, and intended to afford protection as well as to inflict punishment; but if substantial justice and the spirit of the laws are to be made subservient to technical constructions, then the Jury should consist of lawyers.

You are quite right: it is not necessary that Jurors should be lawyers to enable them to form a correct estimate of evidence, or to come at the true intent and meaning of a plain Act of Parliament; they are, therefore, taken promiscuously from the mass of citizens, on the reasonable presumption that twelve men, so impanelled, must be a fair sample of the intellect and probity belonging to the community; and all that is required of them is, that the guilty conduct of an accused person shall appear from the evidence so plain, as to leave no doubt in the mind of *any one of the twelve* before they venture to pronounce him guilty.

But admitting that the Judge, from his greater experience, may occasionally throw light upon any part of the evidence that may seem obscure, you would not reject his explanations, merely because they came from the bench.

Certainly not; but I should always guard against being influenced by his or any other *opinion* when opposed to my own, and should value his explanations of evidence, and quotations of law, only so far as I myself might be convinced of the correctness of the one, and of the reasonable application of the other.

What makes the Judge's directions at present so extraordinary too, is, that he himself allows that no one can impute any criminal design to the lad, and the witnesses give him so excellent a character, that really I for one should be very glad to save him from prison if it can be done.

Well, he is in your hands, and if this be your impression, what should hinder you from acting upon it? It is wholly our affair, and surely we who

are appointed to try the accusation should feel no difficulty in saying *must not*, when it is dictated by our deliberate judgment?

I see *that* is our proper course—the Jury, and the Jury only, are the persons to decide the question of guilt, and had we exercised our own judgment upon the evidence from the first, we should not have hesitated about acquitting him; but the Judge's charge confounded us.

The boy thought no more of doing mischief, than as though his piece had been pointed against a rock. His friends should not have entrusted fire-arms in the hands of one with so little experience; and I am persuaded, that if punishment is due any where, it is to them.

I cannot help remarking, that if premeditation is necessary to crime, that it was completely disproved in this instance by the witnesses themselves, who proved the fact; and the impression upon my mind, when the evidence closed, was, that we must acquit him; but when the Judge laid it down as the law, and charged us so positively to bring him in guilty, I thought we could not do otherwise.

Well, I confess my impression was the same throughout the trial, and the Judge's charge really surprised me; but being in possession of his exposition of the law, I am still not satisfied about acquitting him.

Then, Gentlemen, what is the use of our hearing evidence? If that is not to guide us, we may as well wait here during the next trial, and let the Judge send us directions for our verdict when it is over. I would really advise those who are so anxious to please the Judge, to take their hats, tell him they are content to leave all to him, and are satisfied he can do quite as well without a Jury.

But are we not to attend to the Judge's construction of the laws?

When the Judge quotes an Act of Parliament which he considers applicable to any class of crimes, he addresses himself to the Jury for their information; he being more conversant with the laws of course than we can be, but it is the *Jury* who are to apply it practically and specifically, and their verdict is to be founded upon their own construction and application of the law to the charge laid in

the indictment, always keeping in view that it is malicious intention which constitutes crime in law, as well as in morals and common sense.

True; and I am quite of opinion that neither the Act quoted by the Judge, nor the punishment annexed to the crime of manslaughter, can apply to this boy's case, which is one of accident and not of crime. The indictment charges him with feloniously killing, to which the Act and the Indictment relate; now the evidence proves that it was purely accident, which I think you, Gentlemen, will not call *felony*, however the lawyers may construe the word.

I agree with you, and I think it would be doing an injustice to the boy to convict him; he is a well-disposed boy now, but we all know he would get no good in prison.

But the law is answerable for that; and, as I said before, we have nothing to do with the consequences.

So unreasonable a construction of the law and of the duties of Jurors, cannot excuse us all for subjecting a well-disposed lad (which every witness allowed him to be) to the contamination of a prison, satisfied as we are, that he is not deserving of punishment.

Well, as so many are for an acquittal, I will consent to a verdict of Not Guilty; but I am afraid the Judge will not approve of it.

He may not; and it would be certainly more pleasant if we could perform what we conceive to be our duty without differing in opinion with the Judge or any one, because his and our motives may be equally good; but I cannot avoid expressing a hope, that this determination to think and act for ourselves will lead him to dispense with the word *must* in his future addresses to Juries, although the law and the evidence may appear perfectly clear to him; because *we* are the persons to try, and there are generally individuals in every pannel who will consider such positive language from the bench as derogating from the true character of Juries, and interfering with their province.

Viewing the matter in this light, there appears to me an impropriety in the application of the term *directions* to a Jury.

In my opinion there is. As the word

is generally understood, nothing is so degrading to a Jury as to have it supposed they are acting under, or that they yield their conscientious judgment to, any *directions* whatever.

SIR,

Bristol,
July 10, 1822.

WILL you allow me room in your valuable publication, to bring to the recollection of your readers, the very praiseworthy and interesting congregation who assemble to worship *one God in one Person*, at Newchurch, Rossendale, in Lancashire, and to set before them some particulars of their present situation?

It must be fresh in the remembrance of many, that within the last twenty years they were all Wesleyan Methodists; but, under the guidance of their honest and inquiring minister Mr. Cooke, were step by step, without being themselves aware of it, led on to more rational, and, as we esteem them, more scriptural doctrines. Though dependent upon his profession for a maintenance, this *lover of truth* persevered in a careful examination of the sacred writings; and zealously instructing his hearers according to his own convictions, was far on his way towards Unitarianism, though he had not reached it, when called to a severe account, and dismissed from the Methodist connexion.

A large number of his flock were attached to him, and to the doctrines they had heard him deliver, and these, separating themselves from the rest, chiefly with borrowed money, erected the chapel at Newchurch.

The painful struggle which he had gone through, and the harsh usage he had received, was more than the tender frame of Mr. Cooke could sustain,—he fell into a decline, and died soon after; bearing witness to the last, in the cause for which he had sacrificed his little share of this world's goods, believing it to be the cause of Christian truth; and in full confidence committing his widow and helpless infants to the Almighty Protector, who never forsaketh those who trust in him.

The congregation then, as it now does, consisted *entirely* of persons getting their living by *hard labour*. Trade, in consequence of the war, was

rapidly becoming worse; paying the interest of the debt on their church became oppressive to them, and they could offer nothing towards the support of a new minister, when one whose merits we can never too highly appreciate, was raised up from amongst themselves. Mr. John Ashworth, a woollen-manufacturer, undertook the office without a prospect of pecuniary recompence. How well qualified he was for the undertaking, the general good conduct, the increase, and the regular attendance of the congregation, together with the high estimation in which he is held wherever known, will best testify. When he and his people became known to the late excellent Dr. Thomson of Leeds, an annual stipend of 12*l.* was by that gentleman obtained for him, from what is termed "Lady Hewley's Fund;" but with a disinterested liberality not often equalled, he declared his determination regularly to appropriate the money to the necessary expenses of the chapel, or the gradual extinction of the debt.

When this "little flock" of worshippers of Him who is *One* and his *Name One*, was made known through the medium of the Repository to the Unitarian public, much interest was excited, and a subscription raised which reduced their debt to less than 100*l.* Had the times been less unfavourable, it would, no doubt, ere now have been done away. But, notwithstanding the good management of their pastor, the necessary repairs and regular expenses attendant upon carrying on worship, and providing for the early instruction of the young, has hitherto prevented its being brought under half the above-mentioned sum.

The case of this exemplary congregation was, in the course of the last year, laid before the members of the Bristol Fellowship Fund, and in addition to the particulars just related, they were informed that a Sunday-school, consisting of 200 children, who were taught reading, writing and accounts, was carried on in the body of the chapel; that not only all things necessary for this were furnished free of expense to the parents, but a library of well-selected tracts, &c., was added for the use of the scholars, many of whom took great delight in reading. Some of the oldest of these

it was mentioned, were growing up, had taken sittings in the gallery, and by their conduct did credit to the instruction which had been bestowed upon them.

Considering that all this was done by persons who gain their daily bread by the labour of their hands, and who, till within a few past months, could with difficulty procure a sufficiency of the *necessaries* of life, such exertions could not but be deemed most worthy of encouragement and assistance, and the sum of 10*l.* was unanimously voted towards the liquidation of their debt.

A short time before the meeting of our Fellowship Fund in May last, Mr. Ashworth, in a private communication to a friend here, mentioned that the Sunday-school had so much increased, that there was not room sufficient for teaching in the bottom of the chapel, and himself and his friends being convinced that money could not be better bestowed, had come to a resolution of removing this difficulty, though in so doing they must considerably increase their debt. He added, that it was no small proof of the estimation in which the people held the religious instruction of their children, that they had raised more than 30*l.* amongst themselves, towards defraying the expense of the proposed alterations.

This letter was read at the meeting, and a very general wish to give some further assistance warmly manifested. A sum was mentioned by one of the committee, when another member proposed that the business should be suspended till further particulars were obtained, and that if these were such as we anticipated, we might then, by setting a liberal example, and stating their case to our brethren at large, hope to induce other Fellowship Funds and individuals who are able and willing to help in so good a work, to come forward and do something *effectual* for their relief. This plan was agreed upon, Mr. Ashworth applied to, and his answer laid before the next meeting. It informed us that the Sunday scholars then amounted to nearly 300, and that, to make the *necessary* room for their accommodation, and also to increase the number of sittings in the chapel, which was likewise highly desirable, they had re-

solved to take down one end, inclose a bit of ground, which is their own, adjoining it, and gallery it across. The expense of doing this (not less than 200*l.*) he owns is large, when compared with their very small means; but he feels convinced that it ought to be incurred,—that the objects in view *call upon them* to encounter it,—and though disposed most *thankfully* to accept of assistance, he does not wait for the assurance of it, but has actually begun the work, trusting in the liberality of his brethren, and still more in the blessing of that Great Being, to promote whose holy worship, and more widely to diffuse a knowledge of whose righteous laws, this exertion is made.

This statement was most favourably received, and not only unanimously, but I may almost say by acclamation, the sum of 20*l.* was voted to the Rosendale congregation.

Should other Funds in proportion to their means, and individuals also, "*do likewise*," these highly meritorious people will be happily relieved from a heavy load of debt, which must otherwise lie on them, and cripple their praiseworthy and most useful efforts in the noblest of all causes.

Few of your readers I am persuaded will hesitate to say with me, that "Tis a consummation devoutly to be wished." Should it be effected, it will be a cause of heartfelt satisfaction to,

Sir,

Yours respectfully,
MARY HUGHES.

Sir,

May 20, 1822.

THE following letter was put into my hands for perusal, by a very respectable member of the Society of Friends, from whom I afterwards obtained leave to copy it, and satisfactory evidence of its authenticity. I withhold the name and residence of the writer, that I might not be the means of exposing him to the inquisitorial visits of busy and injudicious disciplinarians. The Society of Friends is, I trust, nevertheless, gradually learning to estimate more justly the vast importance and real value of those great principles of Revealed Religion which are plainly laid down in the Scriptures, and on which all Christians are agreed, when compared with the pro-

portionate insignificance of those nice and minor points on which they separate, and actually or seemingly differ.

Your readers should be informed, that C. E.'s letter and the reply to it were reviewed in the Monthly Repository, XVI. 46; but that I have reason to believe few of either have got into circulation, such Friends as are booksellers in London having, I am informed, thought fit to decline selling both the one and the other.

Should you insert this communication, I hope Mr. Alexander of Yarmouth, the printer of the first letter, will soon send some copies to Hunter's or Eaton's for sale, in order to counteract almost as effectual a mode of suppressing inquiry within the pale of a small Society, as was ever adopted by the Church of Rome in the plenitude of her power, and in the darkest period of her priestly domination. It was with great pleasure I heard Wm. Allen, a minister amongst Friends, at the Annual Meeting of the British and Foreign School Society on the 16th inst., eloquently and impressively advocate far different and truly liberal principles.

BEREUS.

ESTEEMED FRIEND,

Having lately had an opportunity of perusing thy "Letter to the Young Men and Women of the Society of Friends, on the Yearly Meeting Epistle for 1820," I conceive that I could not better discharge my duty as a junior member of the Society of Friends, than by thus addressing thee. And though personally unacquainted with thee, a coincidence of opinion will, I trust, be deemed a sufficient apology for this intrusion upon thy attention. The perusal of thy dispassionate, firm and intelligent address, has been the source of the most pleasurable anticipations. It has convinced me that the spirit of inquiry is diffusing its genial influence, and dispelling the crude, unscriptural and unconstitutional doctrines of modern orthodoxy, as adopted by many of the active members of our Society.

To discourage investigation, to insist upon the limited nature of our faculties, and to hold up implicit faith and blind obedience, as "honourable prudence," is only what might be expected from the advocate of a weak cause. And weak indeed must that cause be, that for its defence has recourse to such futile sub-

terfuges, such a perversion of common sense, derogatory alike to reason and to revelation. And it is in this light that I view the reply to thine, which, however plausible it may appear to superficial minds, is as deficient in sound argument as it is in scriptural authority for its mandatory advice.

That the grand and simple doctrines of genuine Christianity will ultimately triumph over the distorted, inferential and unscriptural creed of Trinitarianism, is my firm belief, and I entirely acquiesce with thee in the opinion that truth must finally conquer.

In conclusion, I request thy acceptance of my sincere acknowledgments for thy endeavour to promote (what I conceive to be) the true interests of our Society, by thy attempt "to rouse the spirit of inquiry where it is dormant, and to counteract the support which the sanction of a grave assembly might give to error."

I am,

With sentiments of sincere esteem,
Thy Friend,

4 No. 1822.

To Charles Elcock, Yarmouth.

Evesham,

June 25, 1822.

SIR,
I BEG leave to offer a few remarks in reply to a letter in your last Repository, [p. 271,] intended to persuade your readers "that the publication of Penn's Sandy Foundation Shaken by Unitarians, without taking the least notice of his Vindication," as if such were the fact, "is at once *disingenuous and unjust*." The writer also with equal truth asserts, that "there are in the *Unitarian Preface*" to that work, "two instances of an entire want of candour in the author." These severe charges, confidently as they are advanced, may be easily refuted. The first is, that the author does not notice Penn's letter to Lord Arlington; by whose warrant he was imprisoned; and of which letter the Editor certainly cannot say he was "ignorant." And he might have conclusively proved from it, that Penn was as indisposed to recant, and to avow doctrines "totally opposite" when he wrote that letter, though at that time a close prisoner in the Tower of London, for publishing the Sandy Foundation Shaken, as when he set ward about the same time to his ac-

cuaser, the Bishop of London, that he never would recant, "though his prison should be his grave."

The other alleged instance of "an entire want of candour," is a charge not only unfounded, but it also completely disproves the writer's other accusation, of "*Malignant and unjust*" conduct, by testifying to your readers, that the said Apology is expressly noticed in that preface. The editor has even described it, p. vii., as obviously favourable "*to the Sabellian hypothesis*;" which constitutes its nearest approach to reputedly orthodox doctrine. He has also noticed Penn's eulogy on Socinus, in reply to a charge of "being a Socinian." This could not be designed for "*a recantation*;" and five years after this, Penn declared that Thomas Firmin, who said he had retracted, was "shamefully mistaken." See the Sequel to my Appeal, pp. 47—52; or Penn's Works, II. 453. Whence, then, these groundless, injurious and contradictory accusations? It cannot be amiss for the "intelligent" writer calmly to inquire.

"In this *very Apology*," adds the writer, "are to be found these unequivocal expressions." They follow p. 272, but are taken not from that work, but from "an Apology," published several years after, "for the Principles and Practices of the Quakers," yet not quite correctly. And though the Editor truly declared in his preface, that he was "not acquainted with a more manly and able vindication in that peculiarly fanatical age, of the pure Unitarian doctrine, than the Sandy Foundation Shaken," the writer is much mistaken in concluding, that "then it necessarily follows that the Apology is a *recantation*;" or that it is "in direct opposition to the principles which constitute Unitarianism." To prove these positions it is necessary to shew, which the writer has not even attempted, that Penn's Apology for his former work contains a "disavowal of his former sentiments," and that this *very Apology* asserts principles which are "in direct opposition" to the doctrine of *one only true and living God*, who is described in the Scriptures as "*the God and Father of our Lord Jesus Christ*;" such as the doctrine of "the Trinity of distinct and sepa-

rate persons in the unity of essence," or of some other plurality of persons in the Deity, neither of which can I find that Penn, since he became a Dissenter; ever acknowledged. Sabellius and his followers, in the third century, ascribed "eternal Deity" to Christ, as expressly as William Penn ever did, and yet they were always justly deemed Unitarians.

In the page preceding that from which the extract supposed to be so "*unequivocal*" was selected, Penn challenges his Trinitarian opponent to adduce "one scripture that has directed him to such a phrase as *distinct person*, or that says, *I and my Father are two*, instead of '*I and my Father are one*.' 2ndly. If he will but bring me one piece of antiquity for the first two hundred years, that used any such expression. 3rdly. And if he can deny that the Popish schoolmen—were the grandfathers and promoters of such like monstrous terms and uncouth phrases, I will be contented to take the shame upon me of denying proper, apt and significant phrases.

"But till then I will tell him, that if *the Son of God* did purchase our salvation distinctly *from the Father*, the Father was not concerned in our salvation, *but Christ only*. And if he did so purchase it as *God the Son*, (distinct from the Father,) then God the Son (by his principles) cannot be the same with *God the Father*; and all the earth, with all their idle sophisms and metaphysical quiddities, shall never be able to withstand the conclusion to be *two Gods*; otherwise, if the purchase was by *God the Son*, then *God the Father* was concerned as well as God the Son, *because the same God*. If not, then either Christ's Godhead was not concerned in the purchase, or there must be *two Gods*; so that which he calls a *personality* distinct from the essence, could not do it, and if the divine essence did it, then the Father and Spirit did it, as well as the Son, *because the same individual, eternal essence*." Penn's Works, II. 66.

About two years after this "*Apology for the Principles of the Quakers*" was published, Penn addressed a letter to Dr. Collinges, a clergyman who had attempted "to shew, *what ignorance* puts man under the state of

damnation, and what knowledge is necessary to life eternal." A solitary passage from this letter is laid before your readers in the same page as the one I have above endeavoured to elucidate, by adducing its context. I must do the same in this case, in order that Penn's letter may more fairly and fully "*speak for itself*," the real sentiments of the writer. "The matter insisted upon, relating chiefly to us on this occasion," says Penn, was, "that we, in common with Socialists, do not believe Christ to be the *eternal Son of God*, and I am brought in proof of the charge. The Sandy Foundation Shaken touched not upon this, but Trinity, separate personality, &c. I have two things to do; first, to shew I expressed nothing that *divested Christ of his divinity*; next, declare my true meaning and faith in the matter.

"I am to suppose that when any *adversary* goes about to prove his charge against me out of my own book, he takes that which is most to his purpose. Now let us see what thou hast taken out of that book, so evidently demonstrating the truth of thy assertion. I find nothing more to thy purpose than this; *that I deny a Trinity of separate Persons in the Godhead*. Ergo, what? Ergo, William Penn denies Christ to be *the only true God*; or that Christ, the Son of God, is from everlasting to everlasting, God. Did ever man yet hear such argumentation? Doth Dr. Collenges know logic no better? But (which is more condemnable in a minister) hath he learnt *charity* so ill? Are not Trinity and Personality one thing, and Christ's being the *eternal Son of God* another? Must I therefore necessarily deny his Divinity, because I justly reject the Popish School Personality? This savours of such weakness or disingenuity, as can never stand with the credit of so great a scribe to be guilty of. Hast thou never read of Paulus Samosatenus, that denied the divinity of Christ, and Macedonius, that opugned the deity of the Holy Ghost? And dost thou in good earnest think they were one in judgment with Sabellius, that only *rejected the imaginary personality of those times*; who at the same instant owned and confessed to the eternity and Godhead of Christ Jesus our

Lord? It is manifest, then, that though I may deny the *Trinity of separate Persons in one Godhead*, yet I do not consequently deny the deity of Jesus Christ." Penn's Works, i. 166.

The part of this letter selected for your readers, (p. 272,) directly follows the above passage. From the whole of the letter it appears, that Penn rejected the doctrine of the Trinity, and that he held that of the divinity of Christ in the same sense as he conceived that Sabellius did; the accusation against whose followers, previous to the Council of Nice, according to Novatius, was, that they, "the Sabellians, make too much of the divinity of the Son, when they say it is that of the Father, extending his honour beyond bounds. They dare to make him not the Son, but God the Father himself." And again, "They acknowledge the divinity of Christ in too boundless and unrestrained a manner." Ch. xxiii. The same writer also says, "The Son, to whom divinity is communicated, is, indeed, God; but God the Father of all is deservedly God of all, and the origin of his Son, whom he begot Lord." Ch. xxxi.; or, History of early Opinions concerning Christ, by Dr. Priestley, i. 47, 48.

In later times, since the doctrine of the co-equality and co-eternity of the three supposed persons in the Trinity has been a professed article of faith in many Christian churches, those who are known to reject the notion of any distinction of persons in the Deity, and yet continue to use such seemingly orthodox language as the foregoing, are generally understood as asserting only the divinity of the Father dwelling in Christ, and acting by him, as Unitarian Christians also do.

What else, indeed, can such persons mean? And what definite ideas can they annex to the terms they use? That such was in substance William Penn's meaning, when he used the strongest expressions of that kind he ever adopted after quitting the Church of England, I have no doubt; and especially when I consider how forcibly a man of such piety, sterling integrity and good sense, must otherwise have been impressed with the sacred obligation of *expressly recanting* the doctrines he had so clearly and definitely asserted as sound and scriptural in his Sandy Foundation

Shaken, one of the most able vindications of genuine Unitarianism which had ever appeared in the English language.

Of its author, the letter you have inserted says, "One characteristic stamps both his life and writings, that of being led and guided by the *spirit of Christ*." May I then ask, if this "*stamps*" all his "*writings*," how it happened that he should ever have occasion to give forth "a recantation," as this writer imagines he did? And if so, whether any "subsequent declaration of his principles" could remove "from him every possible imputation of holding Unitarian doctrine" before his supposed recantation? The work so written, describes Penn's "views and intentions" much too clearly to be readily mistaken by any unprejudiced reader. In short, it asserts that doctrine as plainly as any work that ever was written. It is therefore no wonder that its attentive perusal, by even a prejudiced reader, should not shake "the foundation of that truth for which William Penn was both an able and a faithful," but not an infallible, "advocate."

Reserving any thing more I may have occasion to add in his defence till a future time, (should you insert this letter, already too long.)

I am,

With best wishes, yours sincerely,
THOMAS FOSTER.

7 Month, 1822.

RESPECTED FRIEND,

IN the Repository of 5 month last, (pp. 271—273,) there was a letter on Penn's Sandy Foundation Shaken, in which the writer says, "Whatever constructions individuals may have put upon that pamphlet, *entirely opposite to W. Penn's views and intentions*, his subsequent declaration of his principles, and his public vindication of them in a work entitled, '*Innocency with her Open Face*,' removes from him every possible imputation of holding Unitarian doctrine."

I am at a loss to conceive how any impartial and candid inquirer after truth, could arrive at such a conclusion, after carefully perusing the Sandy Foundation Shaken, in which Wm. Penn so ably refutes "those so generally believed and applauded doc-

trines of one God, subsisting in three distinct and separate persons, &c. &c., from the authority of Scripture testimonies and right reason."

In the Prefatory Advertisement of the folio edition of Penn's Works, 1761, we are informed, "that it was judged expedient, previously to another impression, to *review* the whole, and to *select* for publication all such parts of our author's writings as have an immediate tendency to promote the cause of religion in general, containing doctrines in which people of all nations, ranks and conditions are interested without dispute; and such likewise as, at the same time that they contribute to the same great end, the increase of primitive Christianity in life and doctrines, include an apology for the religious principles and practice of the people to whom he was united in profession." In this edition, and also in another, printed in 1782, which has been sanctioned, *reviewed* and published by the Society of Friends, is inserted the Sandy Foundation Shaken, and, if I mistake not, it is also contained in the edition of Penn's Works now printing. If, then, the Society disapproves of the doctrines insisted upon and logically deduced in this work, for what reason have they "*selected*" it for publication in preference to others of a controversial nature, which they have omitted?

From this edition I extract the following paragraph, which I believe is not in the "Unitarian edition:" "No one substance can have three distinct subsistences, and preserve its own unity: for, granting them the most favourable definition, every subsistence will have its own substance; so that three distinct subsistences or manners of being, will require three distinct substances or beings, consequently three Gods. For if the infinite Godhead subsists in three separate manners or forms, there is not any one of them a perfect and complete subsistence without the other two; so parts and something finite is in God; or if infinite, then three distinct infinite subsistences; and what is this but to assert three Gods, since none is infinite but God? And, on the contrary, there being an inseparability betwixt the substance and its

subsistence, the unity of substance will not admit a trinity of incommunicable or distinct subsistences."—(Vide p. 12.)

From this I infer that the "constructions individuals may have put upon that pamphlet," are not "entirely opposite to W. Penn's views and intentions." However "his subsequent declaration of his principles, and his public vindication of them" in another pamphlet, may have lessened the estimation in which he was held as a consistent theologian, they cannot, in my opinion, "remove from him every possible imputation of holding" and teaching "Unitarian doctrine."

AMICUS.

SIR,
EVERY discussion that is calculated to elicit truth deserves the attention of the friend of genuine piety. I am glad, therefore, to see the subject of Liturgies presented to your readers. Though your correspondent J. P. [pp. 210, 211] has declined entering into an inquiry of the respective advantages of extemporary prayer, and of printed forms, I may be pardoned for mentioning my own, and the experience of many others who have been from infancy accustomed to attend the service of the Established Church. I admit we are incompetent judges, as we cannot compare the benefits to be derived by those who prefer public prayers in which the people take no part, with the devotion that has been excited by using a liturgy, and being a party in the petitions offered at the throne of grace. The power of habit must be granted. On this very ground a strong argument presents itself in favour of printed forms. During an extemporary prayer, children and young persons are not, nay, cannot be interested. They contract an indifference, if not a habit of inconsideration, during that most solemn of religious duties, the address to the Searcher of hearts. But if they had such a composition before them as might lead them to think on what they ought to be engaged in, some good impression might result, at least they would not be called to utter an Amen to what they had not understood, or might not have regarded, because their thoughts were differently em-

ployed. I have seen, I have felt the force of this remark, when I have observed my own children, when they have been present at a Dissenting place of worship. Let it not be imagined that I would prevent their attending a Dissenting congregation. By no means. But the inquiry I am pursuing is the best mode of promoting pure and undefiled piety. I have seen much of the world. I have held a military station. It may cause a smile on the countenance of some of your readers to find this confession from one who avows himself a zealous Unitarian. And it will, perhaps, surprise others to learn that mine is far from a solitary instance. But if the plan of many mess-rooms were known, a different conclusion would be drawn from that which at first may be suggested. When two or three inquiring minds meet, theological, as well as other subjects are introduced; and, besides the various connexions which military men have, and their different ranks and education, they are often less burthened with prejudice, and more open to fair investigation, than many other classes of society. To these causes I attribute it, that very many thinking men, both in the army and the navy, are decided Unitarians. But I have found very few that would join a society in which extemporary prayer was used. Their early habits, their wish not to appear hostile to the Establishment, perhaps also their attachment to the forms, or even dress to which they have been accustomed, indisposes them to join what are termed regular Dissenters. But were a society like that in Essex Street formed, were the place not destitute of external grace, were the services conducted without the peculiarities attached to Dissenting congregations in general, many who now regularly attend the Established Church, would rejoice in such a mode of addressing the one living and true God. It may, perhaps, be said, Let them come out from among those who worship a Trinity in Unity. Let a little candour be shewn; let mutual indulgence be granted; let a fair trial be made of adopting a scriptural mode of worship that may suit those who do not wish to enter into the speculative discussions that sometimes are delivered

from Dissenting pulpits; and I have no doubt that many will be ready to avow themselves friendly to a reformed liturgy; who now frequent the Established Church. It would be particularly desirable to have the service conducted by a gentleman who had received his education at one of our Universities; and whose conscientious scruples would add dignity to his station, and be a powerful motive to others to inquire into the reasons of his leaving the connexions he once loved. As a confirmation of the reasoning I have employed, I will mention a fact which happened when I was stationed in a market-town. I went one Sunday to a parish church, a few miles distant from our head quarters. I was put into a large pew, which I afterwards found belonged to the 'Squire of the place, who was also a Justice of Peace. I opened a Prayer Book, and to my surprise found it was Clarke's Reformed Liturgy. I stated the fact to a clergyman with whom I was intimate. He told me, when he resided near Bury St. Edmunds, he knew many instances of the same kind; and he was often at Essex Street himself during Mr. Lindsey's life-time, and once saw two other clergymen there, and a gentleman that now holds an elevated station in the Administration. Since I read J. P.'s letter, I have been with two persons whose religious opinions are like my own; one reads the Monthly Repository, the other not. I asked them what they thought, as they both occasionally visit Clifton, of the probable success of erecting there an Unitarian place of worship, with a Reformed Liturgy. Both thought it would be very useful; but the reader of the Repository, who also frequents Brighton, added, "Let the planners of such a scheme first sit down and count the cost, and not like the people of Brighton be unable to complete their scheme. Let the expense of the building be known and the money advanced before the undertaking be resolved upon." I do not know the case of Brighton, I only mention the advice given. I put another question to both parties. "Where do you attend when at Clifton?" "No where." "You know there is a very respectable Unitarian chapel in Bris-

tol." "Yes, we have heard so.—But I do not like to be a marked character," was the reply of one. "I belong to no party," said the other. "But would you join a congregation of Unitarians who used a printed form, and had services like the Church of England?" "Yes; and be glad to do it, and to have my family attend, which you know I never do at home in the morning. I have lately read a Sermon and part of the Liturgy to my family, but I should prefer joining others, and I wish Mr. ——— would follow Mr. Fripp's example: a supply of *ci-devant* clergymen might be secured which would greatly serve the cause."

I trust to your candour, Sir, when I remark, that Unitarian Dissenters do not know the number who hold their opinions, nor do they adopt the best means to promote co-operation. They are too severe towards those who have not firmness to brave popular prejudice; they dwell too much on non-essentials; because unjustly accused, they allow themselves to indulge bitterness of expression towards their opponents; and they mix too often politics with their creed, which increases the distance between them and the friends of an establishment. I intend no offence, and I hope I shall occasion none, by my feeble effort to serve the cause of truth.

R. S.

*Tenterden,
June 3, 1822.*

SIR,
I READ with much interest your account of the removal, by death, of the Rev. E. Butcher, [pp. 247, 309—312,] and, struck with the testimony given to his memory by his beloved widow, I cannot refrain from conveying to you for insertion, as in beautiful unison with it, the following lines. I have been favoured with them by a lady who personally knew the parties; and Mrs. Butcher will, I hope and am persuaded, not be displeased with their being brought under the public eye. They were addressed to her by her beloved companion on the 24th anniversary of their wedding-day:

To Eliza, July 6, 1814.

This ball of earth around the sun,
Now four-and-twenty times hath run
Since, by the gracious hand of Heav'n,
Eliza's hand to me was given.

I took it then, my dearest love,
The sweetest blessing from above ;
I keep it now, my dearest friend,
The richest blessing Heav'n can lend.

With that dear hand, Eliza, came
Virtues, O more than I can name ;
Those virtues still my heart engage ;
They charm'd my youth ; they cheer my age.

The lapse of time has only shewn
How poorly once thy worth was known ;
And still I cease that lapse to see ;
Each fond affection turn'd to thee.

Thus far together we have trod
The path of life : I leave to God
Each future step, and only pray,
For thy dear arm through all the way.

The moral instruction, as applying to domestic happiness, is evident ; and if you see no impropriety in their insertion, they are much at your service ; followed with that sigh and tear of sympathy, to which the circumstances so evidently give occasion.

LAWRENCE HOLDEN.

SIR,
THE following mode of explaining the Revelation was lately suggested to me, and appears so simple and satisfactory, that, though it professes to set aside all the systems of former commentators, I venture to submit a specimen to the criticism of your intelligent readers.

Chap. vi. 1, 2: "And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white (*λευκος*) horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer." This is an appropriate type of the earliest ages of the Christian Church when clothed in the white and shining garment of innocence; and, as St. Paul says, having "put on the whole armour of God," it "wrestled against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," and went forth conquering and to conquer. But, alas! scarce three short centuries, and the very success of the church became destruc-

tive of the spirit of Christianity. No longer could the Pagan say, See how these Christians love one another! Christians began to persecute Christians. Vers. 3, 4: "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red (*ρυθρος*): and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword."

From this time the attention of the church became more and more engrossed in worldly matters, grasping at riches and dominion, till at length, about 741, Pepin bestowed the exarchate on Pope Stephen II., and thenceforward the church became a temporal power; and the sole care of clergy as well as laity of every rank was devoted to the acquisition and enjoyment of the good things of this life. Vers. 5, 6: "And when he had opened the third seal, I heard the third beast say, Come and see. And I behold, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

Can the Christian Church apostatize more completely from every Christian principle? She can and does. She becomes a fanatical crusading church. About 1096, the cross of Christ, the emblem of a religion of peace, is hoisted as the standard of a war of superstition. Military religious orders are every where established, and, under pretext of honouring Christ, whole nations are excited to a terrific state of madness; and for nearly three centuries driven to the perpetration of deeds of cruelty and horror, unparalleled in the annals of mankind. Vers. 7, 8: "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale (*χαλκρος*) horse; and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

Her measure of iniquity is complete. The pretended church of the mild, lowly, benevolent Saviour of mankind, unblushingly exhibits itself a persecuting, worldly-minded, mercenary, proud, cruel, superstitious, war-waging monster. Nothing can be added to the horrible picture. If we proceed, the whole scenery must necessarily be changed in the next act. Vers. 9—11: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." Can any one read the page of history, from the middle of the 14th century, without recognising in these verses a characteristic sketch of those attempts at reformation which immediately succeeded, and were occasioned by the enormities of the Crusades, and by the revolting spectacle of an antichristian church, trafficking in indulgences and pardon of sins for the purpose of urging on to those diabolical wars?

And what is the inevitable consequence of the progress of this reforming spirit? Precisely that which we see daily maturing around us—the downfall of all hierarchies, with the complete overthrow of all those wretched systems of tyranny which have stood so long, solely because buttressed up by ecclesiastical establishments. Vers. 12—17: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became dark as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the

mighty men; and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand?"

I submit, whether this is not at least as rational and satisfactory as the usual explanation. See Mr. Lowman, Bishop Newton, Drs. Doddridge, Priestley, &c., by whom you are told; that the seals relate to Pagan Rome. The 1st seal, comprising the period from Vespasian to Nerva, about 28 years of triumph. The 2nd seal, Trajan and his successors, about 95 years of horrible war. The 3rd seal, the Septimian family, about 42 years of scarcity and strict justice. The 4th seal, from Maximin to Diocletian, about 50 years of war, famine and pestilence, and 20 emperors, most of whom came to violent deaths. The 5th seal, the persecution begun by Diocletian, about 10 years. The 6th seal, great revolutions, the downfall of Heathenism and establishment of Christianity in the Roman Empire. They also go on to explain the 7th seal, the opening of which is described with unrivalled sublimity. Chap. viii. 1: "And when he opened the 7th seal, there was silence in heaven about the space of half an hour." And what follows? The irruptions of Huns, Goths and Vandals. All heaven in suspense to behold the march of a set of barbarians; nor do they altogether agree which of the three trumpets designates which set of barbarians. And in truth, their having mustered a little to the east or west does not seem to be a fact of sufficient importance to entitle them to separate prophecies; but commentators having brought matters to this point, were obliged to take what they could find to fill up the gap, and nothing better offered. The 4th trumpet is supposed to denote the downfall of the Roman Empire under Augustulus. The 5th trumpet, Mahomet and the Saracens. The 6th trumpet, the empire of the Turks. "And then," says Dr. Priestley, "we have a remarkable interruption in the course of these visions." It is, however,

agreed, that under the 7th trumpet is announced the final happy state of the world: Dr. Priestley thinks he perceives the French Revolution in ch. xi. 13; and Bishop Newton says, ver. 15, relates to the downfall of Antichrist.

The chief difference between the two modes of interpretation is, that all former commentators have applied the prophecies to comparatively inconsiderable events, greatly dependent on the dispositions and actions of individuals. We, on the contrary, apply them to the character of whole ages, by which the dispositions and actions of individuals have been controlled. The prevailing notions of the Romans differed but little from Augustus to Augustulus. Peace or war, plenty or famine, were the mere incidental circumstances of the times, in which the mass of mankind at present are by no means interested, and of which they are and ever will be wholly ignorant; and to them, of course, the Revelation will always remain a sealed book, if it is only to be understood by a minute acquaintance with the history of the Roman emperors. Is this book intended only for a few book-worms? And even of those who have read the history, how many are there who retain a distinct recollection of these minute facts, so as immediately to recognize the appropriateness of the emblems by which they have been supposed to be designated? Does that appropriateness in truth exist? And after all, of what consequence was it to give prophecies relating to facts of comparatively trivial importance, at the same time omitting all notice of such circumstances as the changes which have actually taken place in the Church of Christ, and from which so grave a moral lesson may be learnt? We point out distinct and universal revolutions of sentiment, and shew that the Revelations are fine sketches of feelings, pervading every bosom, and forming the moving springs of all the events of the times; that they foretold a series of epidemics which have since actually affected the whole Christian world, producing an age of real Christians, an age of persecuting Christians, an age of worldly-minded Christians, an age of crusading Christians, an age of reforming Christians, an age of

revolutionizing Christians. That these great changes and no others have taken place, is beyond dispute; and can it be that they have been overlooked in the Revelation? Yet so it is, if the usual interpretation be correct. In order to judge of the propriety of our explanation, it is not by any means necessary to be a deep-read scholar. Every person, with the slightest knowledge of history, distinctly recollects that there have been these changing fashions in the character of the Christian world. He can never forget the order in which these mania have prevailed. Not, indeed, that the prevalence of one species has precluded the concurrent existence of the others. Persecutors are not restricted to the second age; nor the worldly-minded to the third. It is even difficult to name the *year* in which either begins to be characteristic of the age, as it is to mark precisely the change of strata in geology; but no one can mistake granite for marble, and the several *ages* are as easily distinguishable in history. The types also appear strikingly appropriate. It is undeniable that the Revelations were written long before the events to which we would apply them; yet will any one now venture to attempt the substitution of better emblems? Whilst of the old explanations we may fairly say, with Dr. Doddridge, "the correspondence between the prophecies and the events is not in all respects so clear and evident as might be expected, nor can we always say why the events in question are represented by one of the emblems used, rather than by another." Surely, in a revelation from God we ought to recognize a more satisfactory resemblance between the type and archetype. There are peculiar proprieties in almost every verse; for instance, ch. v., the book which none but the Lamb can open, to what must it relate? Can it be to Pagan Rome, the Huns, Goths, Vandals, Saracens, Turks? How many prophets had been previously permitted to open the book of futurity, and predict the fate of kings and empires, and even of the Roman empire! The fate of Pagan Rome, great as she was, is of trifling importance compared with the fate of that church, to establish which the Lamb was slain. It was, indeed, natural

enough for the early Christians to apply to Pagan Rome prophecies of cruelty and wickedness. They could not foresee the apostasy of the church. We cannot blind ourselves to the sad fact. Why then should we propagate their error? It cannot be any other than the history of his own church, which none but Christ can foretell.

Having trespassed at so great a length, I will only add for the present, that if, as former commentators think, the seven trumpets are contained under and form the description of the events of the seventh seal; then, according to our interpretation, as the sixth seal is scarcely opened at present, the trumpets must denote events as yet buried in the womb of futurity; and conjecture, as to their meaning, would be futile and absurd. But is it not possible that the manuscripts may have been deranged; and once misplaced, who was to restore order to the pages of prophecy? With respect to what is future, the attempt must always be vain; but with respect to the past, we may surely, by a careful attention to history and a judicious comparison of the different parts of the prophecy, endeavour to effect a consistent arrangement. Now in this part of the Revelation there are very strong appearances of disturbances and confusion. The seventh chapter, in which is contained the conclusion of the sixth seal, perhaps predicts the restoration and conversion of the Jews and the Millenium, or some state of general happiness; but all this must of course be merely conjectural, and in such cases it is wiser to confess our ignorance. The eighth chapter commences with the opening of the seventh seal, under which we have six of the trumpets, ch. viii. and ix. Then comes (ch. x.) the angel with the little open book, apparently a change to an entirely new subject; then the rod for measuring the temple, the two witnesses, the earthquake and fall of the tenth part of the city, all seemingly introduced without regularity or connexion. And then, ver. 14, we return to the seventh trumpet, after which, ch. xi., comes the history of the woman and child, which from many circumstances seems intimately connected with the two witnesses. I would therefore venture to suggest, whether the tenth chapter should not

follow immediately after the first verse of the eighth chapter, which would make a consistent and truly sublime finish to the seven seals: "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire," &c. &c. John then eats the little open book, that is, he studies it, and, as might be expected from its being an open book, he is directed to prophesy more generally; upon which he has the vision of the seven trumpets, ch. viii. 2, to the end; ch. ix. and xi. 14, to the end, which relate to events not strictly dependent upon those variations of sentiments among Christians denoted by the seals. After the trumpets, follows a more minute description of the rise of Antichrist, in ch. xi. 1-18 and the twelfth and subsequent chapters.

Such great transpositions must not, however, be hastily and unadvisedly attempted, nor must we hazard any rash conjectures respecting future events, knowing, as Sir Isaac Newton observes, "That the folly of interpreters has been to foretell times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this and the prophecies of the Old Testament, not to gratify men's curiosities, by enabling them to foretell things, but that, after they were fulfilled, they might be interpreted by the event, and his own providence, not the interpreters, be thus manifested thereby to the world." Having thus thrown out the idea of a new principle of explanation, viz., that the Revelation predicts general revolutions of character in mankind, rather than particular events, I shall rest for the present. If, however, I do not find that I have by this letter incurred the censure of rashness, I shall probably, hereafter, venture to request your insertion of a few more remarks.

K. K. K.

AMONG the numerous causes of contention that occur, it is pleasing to find a subject in which opposing parties may unite. This presents itself in various instances when public charitable institutions are to be promoted; but it rarely happens when speculative opinions are to be discussed. There does, however, one now offer itself in which the Trinitarian and the Unitarian may meet on the same ground, and each may refer to an authority both admit to demand their chief attention—the word of God. May the arguments of both be conducted in the spirit of love, and truth will be the result. I refer to a sermon just published by the learned G. Stanley Faber; at the last anniversary of the London Society for promoting Christianity amongst the Jews. It is entitled, “The Conversion of the Jews to the Faith of Christ, the true Medium of the Conversion of the Gentile World.” The introduction is historical and ingenious, and the whole of the discourse judicious and argumentative. But the point for which Mr. Faber contends is, “That whatever partial success may attend missionary exertions in regard to *individual* Pagans and Mohammedans, the Gentiles will never be converted *nationally* and upon a *large scale*, until the Jews shall have been first converted; and the ground of this very important position is, *That the converted Jews are destined in the unspeakable wisdom of God, to be the sole, finally successful missionaries to the Gentile world.*” This, Mr. Editor, involves some important inquiries. Are the Jews to be converted to Christianity by first giving up the belief of the Unity of the Divine Nature; or are they to retain that distinctive mark, that cause of separation from other nations, the teaching that the Lord is one Lord, and besides him there is no other God? If they are to continue in the belief of their Scriptures, they must reject the doctrine of the Trinity; if they are to give up their Scriptures, why did Jesus command the Jews whom he addressed, to search their Scriptures, declaring they testified of him? These are inquiries which the Unitarian, and those who are generally his opponents, may make without exciting any bitterness; and, as the learned au-

thor of the sermon rejects the spiritualizing of prophecy, which he calls a mischievous humour, there is additional motive for a candid and biblical investigation of the best mode of converting the Heathen world to the knowledge of the truth as it is in Jesus. I shall content myself with proposing the subject to your numerous readers.

L. E.

SIR,

Chichester,
May 3, 1822.

FAS est ab hoste doceri: I would not, however, apply the term *hoste* in a malignant sense to those who dissent from the Unitarian creed; but as these worthy persons are hostile to it, if there can be drawn from their own works any thing that will take from their taints a portion of their edge, I may, as an Unitarian, be allowed the motto, while I am making the attempt of deriving this solace from their publications.

Unitarians are sometimes described as being worse than Atheists or Infidels. Now, to justify this language in any degree, surely the tenet they deny ought to be so far beyond contradiction, as to brand them with determined perverseness in rejecting it: so far from this being the case with the doctrine of the Trinity, Dr. P. Smith, in his Sermon on the worship of Christ, states this doctrine to be the result of a cautious induction from the whole testimony of the Scriptures. A tenet which requires a cautious induction for its discovery, has very different claims on our regard to one which is clearly and obviously declared. It is not every one who has either time or ability to make this cautious induction: and it must be a little too severe to brand people as Infidels, who may happen to miss one of the links which compose this induction or lead to it; and who thereby, notwithstanding all their caution, fail in arriving at the conclusion. While, then, the unity of the Divine Being is acknowledged by Trinitarians themselves to be clearly revealed in every page of Scripture, a Trinity in Unity can only be discovered by a cautious induction; the one tenet may, therefore, be adopted to the rejection of the other, without any perversity of

will or abdacity of heart being manifested.

But, without having farther to do with Dr. Smith, I would turn the attention of your readers to the "Memoirs of the Rev. H. Martyn," a work which appears to me, to "tell a little out of school."

To taunt Unitarians, they are sometimes asked, "Where are your converts?" Which question is generally accompanied with an insinuation, that, were their opinions consonant with Christianity, numerous converts would attest their validity. This test of truth is not quite infallible, as appears from these Memoirs of the late Rev. Henry Martyn, who is said by his biographer, Mr. Sargent, to have "vindicated the truths of Christianity in the very heart and centre of the Mahometan empire." After which assertion, "if," says Mr. S., "success be demanded, it is replied, that this is not the inquiry with Him 'of whom are all things.' With Him, the question is this—'what has been aimed at, what has been intended in singleness of heart.'" I cordially agree with Mr. S. in this remark, and while I should not consider the little success which his friend Mr. Martyn met with as any ground for opposing that he was inactive in his missionary undertaking, or as casting any reproach upon the cause he espoused, I claim the same allowance for Unitarians and their cause, many of whom have planted it, and many have watered it in singleness of heart, leaving the success in the hands of Him who alone can give the increase.

Unitarians are sometimes taunted with want of feeling in religious matters; they are too cold, and have too little of fervour in the exhibition of their sentiments. Mr. Sargent, for our comfort, observes that, from the details given by Mr. Martyn of the fast of *Ramazan*, "we plainly discover that a love for particular popular preachers, a fiery zeal in religion, a vehement excitation of the animal feelings, as well as rigid austerities, are false criterions of genuine piety; for we see all these in their full perfection amongst the real followers of the Crescent, as well as among the pretended disciples of the Cross."

"I and my Father are one," said

Jesus; and these words are brought forward with great parade to prove the divinity of Christ. Unitarians consider the words as indicating only oneness in design and object; and thus has the orthodox Mr. Martyn used them; for, having been grieved at a distich repeated to him by *Mirza Said Ali*, on account of the blasphemy which he supposed it contained, and being asked by his companion the cause of his grief, he replied, "I could not endure existence if Jesus was not glorified: it is because I am one with Christ, that I am thus dreadfully wounded." Mr. M. thus acknowledges that he, imperfect as he would own himself to be, was one with Christ: was it then surprising that Jesus should say "I and my Father are one?"

The doctrine of the Atonement seems not to have been understood by Mr. Martyn's associates, which was not surprising, as his auditors chiefly objected to Christianity on account of the divinity of Christ. But he was once asked, How he was so assured of salvation as he had represented: how did he know that he had experienced the second birth? "Because," said Mr. Martyn, "we have the spirit of the Father; what he wishes we wish, what he hates we hate, and, therefore, though sin might remain, he was assured that it should not regain dominion, and that he should never come into condemnation, but was accepted in the Beloved." Here is comfort for the Unitarians; for if assurance of salvation is gained by "liking what the Father likes, and by hating what the Father hates," many among them have been born again; and instead of being, as they are sometimes represented, in the gall of bitterness, they are participators of the new birth.

I shall refer, Mr. Editor, to but one passage more. "In the midst of a Mahometan concave," says Mr. Sargent, "Mr. Martyn proclaimed and maintained that prime and fundamental article of true religion, the divinity of the Son of God." And a controversy having taken place, Mr. Martyn was asked, "If Christ had ever called himself God; was he the Creator, or a creature?" Mr. M. says, "I replied, 'THE CREATOR;' 'the Mollahs look-

ed at one another : such a confession had never before been heard among Mahometan Doctors." Mr. Martyn is gone to his reward ; he is gone to that tribunal where involuntary error will be pardoned. But of his survivors we may ask, Where do they discover that Christ was the *Creator* ? And can a man be justified in teaching such a doctrine for pure Christianity ? Perhaps to those who would question Mr. Martyn's honesty on this point, it will be said, as he said to Mirza Seid Ali, " If you were humble you would not dispute in this manner, you would be like a child." But was the humility of receiving dogmas without examination, the humility which Jesus advocated ? Did he not uniformly order his hearers to " judge for themselves what is right" ? Had Wickliffe possessed *this humility*, where would have been the Reformation ? May not Catholics say to those who are succeeding Mr. Martyn in his labours, Had you possessed proper humility, you never would have questioned and rejected Transubstantiation ? It is very common, when a mystery presses, to talk of the absence of humility in those who press for information, but surely Unitarians may be pardoned if they spurn such a prostration of the understanding as would have perpetuated to the latest posterity the errors of Popery, or rather the dogmas of Paganism.

I have only to say, that I think the Memoirs of the Rev. H. Martyn, from which the above extracts are taken, are from their frankness calculated for good.

J. F.

SIR,

A 8 a proof that Trinitarians have not yet disowned the phraseology and sentiments of Hall, Wilkins and Clayton, &c., (Mon. Repos. XVI. 642 and 715,) the Rev. H. H. Milman, in a dramatic poem, "The Martyr of Antioch," asserts the suffering of an invisible and impassible Being, and so confuses the two natures of Christ, as to represent both dying, and suffering on the cross. The poem is itself a most beautiful and affecting composition ; but the poison is not less fatal because the flowers of genius and the dew of poetry distil it.

They bound thy temples with the twisted

Thy bruised feet went languid on with pain ;

The blood from all thy flesh with scourges torn,

Deepen'd thy robe of mockery's crimson grain ;

Whose native vesture bright

Was the unapproached light,

The sandal of whose foot the rapid hurricane.

Low bow'd thy head convulsed, and droop'd in Death ;

Thy voice sent forth a sad and wailing cry ;

Slow struggled from thy breast the parting breath,

And every limb was wrung with agony,

That head whose veilless blaze

Fill'd angels with awe,

When at that voice sprung forth the rolling suns on high.

And thou wast laid within the narrow tomb,

Thy clay-cold limbs with shrouding grave-clothes bound ;

The sealed stone confirmed thy mortal doom,

Lone watchmen walked thy desert burial ground,

Whom heaven could not contain,

Nor th' immeasurable pain

Of vast infinity inchoe or circle sound.

For us, for us, thou didst endure the pain,

And thy meek spirit bowed itself to shame,

To wash our souls from sin's infecting stain,

T' avert the Father's wrathful vengeance-flame, &c.

What is this but that the God of the tempest and the storm, " whose sandal was the hurricane," was afflicted by human inscience ; that the head of him who was the *Creator* of the world, was bowed down in the dust of mortality ; that he was incarcerated in a tomb, he, " whom heaven could not contain ;" and that this Being died to avert the " wrathful vengeance-flame" of God the Father ? Would not this have been more fitted for their lips who are introduced as hymning praises to the Deity God, than in the life of her who is described as the martyr of that Jesus who glorified not himself, but the Father that was in him, and has left us an example to worship the God and not himself ?

Book-Worm. No. XXVIII.

SIR,

July 9, 1822.

IN pursuing my design of ascertaining the principal variations between the early and the later editions of Thomson's *Summer*, I have arrived where numerous additions and a new arrangement discover abundant evidence of the author's unwearied attention to the improvement of his poem.

Immediately after line 628 in the common editions, were introduced, in 1727 and 1730, the subjects now commencing at line 1437.

In the apostrophe to "Happy Britannica," lines 1441—1444, LIBERTY, in the editions of 1727 and 1730,

Walks through the land of Heroes,
unconfined :

In the later editions the heroes are dismissed, and Liberty, the poet sings to Britannia,

Walks, unconfin'd even to thy farthest
coasts,

as if he had never heard of Britannia's *press-warrants*, those cruel sarcasms upon the idle, national vaunting that "every Englishman's house is his castle," though only a novel,

"Repelling Winter's blast with mud and straw."

Yet statesmen and lawyers know better, and dispose of *Englishmen*, who are poor enough to be safely persecuted, just as may suit their courtly occasions, while poets, as

—"the nine have all agreed,
in action better than in truth succeed."

The panegyric on the *Worthies* of England, now increased to 101 lines, 1478—1578, was originally in twenty-three, as follows :

"Hence may'st Thou boast a Bacon
and a More;

Nor cease to vie them with the noblest
Names

Of ancient Times, or Patriot, or Sage.
And for the strength and Elegance of
Truth,

A *Burton*, and a *Tillotson* are thine;
A *Leopold*, inspective into human Minds,
And all th' *unpeopled World* that passes
there.

Nor be thy *Boyle* forgot ; who, while He
liv'd,

Seraphic, sought TH' ETERNAL thro' his
Works,

By sure Experience led ; and, when He
dy'd,

Still bid his *Bounty* argue for his Gen,
Worthy of Riches He !—But what needs
more—

Let comprehensive *Newton* speak thy
Fame,

In all philosophy. For solemn Song,
Is not wild *Shakespeare* Nature's Boast,
and thine !

And every greatly amiable *Muse*
Of elder Ages in thy *Milton* met !

His was the Treasure of Two Thousand
Years,

Seldom indulg'd to Man, a God-like
Mind,

Unlimited, and various, as his Theme ;
 Astonishing as *Chaos* ; as the Bloom

Of blowing *Edes* fair ; soft as the Talk
Of our *grand Parents* and, as *Heaven*
sublime.

In 1730 this panegyric was increased to sixty lines, in which "a *Burton* and a *Tillotson*" were irrevocably discarded, for what reason does not appear.

Alfred, with the *Edwards* and *Henrys*, were not yet introduced at the commencement of the panegyric, nor *Spenser* and *Chaucer* at the end. The influence of *Bacon*, as "the great deliverer," lines 1542—1549, was not then conceived by the poet, nor the fine description of *Hampden's* influential example, "Bright at his call," &c. lines 1518—1520.

Immediately after the panegyric on the *Worthies* of England there appeared in 1727 the following *Mitral* tribute to *Scotland* :

And should I northward turn my filial
Eye,
Beyond the *Tweed*, pure Parent-Stream !
to where

The hyperborean Ocean, furious, foams
O'er *Orca*, or *Setubium's* highest Peak,
Rapt, I might sing thy *Caledonian* Sons,
A gallant, warlike, unsubmitting Race !
Nor less in *Learning* vers'd, soon as He
took

Before the Gothic Rage his Western
Flight ;

Wise in the Council, at the Banquet gay :
The Pride of Honour burning in their
Breasts,

And Glory not to their own Realms confin'd,

But into foreign Countries shooting far,
As over *Europe* bursts the *Boreas* *Morn*.

It is remarkable that these lines never appeared but in this *first* edition ; as if the author had been unreasonably fearful of celebrating the

country of *Wallace* and *Buchanan*, lest he should incur the imputation of a too fond nationality.

In the paragraph now commencing line 1579, the poet, in 1727, had immediately joined to the "beauty" of "Britannia's daughters," the charms of "elegance and taste." In 1730, and ever after, he also assigned to them those more valuable endowments,

"The feeling heart, simplicity of life," an imputation, the justice of which I should regret, if any of your male readers were able to dispute.

Instead of the paragraphs now found lines 629—897, these appeared in 1727 and 1730 immediately following the paragraph now ending line 1678. It is remarkable that only one of the following lines, which I have distinguished by italics, was preserved in the later editions.

"Thus far, transported by my Country's Love,
Nobly digressive from my Theme, I've aim'd
To sing her Praises, in ambitious Verse;
While, slightly to recount, I simply meant,
The various Summer-Horrors, which infest
Kingdoms that scorch below severer Suns.

"Kingdoms, on which, direct, the Flood of Day,
Oppressive, falls, and gives the gloomy Hue,
And Feature gross; or worse, to ruthless Deeds,
Wan Jealousy, red Rage, and fell Revenge,
Their hasty Spirits prompt. Ill-fated Race!
Although the Treasures of the Sun be theirs,
Reeks rich in Gems, and Mountains big with Mines,
Whence, over Sands of Gold, the *Niger* rolls
His amber Wave; while on his balmy Banks,
Or in the spicy, *Abyssinian* Vales,
The Citron, Orange, and Pomegranate drink
Intolerable Day, yet, in their Coats,
A cooling Juice contain. Peaceful, beneath,
Leans the huge Elephant, and, in his Shade,
A Multitude of beauteous Creatures play;
And Birds, of bolder Note, rejoice around.

"And oft amid their aromatic Groves,
Touch'd by the Torch of Noon, the gummy Bark,
Spouldering, begins to roll the dusky Wreath.
Instant, so swift the ruddy Ruin spreads,
A Cloud of Incense shadows all the Land;
And, o'er a thousand, thundering Trees,
at once,
Riots, with lawless Rage, the running Blaze:
But chiefly, if fomenting Winds assist,
And, doubling, blend the circulating Waves
Of Flame tempestuous, or, directly on,
Far-streaming, drives Them thro' the Forest's Length.

"But other Views await—where Heaven above,
Glows like an Arch of Brass; and all below,
The Earth a Mass of rusty Iron lies,
Of Fruits, and Flowers, and every Verdure spelt,
Barren, and bare, a joyless, weary Waste,
Thin-cottag'd, and, in Time of trying Need,
Abandon'd by the vanish'd Brook, like One
Of fading Fortune by his treacherous Friend.

"Such are thy horrid Deserts, *Barca*, such,
Zaara, thy hot, interminable Sands,
Continuous, rising often with the Blast,
Till the Sun sees no more: and unkind Earth,
Shook by the South into the darken'd Air,
Falls, in new, hilly Kingdoms, o'er the Waste.

"'Tis here, that Thirst has fixed his dry Domain,
And walks his wide, malignant Round; in search
Of Pilgrim lost; or, on the *Merchant's* Tomb,
Triumphant, sits, who, for a single Cruise
Of unavailing Water paid so dear:
Nor could the Gold his hard Associate save."

In the edition of the Seasons 1730,

"In the desert of *Aræon*, are two tombs with inscriptions on them, importing that the persons there interred were a rich merchant and a poor carrier, who both died of thirst; and that the former had given to the latter ten thousand dracms for one cruise of Water."
—THOMSON.

and, so far as I can discover, peculiar to that edition, is the following passage, which immediately succeeds the last paragraph but one, in the above quotation, on *Barca* and *Zaara*:

"Hence late expos'd (If distant fame says true)

A smother'd city from the sandy wave
Emergent rose; with olive-fields around,
Fresh woods, reclining herds, and silent flocks,

Amusing all, and incorrupted seen.
For by the nitrous penetrating salts,
Mix'd copious with the sand, pierc'd, and preserv'd,

Each object hardens gradual into stone.
Its posture fixes, and its colour keeps.
The statue-folk, within, unnumber'd crowd

The streets, in various attitudes surpris'd

By sudden fate, and live on every face
The passions caught, beyond the sculptor's art.

Here leaning soft, the marble lovers stand,

Delighted even in death; and each for each

Feeling alone, with that expressive look,
Which perfect *Naturns* only knows to give.

And there the father agonizing bends
Fond o'er his weeping wife, and infant train

Aghast, and trembling, tho' they know not why.

The stiffen'd vulgar stretch their arms to heaven,

With horror staring; while in council deep

Assembled full, the hoary-headed sires
Sit sadly-thoughtful of the public fate.

As when old *Rome*, beneath the raging *Gaul*,

Sunk her proud turrets, resolute on death,

Around the *Forum* sat the grey divan
Of *Senators*, majestic, motionless,

With ivory staves, and in their awful robes

Dress'd like the falling fathers of mankind;

Amaz'd, and shivering, from the solemn sight

The red barbarians shrunk, and deem'd them Gods."

Dr. Shaw, in his *Travels*, (1757, I. Pt. iii. p. 163,) ascribes the first report of a petrified city in Africa to the *Peregrinatio* of *Baumgarten*, published in 1597, but whose travels commenced in 1597. I find the learned, but according to a French biographer, the very credulous Jesuit *Kircher*,

taking up the wondrous tale, in a chapter of his *Mundi Subterranei*, entitled, *Varia Rerum in Lapidibus conversarum Observationes*. There he introduces (*Mund. Sub.* 1665, II. 50), on the authority of a Vice-Chancellor of the Knights of Malta, his "Admirabilis Historia de Civitate Africæ in Saxum, unâ cum Inæolis et Animalibus conversâ." This history of a petrified city is given to *Kircher*, on the authority of a captive Ethiopian, who, brought to Malta, in 1634, at ten years of age, was baptized, and at length became an Archdeacon. Some of your readers may be amused by a sight of the Jesuit's introductory paragraph:

"Addam tantummodo hic coronidis loco formidabilem historiam, quæ nostris temporibus accidit in pago quodam Africæ Mediterraneæ, qui nostris temporibus totus admiranda quadam metamorphosi in saxum, unâ cum hominibus, animalibus, arboribus, suppellectile domestica, frumentis et cibis, conversus fuisse nâteratur; quoniam verò res gravissimorum et fide dignorum hominum testimonio vera comperta fuit, et quotquot ego istarum partium Arabes ea de re consului, ita rem sese habere, fassi sunt. Totius rei seriem prout Melitâ ad me eam descripsit *Habelus* Vice-Cancellarius, ordinis equitum Hierosolymit: hic apponendam duxi."

Thomson may have read *Kircher*, or met with the *Peregrinatio* of *Baumgarten*. Otherwise, I suppose, he was indebted for his petrified city to the following attempt to ascertain the extent of British credulity, as I find it preserved by Dr. Shaw, and in *Gent. Mag.* (XVII. 436). It was probably first published early in the 17th century, if not before.

"Memorial of *CASSEM AGA*, the *Tripoli* Ambassador at the Court of Great Britain, concerning the petrified city in Africa, two days' journey south from *Orguela*, and seventeen days' journey from *Tripoli*, by caravan, to the south-east.

"As one of my friends desired me to give him, in writing, an account of what I knew touching the petrified city, I told him what I had heard from different persons, and particularly from the mouth of one man of credit, who had been on the spot; that is to say,

"That it was a very spacious city, of a round form, having great and small streets therein, furnished with shops, with a vast castle magnificently built;

that he had seen there several sorts of trees, the most part olives and palms, all of stone, and of a blue or rather lead colour.

"That he saw also figures of men in a posture of exercising their different employments; some holding in their hands staffs, others bread; every one doing something, even women suckling their children, all of stone.

"That he went into the castle by three different gates, tho' there were many more, where he saw a man lying upon a bed, all of stone.

"That there were guards at the gates, with pikes and javelins in their hands. In short, that he saw in this wonderful city, many sorts of animals, as camels, oxen, horses, asses, sheep and birds, all of stone, and of the colour above-mentioned."

This marvellous tale appears to have excited no small portion of public attention, since such a judicious traveller as Dr. Shaw considered it deserving a serious investigation. For this purpose he applied to M. Le Maire, who, when Consul at Tripoli, forty years before, had minutely examined the story "by order of the French Court." As the result, Dr. Shaw declares, that "the petrified city, with its walls, castles, streets, shops, cattle, inhabitants and their utensils, were all of them at first but the mere fables and inventions of the *Arabs*, and afterwards propagated by such persons, who like the *Tripoli Ambassador* and his friend," (the above-mentioned *man of credit*)," were credulous enough to believe them."

Dr. Shaw returned to England in 1733, and first published his *Travels* in 1738. *Thomson*, probably on such sufficient authority, became dissatisfied with this report of "distant fame," and sang no more of the *petrified city*.

The paragraph which now appears, lines 898—938, will be seen to be an enlargement, with considerable alterations, of the following :

"Here the green Serpent gathers up
his Train,
In Orbs immense, then darting out anew,
Progressive, rattles thro' the wither'd
Brake;
And lolling, frightful, guards the sunny
Fount,
If Fount there be: or, of diminish'd Size,
But mighty Mischief, on th' unguarded
Swain

Steals, full of rancour. Here the savage
Race
Roam, licens'd by the shading Hour of
Blood,
And foul Mischief, when the pure Day
has shut
His sacred Eye. The rabid Tyger, then,
The fiery Panther, and the whisker'd
Pard,
Bespeckl'd fair, the Beauty of the Waste,
In dire Divan, surround their *shaggy*
King,
Majestic, stalking o'er the burning Sand,
With planted Step; while an obsequious
Crowd,
Of grinning Forms, at humble Distance
wait.
These, all together join'd, from darksome
Caves,
Where, o'er gnaw'd Bones, They slumber'd
out the Day,
By supreme Hunger smit, and Thirst intense,
At once, their mingling Voices raise to
Heaven;
And, with imperious, and repeated Roars,
Demanding Food, the Wilderness re-
sounds,
From *Atlas* eastward to the frighted
Nile."

The paraphrases on storms, lines 959—1051, are not in the editions 1727 and 1780: The paragraph describing the plague, lines 1052—1091, is now much enlarged. The following appear, in 1727, instead of the present lines 1070—1086,

"Empty the Streets, with uncouth
Verdure clad,
And rang'd, at open Noon, by Beasts of
Prey,
And Birds of bloody Beak: while, all
Night long,
In spotted Troops, the recent Ghosts
complain,
Demanding but the covering Grave. Mean
time,
Lock'd in the deaf Door to Distress; even
Friends,
And Relatives, endear'd for many a Year,
Savag'd by Wood, forget the social Tie,
The blest Engagement of the yearning
Heart:
And sick, in Solitude, successive, die,
Untended, and unknown'd."

In the edition, 1730, *Thomson* discarded "the recent ghosts," and substituted after "bloody beak,"

"The stillen door
No visit knows, nor hears the wailing
voice
Of fervent woe: Even soul-attracted
friends
And relatives," &c.

The paragraph, lines 1099—1109, was improved from the following, in 1727 and 1730:

"Mach of the Forces of foreign Summers still,
Of growling Hills, that shoot the pillar'd Flame,
Of Earthquake, and pale Famines, could I sing;
But equal Scenes of Horror call Me Home."

In 1727 and 1730, the lines 1108—1116, were in the following form:

"Thence Nitre, Sulphur, Vitriol, on the Day
Stream, and fermenting in yon baleful Cloud,
Extensive o'er the World, a reddening Gloom!
In dreadful Promptitude to spring, await
The high Command."

The description of the thunder-storm, lines 1144—1168, was originally in the following form, the last paragraph being omitted in 1730:

"Down comes a Deluge of sonorous Hail,
In the white, heavenly Magazines congeal'd;
And often fatal to th' unsheltered Head
Of man, or rougher Beast. The slippy Rain,
In one unbroken Flood, descends; and yet
Th' unconquerable Lightning struggles thro',
Ragged and fierce, or in red whirling Balls,
And strikes the Shepherd, as He, shuddering, sits,
Presaging Ruin, in the rocky Cliff.
His inmost Marrow feels the gliding Flame;
He dies—and, like a Statue grim'd with Age,
His live, dejected Posture still remains;
His Russet sing'd, and rent his hanging Hat;
Against his Crook his sooty Cheek reclin'd;
While, whining at his Feet, his half-stun'd Dog,
Importunately kind, and fearful, pats
On his insensate Master, for Relief.

"Black, from the Streak, above, the Mountain-Pine,
A leaping, shatter'd Trunk, stands scath'd to Heaven,
The Talk of future Ages! and, below,
A lifeless Groupe the blasted Cattle lie.
Here, the soft Flocks, with that same harmless Look,

They were alive, and ruminating still,
In *Fancy's* Eye; and there, the frowning Bull,
And Ox half-rai'd. A little farther, burns
The guiltless Cottage; and the haughty Dome
Stoops to the Base. Th' uprooted Forest flies
Aloft in Air, or, flaming out, displays
The savage Haunts by Day unpierc'd before.

Scar'd is the Mountain's Brow; and, from the Cliff,
Tumbles the smitten Rock. The Desert shakes,
And gleams, and grumbles, through his deepest Dens.

"Now swells the Triumph of the Virtuous Man;
And this outrageous, elemental Fray,
To Him, a dread Magnificence appears,
The Glory of that Power He calls his Friend,
Sole honourable Name!—But woe to Him,
Who, of infuriate Malice, and confirm'd
In Vice long-practis'd, is a Foe to man
His Brother, and at Variance with his God.
He thinks the Tempest weaves around his Head;
Loudens the Roar to Him, and in his Eye
The blaz'd Vengeance glares. Th' Oppressor, who,
Unpitying, heard the Wallings of Distress,
Gall'd by his Scourge, now shrinks at other Sounds.
Hid are the *Neroes* of the Earth—in vain,
Like Children hid in Sport. Chief, in the Breast
Of solitary Atheist, Wildness reigns,
Licentious; vanish'd every quaint Conceit,
And impious Jest, with which he used to peck
Superiour Reason; Anguish in his Look,
And Supplication lifts his Hand. He'd pray,
If his hard Heart would flow. At last
He runs,
Precipitant, and entering just the Cave,
The Messenger of Justice, glancing, comes,
With swifter Sweep behind, and trips his Heel.

The beautiful episode of *Celadon and Amelie* was originally very nearly as at present. The few variations are evident improvements. In 1727, immediately after the episode, were the following paragraphs, since omitted, except a very few words:

"Heard indistinct, the far-off Thunder
peals,
From suffering Earth, commission'd o'er
the Main,
Where the black Tempest, pressing on
the Pool,
Heaves the dead Billows to the bursting
Clouds.
Dire is the Fate of Those, who, reeling
high,
From Wave to Wave, even at the very
Source
Of Lightning, feel th' undissipated Flame;
Or, should They in a wat'ry Vale escape,
If, on their Heads, the forceful Spout
descends,
And drives the dizzy Vessel down the
Deep,
Till in the oozy Bottom stuck, pro-
found.

"As from the Face of Heaven, each
shatter'd Cloud,
Tumultuous, roves, th' unfathomable
blue,
That constant Joy to every finer Eye,
That Rapture! swells into the general
Arch,
Which copes the Nations.—On the lilly'd
Bank,
Where a Brook quivers, often, careless,
thrown,
Up the wide Scene I've gaz'd whole Hours
away,
With growing Wonder, while the Sun
declin'd,
As now, forth-breaking from the blotting
Storm."

The lines 1238—1242, appear now
much improved, from the following in
1727 and 1730:

"Shall He, so soon, forgetful of the
past,
After the Tempest, puff his transient
Vows,
And a new Dance of Vanity begin,
Scarce ere the Paut forsakes his feeble
Heart!"

The lines 1268—1437 are not in
the edition 1727, nor except the
episode of *Damon and Musidora*, (af-
terwards much enlarged,) in the edi-
tion 1730. The paragraph, lines
1619—1628, was in both the early
editions thus:

"Low walks the Sun, and broadens
by degrees,
Just o'er the Verge of Day. The rising
Clouds,
That shift, perpetual, in his vivid Train,
Their dewy Mirrors, numberless, oppos'd,
Unfold the hidden Riches of his Ray,

And chase a Change of Colours round
the Sky.
'Tis all one Blush from East to West!
And now,
Behind the dusky Earth, 'Me dips his
Orb,
Now half immerg'd; and now a golden
Curve
Gives one faint Glimmer, and then dis-
appears."

The lines 1635—1642 were origi-
nally thus:

"A sight of Horror! to th' agedly
Wretch,
The Hard, the Lewd, the Cruel, and the
False,
Who, all Day long, have made the Widow
weep,
And snatch'd the Morsel from her Or-
phan's Mouth,
To give their Dogs; but to th' harmo-
nious Mind,
Who makes the hopeless Heart to sing
for Joy,
Diffusing," &c.

Instead of the lines 1657—1662 the
following paragraph appears only in
the edition 1727:

"Wild-wafting o'er the Lawn, the
thistly Down
Plays in the sickle Air, now seems to
fall,
And now, high-soaring over Head, an
Arch,
Amusive, forms, then shading down
eludes
The Grasp of idle Swain. But should
the West
A little swell the Breeze, the woolly
Shower,
Blown, in a white Confusion, thro' the
Dusk,
Falls o'er the Face unfelt, and, settling
slow,
Mantles the Twilight Plain. And yet
even here,
As thro' all Nature, in her lowest Forms,
A fine Contrivance lies, to wing the Seed,
By this light Plumage, into distant
Vales."

In 1727, and with a slight variation,
in 1730, instead of the lines 1675—
1680, were the following:

"But far about They wander from
the Grave
Of Him, whom his ungainly Fortune
forc'd,
Against Himself, to lift the hated Hand
Of Violence; by Man cast out from Life,
And, after Death, to which They drove:
his Hope

Into the broad Way side. The ruin'd
Tower
Is also shunn'd, whose unlit Chambers
hold,
Nightly, sole Habitant, the yelling Ghost."

The following paragraph, after line
1680, appears only in the Edition,
1727:

" Struck from the Roots of slimy
Rushes, blue,
The Wild-Fire scatters round, or, ga-
ther'd, trails
A Length of Flame, deceitful, o'er the
Moss,
Whither, entangled in the Maze of Night,
While the damp Desert breathes his Fogs
around,
The Traveller, decoy'd, is quite absorpt,
Rider and Horse, into the miry Gulph,
Leaving his Wife, and Family involv'd
In sorrowful Conjecture. Other Times,
Sent by the quick-ey'd Angel of the
Night,
Lanexious, on th' unstartling Horse's
Mane,
The Meteor sits, and shows the narrow
path,
That, winding, leads thro' Pits of Death,
or else
Directs Him how to take the dangerous
Ford."

Instead of lines 1698—1702, were
the following in 1727 and 1730:

" As thus, th' Effulgence tremulous, I
drink,
With fix'd Peruse, the lambent Lightnings
shoot
A-cross the Sky, or, horizontal, dart
O'er half the Nations, in a Minute's
Space,
Conglob'd, or long. Astonishment suc-
ceeds,
And silence, ere the various Talk be-
gins."

Then follow, only in the first edi-
tion, these paragraphs:

" That instant, flashing, noiseless,
from the North,
A thousand Meteors stream, ensweeping
first
The lower Skies, then, all at once, con-
verge
High to the Crown of Heaven, and, all
at once,
Relapsing quick, as quickly reascend,
And mix, and thwart, extinguish, and
renew,
All Æther coursing in a Maze of Light.

" From Eye to Eye, contagious, thro'
the Crowd,

The *Æthere* suns, and into wondrous
Shapes
Th' Appearance throws: Armies in meet
Array,
Throng with aerial Spears, and Steeds of
Fire;
Till, the long Lines of full-extended War
In bleeding Fight commixt, the sanguine
Flood
Rowls a broad Slaughter o'er the Plains
of Heaven.

" As the mad People scan the fancy'd
Scene,
On all Sides swells the superstitious Din,
Incontinent, and busy *Frenzy* talks
Of Blood and Battle; Cities over-turn'd,
And, late at Night, in swallowing Earth-
quake sunk,
Or painted hideous with ascending
Flame;
Of Blights, that blacken the white bo-
som'd *Spring*,
And Tempest, shaking *Autumn* into
Chaff,
Till *Famine*, empty-handed, starves the
Year;
Of Pestilence, and every great Distress,
Empires subvers'd, when ruling *Fate* has
struck
Th' unalterable hour: even *Nature's Self*
Is deem'd to totter on the Brink of Time,

" Not so the Man of *Philosophic Eye*,
And inspect sage, the waving *Brightness*,
He,

Curious surveys, inquisitive to know
The Causes, and Materials, yet unfix'd,
Of this Appearance beautiful, and new."

Instead of the last paragraph the
following appeared in 1730:

" The vulgar stare; amazement is
their joy,
And mystic faith, a fond sequacious herd!
But scrupulous *PHILOSOPHY* looks deep,
With piercing eye, into the latent cause;
Nor can she swallow what she does not
see."

The concluding address to Philoso-
phy, lines 1729, &c., has been sub-
jected to scarcely any alteration; and
the praise of *poetry*, lines 1752—1756,
which is inscribed on Thomson's Mo-
nument in *Poet's Corner*, is now ver-
batim as in 1727.

The only variation, not merely ver-
bal, which remains, is in lines 1761—
1769, substituted for the following,
some of which are less worthy of the
author of *Liberty*:

" Nor Home nor Joy
Demure, mix'd of Tenderness and
Care,

Nor moral Excellence, nor social Bliss,
Nor Law were his; nor Property, nor
Swain

To turn the Furrow, nor mechanic Hand
Harden'd to Toil, nor Servant prompt,
nor Trade

Mother severe of infinite Delights!"

Servant prompt is in the edition 1730, *Sailor bold*, an instance of the author's minute attention to the phraseology of his poem.

Such are the materials for comparing the first and later editions of *Summer* which are offered to any of your readers who have leisure and inclination for such pursuits. To borrow the language of a critic on the *Seasons*, whom I before quoted, they will, I think, "easily perceive that most of the changes which the poem has undergone are happy improvements," that "the disposition of the parts has been altered for the better," and that "it has been improved in symmetry and grace, without losing any part of its original dignity and vigour."

I am not aware that Thomson's great attention to the revision of the *Seasons* has been noticed by any of his biographers, except Dr. Johnson, who says, "These poems, with which I was acquainted at their first appearance, I have since found altered and enlarged by subsequent revisals, as the author supposed his judgment to grow more exact, and as books or conversation extended his knowledge and opened his prospects." Yet, though "improved in general," he doubts "whether they have not lost part of what *Temple* calls their *race*; a word which applied to wines, in their primitive sense, means the flavour of the soil."

Waller has somewhere said, that

"Poets lose half the praise they would
have got,

Were it but known what they discreetly
blot."

However this praise may have been sparingly bestowed on Thomson, of a higher, and also a justly deserved reputation, he has not been defrauded.

In the prologue to *Coriolanus*, acted after the author's death, in 1748, for the benefit of his sisters, the poet's friend, Lord Lyttleton happily says of Thomson's Muse, that she

— "employ'd her heav'n-
taught lyre,

None but the noblest passions to inspire,
Not one immoral, one corrupted thought,
One line, which, dying, he might wish to
blot."

VERMICULUS.

Cheetwood, near Manchester,
July 19, 1822.

SIR,
HAVING frequently found your pages devoted to the consideration of the inconveniences which attach to Unitarians in the solemnization of Marriage, on account of their being obliged to conform to the ceremony instituted by the Established Church on that occasion, I have presumed to address you upon that subject,—not indeed for the purpose of pointing out any farther objections to it, but to impress upon Unitarians in general, the propriety of adopting a method which I conceive would be the means of exciting more attention to the subject, and would have a favourable tendency in promoting the alteration which the Society for protecting the Civil Rights of Unitarians are endeavouring to obtain.

It has been often said, that Unitarians in general are indifferent as to this matter, because they have hitherto (with a few exceptions) submitted in silence to that ceremony; and I must confess that the charge is apparently too well founded. I therefore conceive it to be the duty of all Unitarians, entering into the marriage state, solemnly to protest against the performance of a ceremony which inculcates doctrines directly opposed to the principles of Unitarianism. By thus publicly and firmly expressing their dissent to such a violation of their religious opinions, the Legislature will perceive the propriety and necessity of some alteration in the existing laws relating to Marriage. Surely, the consideration that thus a considerable portion of English subjects are compelled to submit to so great a degradation as that of openly admitting a doctrine the truth of which they deny, ought to have great weight with Parliament; but whilst so much indifference is manifested in silently submitting to such a proceeding, it is but reasonable for their opponents to infer, that to them it is a matter of but little importance.

Therefore, when instances of individuals so protesting for conscience'

sake do occur, I think it is highly proper that they should be made known for the encouragement of others, and as an inducement to them to act in a similar manner. An instance of this kind having lately occurred where a friend of mine entered his protest against the Marriage ceremony, I have obtained from him his permission to transmit a copy thereof for insertion in your valuable publication, as also of a letter he previously wrote to the clergyman officiating, together with a brief statement of the interview that in consequence took place between them.

Copy of the Letter.

Manchester,
June 14, 1822.

Sir,
As it is my intention, under the permission of Divine Providence, to enter into the Marriage state, in the course of this month, and as I am informed it will be your duty to perform the service on that occasion, I take this opportunity to request of you, that, in the solemnization of that event, such expressions may be omitted in the ceremony which at all inculcate a belief in or worship of the Trinity. Upon similar occasions, I am informed, such omissions have been made by ministers of the Established Church, when they have been requested by the parties concerned; as, indeed, expressions may be substituted that would not be offensive either to you as a Trinitarian, or to me as a Unitarian. I really cannot see the necessity of your rigorously adhering to certain words which may be omitted without injury to you, and with advantage to myself; nor am I aware that, by the laws of this country, Unitarians are compelled publicly to profess their belief in that doctrine which forms the main ground of their dissent from the Established Church. If my information relative to the Marriage Act be correct, the object of it is not to prescribe a set form of words which shall imply a belief in any particular doctrine, but was enacted for the purpose of having the contract of the parties publicly registered by the minister, so as to prevent illegal or improper Marriages, which object I conceive will be sufficiently answered by performing the ceremony in the way I wish, without compelling me to give either my tacit or verbal assent to a doctrine in which I do not believe. I sincerely trust that you will give the matter a serious and candid consideration; as it is not only to me, but also to the lady with whom I intend to be united, a matter of most serious importance.

Should you wish any further information upon the subject, I am willing to wait upon you to afford any explanation in my power.

If, however, upon such consideration, you should feel unable, or not inclined to allow me the indulgence I request, and if I am compelled to submit to the form of service as it is laid down in the Book of Common Prayer, or otherwise forego the advantages of matrimony, it is my intention to enter my solemn protest against those parts of the ceremony of which I disapprove, and which at all inculcate the belief and worship of the Trinity. Because, as a Unitarian, I believe such a doctrine to have no foundation in the Scriptures, and to be unsanctioned by their authority; and so believing, I should shew myself greatly wanting in a proper regard to religious independence and principles, silently to acquiesce in those parts of a service to which I cannot give the assent of my understanding, and of which my conscience disapproves.

Your early answer will confer an obligation on

Yours respectfully,
(Signed) PETER ECKERSLEY.

To the Rev. Mr. Fielding,
Curate of St. John's Church,
Manchester.

In consequence of the above letter, the gentleman to whom it was addressed waited upon my friend in a few days afterwards, when a conversation ensued between them upon the subject. On being asked if he could comply with the request which the letter contained, he replied, that, as a minister of the Established Church, he could not conscientiously make any alteration in the ceremony as imposed by the Church; for that, by the oath taken by him at his ordination, he was compelled strictly to adhere to those forms which the Church had enjoined, otherwise he should be a perjured man. He disclaimed all bigotry, and expressed himself in terms of approbation of the course Mr. E. had pursued, and said it was that which all conscientious Dissenters from the doctrine of the Trinity ought to adopt. On Mr. E. learning the determination of the minister, he informed him that he should, in consequence of his refusal, be compelled, before the ceremony commenced, to deliver a protest against those objectionable parts of the service, which appeared to him

diametrically opposed to the truths of the gospel. Mr. E., however, expresses himself as being highly pleased with the liberality displayed by Mr. Fielding throughout the conversation, and is desirous to add his testimony to the respectful and gentlemanly deportment which characterized his conduct on the occasion.

The following is a copy of the *Protest*:

To the Rev. Mr. Fielding.

SIR,

You having expressed your utter inability conscientiously to comply with our request, by omitting or altering any part of the matrimonial service ordained by the Established Church, as set forth in the Book of Common Prayer, we feel it necessary, to the relief of our consciences, to *protest* against the doctrines which it contains.

We regret that in a country peculiarly distinguished for religious toleration, a service should be insisted upon by the Established Church which, in order to enter the Marriage state, must be submitted to by those persons who disbelieve its doctrines, and which is therefore attended with a violation of their religious principles and the dictates of conscience. Surely a ceremony involving in it such painful consequences, calls aloud for reformation.

As Unitarian Christians, we therefore most solemnly protest against the service:

Because we are thereby called upon, not only tacitly to acquiesce, but to profess a belief in the doctrine of a Trinity of persons in the Godhead, which is a dogma (as we believe) totally unfounded upon the Scriptures, unwarranted by reason, and expressly contradicted by both natural and revealed religion.

Because we are compelled to submit to the performance of a service which is in direct opposition to those views of Christianity which we have derived from the gospel of Jesus Christ, unshackled by the creeds of fallible men, or the decisions of venal councils.

Because we conceive, that if such a ceremony were submitted to by us in silence, it would be a dereliction from our duty as worshippers of one God the Father, and as faithful disciples of his Son Jesus Christ.

Because we conceive, that in the performance of so important and solemn a service as that of matrimony, every expression ought to be omitted which im-

poses a violence upon the consciences of the parties concerned.

(Signed) PETER ECKERSLEY.
ELIZABETH PENDLETON.

The protest originally went farther in objecting to the introductory part of the service, as being (to a mind correctly formed) offensive to the feelings of delicacy. But as the minister intimated his intention of omitting that part of the service, the protest against it would be unnecessary, and was therefore by his wish expunged.

F. BOARDMAN.

On the Book of Genesis.

From Professor Eichhorn's Introduction to the Study of the Old Testament, Vol. II.

§ 416, a.

The Book of Genesis was compiled from Ancient Scriptural Records.

THE accounts contained in the book of Genesis carry us back to the very cradle of the whole human race, and refer to events which occurred partly several thousand, and partly several hundred years prior to the time of Moses, of which, therefore, (admitting him to be the author of this book,) Moses cannot speak as an eye-witness, but merely as an historian. Whence, then, may it be asked, did he gather the materials for his work? Was he favoured with an immediate revelation from the Deity? Is his narrative grounded on the records of antiquity, or is it an invention of his own brain? Ought the critic and historian to condemn him as an artful impostor; or to applaud him as a writer of the most unbounded veracity? Are his relations nothing but a series of amusing tales invented to portray the childhood of mankind in fascinating colours, for the success of which he trusted to the ignorance of his contemporaries? Or are they such as exhibit, in undeniable characters, the stamp of authenticity and truth?

The book of Genesis nowhere contains even the most distant allusion to support the assertion that its contents are the immediate revelations of the Deity. Hence, as no peremptory *verdict* exists to silence inquiry, every one is

authorized to examine it, and to decide upon it for himself.

This maxim has already to a certain extent been acted upon, and a variety of circumstances have led to the conclusion, that the book of Genesis may be a human production; or, in other words, that it may have originated in human sources, and been handed down from generation to generation by means of oral traditions or scriptural records. And truly, could it even be proved that it were grounded on the former alone, still would I hail it as an important document, and its source should be ever sacred to me: for if we feel inclined, once for all, to admit the longevity of the patriarchs, (which, however, it must be owned, is liable to serious objections,) it must also be allowed, that in the earliest periods of the world the pure stream of historical information could not easily, or to any great extent, be adulterated by the accession of turbid waters. And as Lamech may have been contemporary with Adam, and Shem with Lamech; again, as Lamech may have seen Abraham, and the latter have been seen by Jacob; further, as many of the contemporaries of Moses may have personally known Jacob,—it follows, first, that oral tradition, originating in the earliest ages of mankind, could not have passed through the mouths of many different persons, and was therefore less liable to change or perversion; and, secondly, that more recent traditions extending downwards to the days of Moses, could not have been circulated for any great length of time without being scripturally recorded, and without their genuineness having been determined by actual reference to the party with whom they originated, or to some other credible authority.

But, although the credibility of the narratives contained in the book of Genesis, would in no wise be diminished by their having been compiled from oral traditions at the time of Moses, the general character, and, if I may use the expression, the very genius of the book itself does not warrant its being ascribed to such a source. On the contrary, every thing in it seems clearly to prove the use of scriptural records, and what is more, even speaks for its being a compilation of fragments from separate and

distinct documents. Nor has this observation escaped the notice of various writers distinguished by their critical acumen; but either their predilection for a certain system prevented them from pursuing the advantages to be derived from it, or the gleam of truth which dawned upon them was too weak and too quickly lost again in the clouds by which it was surrounded, to admit of their tracing the discovery which they had made throughout the whole book.* Astruc, a celebrated physician, at length effected what no critic by profession had previously ventured to do, and actually divided the whole book of Genesis into distinct fragments. In my turn, I have also made a similar attempt, but to

* Writers on this subject are—*Vitringa*, *Observ. Sacre. Lib. i. C. iii. pp. 29, seq.*; *Clericus*, de *Scriptore Pentateuchi*, § 11; *R. Simon*, *Histoire Critique du V. T. Lib. i. C. vii.*; *Fleury*, *Mœurs des Israélites*, p. 6; *Le François*, *Preuves de la Religion Chrétienne*, T. i. P. ii. C. iii. Art. 1. Detached ideas on this subject may be also found in *Jo. And. Stort.*, *Dissert. de Origine Histor. Creationis, quam Moyses dedit*, Altorf, 1782, 4to. (*Astruc*) *Conjectures sur les Mémoires Originaux dont il paroît que Moïse s'est servi pour composer le Livre de la Genèse*, à Bruxelles, 1753, 8vo. *Jerusalem* follows him (but briefly) in his *Letters on the Mosaic Writings and Philosophy*. To these may be added, a Dissertation of *Schultens*, which, however, contains nothing peculiar or new: *Jo. Jac. Schultens*, *Dissert. qua disquiratur unde Moyses res in Libro Geneseos descriptas didicerit*. See the same reprinted in *Jo. Oedrich's Belgii Literarij Opusculis Historico-Philologico-Theologicis*, T. i. pp. 247, et seq. Of all the authors here quoted, none has entered so deeply into the subject as *Astruc*. *Ilgen* has since treated upon it very elaborately in his work on the Original State of the Documents belonging to the Archives in the Temple of Jerusalem, 1 vol. Halle, 1798, 8vo., although his excessive minuteness (however laudable in itself) gives him the appearance of wishing to do more than at present it is possible to do. I must leave it to the reader to choose between his work and the present attempt, requesting him, at the same time, to peruse the reviews of the former in the *Allgemeine Litteratur Zeitung*, (Jena, 1798,) and in *Gabler's Theolog. Journal*, where he will find much useful information on the subject generally.

prevent my being diverted from those views which I had once for all adopted, I considered myself bound to pass over the previous labours of Astruc, and to decline his assistance as my guide. What the results of my investigations are, shall be hereafter detailed, without the smallest claim on my part to any superiority over my predecessors, by affecting to shew wherein Clericus and Simon may have suffered themselves to be misled, or in what particulars Fleury and De François may have been mistaken, and Astruc, Jerusalem and Ilgen may have fallen into error. In the mean time, and as a necessary step to our ulterior proceedings, it may not be amiss to devote a section or two to consider the most ancient modes of preserving history.

(Desunt §§ 416, b. et c.)

§ 417.

I. *The Book of Genesis contains several separate and distinct Documents or Records.*

Several chapters in Genesis bear the stamp of being distinct, isolated records, the authors of which, as far as we are at present able to judge, had nothing whatever to do with the remainder. That portion of it comprising the second chapter, exclusive of the four first verses, but including the whole of the third chapter, exhibits an instance of such a distinct and isolated document. The first chapter is in no wise connected with the second from the fourth verse, and the superscription itself, (chap. ii. 4,) "This is the origin of heaven and earth," plainly enough separates them. The reader will moreover find, that in the first chapter a very ingenious plan is laid down, which throughout is followed up with no small display of art, and according to which every idea has its appropriate place allotted to it; whereas a perusal of the second chapter will shew, that from the fourth verse the narrative is that of early childhood, characteristic of a noble simplicity, and breathing the language of the remotest periods of the world. The name *Elohim* is invariably applied to God throughout the first chapter, and as far as the fourth verse in the second; but from thence to the end of the third chapter he is as invariably

styled *Jehovah Elohim*. It remains to be asked, if so striking a difference can be the effect of mere chance, or rather if it ought not to be considered as denoting the existence of two distinct works, the productions of different writers?

The second chapter, from the fourth verse, and the whole of the third, breathe the same spirit, and exhibit the same train of thought and ideas; so that in fact the narrative contained in both, appears as intimately connected and suited together as ever two fragments of an antique monument can possibly be supposed to be. They inform us, that "God allotted to the first human pair a beautiful part of Eden for their residence, where they were permitted to partake of all kinds of fruits and herbs; but at the same time cautioned against the produce of a certain tree of a deadly nature: notwithstanding which, they suffered themselves to be persuaded by a serpent to eat of the prohibited fruit, and, in consequence, became subject to death and expulsion from the happy abodes of paradise." Lastly, in no other part of the whole book of Genesis, except in the second and third chapters, is the name *Jehovah Elohim* applied to God. Such a union of circumstances naturally warrants the inference, that both chapters compose one distinct and separate document connected with the remainder of the book, solely by the subject of which they treat, namely, the earliest history of mankind, and in no wise by the name of their author.

The fourteenth chapter, which is introduced into the narrative of Abraham's history, appears equally abrupt and isolated. It has nothing to do with the fifteenth, and is merely connected with the twelfth and the thirteenth chapters by the circumstance of its referring to an event which occurred subsequent to the separation of Abraham from Lot; whilst its general tone and style shew a marked difference between it and any preceding or subsequent chapters. In it alone God is mentioned as *אל אלהים קנה שמים וארץ*, "the most high God, possessor of heaven and earth;" in it alone the Creator of the universe is designated as *קנה שמים וארץ*, "the possessor of heaven and earth;" and in this chapter only

are a succession of parentheses to be met with explanatory of geographical names. (See vers. 2, 3, 7, 8, 17.) Lastly, the whole spirit of this fragment proves its author not only to have lived prior to Moses, but even to have written at a period not very distant from the time in which those events took place which are recorded by him. The style is at once as refined and apposite as can possibly be expected from an historian narrating the events of his own times, and writing at an early period, when no fixed rules of authorship existed. The writer is careful not to let the foreign king of Salem speak of God as *Jehovah*, or *El Shaddai*, or even as *Elohim*, but as *אל אלוין*, "the most high God;" nay, he even makes him change the Hebrew epithet of *creator* of heaven and earth, *קנה שמים וארץ*, into *בורא שמים וארץ*, "the possessor of heaven and earth." On the other hand, when Abraham, as a genuine Hebrew, swears to the king of Salem, he raises his hand to *Jehovah*, the "most high God, possessor of heaven and earth," and his friend. Expressions like these, varying according to the situation and circumstances of the parties by whom they are used, speak in favour of the writer's having lived at a period when the events narrated by him occurred, whilst the ancient geographical names adopted by him, decidedly pronounce him to have existed prior to those important changes which swept away the original names of the country in which they took place.

(To be continued.)

Clapton,
August 1, 1822.

SIR,
I KNOW not whether *Euelpis* (p. 409) is acquainted with the circumstance that the opinions of Dr. Watts, which he has quoted from a work first published in 1725, were considered by strict Trinitarians among his immediate contemporaries, as a virtual renunciation of the doctrine of the Trinity. Thus, according to Johnson's *Life of Watts*, with Notes, &c., by the late Rev. S. Palmer, (ed. 2, 1791.)

"Mr. T. Bradbury, in a letter dated 1725, charged him with making 'the Divinity of Christ to evaporate into a mere attribute,' and after jeering at

his professed love of truth, writes to him thus: 'It is pity, after you have been more than thirty years a teacher of others, you are yet to learn the first principles of the oracles of God. Was Dr. Owen's Church to be taught another Jesus?—that the Son and Spirit were only two powers in the Divine Nature?'" (P. 91.)

To the same purpose was a pamphlet which I once met with, only long enough to copy the following title-page: "The Scripture Doctrine of the Trinity, vindicated, in opposition to Mr. Watts's Scheme of One Divine Person and Two Divine Powers, by Abraham Taylor, ed. 2nd, 1728." The author was tutor of an *Independent Academy* at Deptford, which preceded the institution now fixed at Homerton.

In Vol. XVI. pp. 223, 224, I mentioned Dr. Tindal's "Rights of the Christian Church," the controversy it produced, and how the doughty champions of *High-Church*, to quote the well-known sarcasm of *Jortin*, "called upon the constable to come and help them." Looking very lately among those treasures of historical information which Dr. Birch bequeathed to the British Museum, I found in his hand-writing the following extract, entitled "Dr. Burnet, Bishop of Salisbury, to Archbishop Tennison, 1st June, 1706." (*Appendix*, 4292; 73.) Nonconformists ought, I think, to acknowledge the fair-dealing of a clergyman of the Church of England who preserved for posterity such an ecclesiastical document.

"as for Tindal's book, I shall be sorry if any of our friends answer it; for so much must be yielded, if we well defend the Reformation, that it will raise a new controversy; for hot people will think the church is given up, by what is yielded. I know Mr. Kelsey's notions are generally wrong in that matter; and to call for his book and not to make use of it is to affront him. But if your Grace insists on this, I will ask it of him."

The annexed letters I copied from the same volume, where they are also in the hand-writing of Dr. Birch. Of these documents I was not aware when I sent you in 1819, (XIV. 721,) some account of the controversies in the Church of England, on the once

warmly disputed validity of *Lay* or *Anti-Episcopalian* baptism.

J. T. RUTT.

Archbishop Tennison to Archbishop Sharp.

Lambeth,
MY LORD, *April 27, 1712.*

In pursuance of the agreement made here by your Grace and the rest of my brethren the Bishops, when I had the favour of your good companies on Easter-Tuesday, I met yesterday with some of them, and we drew up a paper suitable (as we judged) to the proposal then made. It is short and plain, and, I hope, inoffensive, and for a beginning (as I humbly conceive) full enough. I here inclose a copy of it for the use of your Grace, and of as many others as your Grace shall think fit to shew it to. I send the declaration unsigned, because we, who were present, desired first to have the opinions of your Grace and others, who were absent, and should be glad to know, whether you would have any thing added to it, or altered in it; for we affect not the vanity of dogmatizing.

We hope for your Grace's speedy answer, (to-morrow, if it may be,) because the evil grows, and we have heard of more odd books and sermons since we met, and of an increase of the scrupulous, and your Grace well knows, that the more timely the check is given, the likelier it is to have, through God's blessing, a good effect.

I commend this weighty affair to your Grace's most serious consideration, and yourself to the protection of the great Shepherd of souls, and remain

Your Grace's most affectionate
Servant,
CANTERBURY.

Endorsed, copy of my letter to A. B. Y., April 27, 1712, concerning a declaration against Rebaptization.

Dr. Sharp, Archbishop of York, to Archbishop Tennison.

MY LORD, *April 28, 1712.*

I had the honour of your Grace's letter, with the declaration inclosed, the last night. I am entirely of the same sentiments that we all declared we were of, when we had the honour

to dine with your Grace the last week. But yet for all that, I can by no means come into the proposal your Grace has now made in your letter, viz., that we should all declare under our hands, the validity of lay-baptism; for I am afraid this would be too great an encouragement to the Dissenters, to go on in their way of irregular, uncanonical baptism.

I have, as your Grace desired me, communicated the matter to three of our brethren the Bishops, and we have had a full discourse about it, and are all of the same opinion, that I have now represented.

I am, with all sincere respects and hearty wishes of health and happiness to your Grace,

Your Grace's most faithful

Friend and humble Servant,

JO. EBOR.

Ayscough, 4292. 67.

Mr. Cooper on the Disposition of the Negroes to embrace Christianity.

LETTER III.

(For Letter I. see p. 217, and Letter II. p. 297.)

Newcastle-under-Lyme,
August 2, 1822.

SIR,

YOUR readers will remember my stating, that during a part of the time I was in Jamaica, I paid considerable attention to the instruction of the Negro children. I formed them into a class, had them to my house every day in the week, and with the assistance of Mrs. C., succeeded in teaching a few of them to read. At one period we had as many as twenty under our care, but this number was soon diminished, in consequence of four or five of them falling ill with an infectious disease; and we were never able to get a sufficient supply of recruits to repair the breach. That such should actually be the case, will, I doubt not, appear rather an extraordinary case to persons unacquainted with the state of society in the West Indies, but who have been told that we resided on an estate containing a population of four hundred souls. The fact is, the Negroes in Jamaica are a very unprolific race: not that they are naturally so, for they are evidently made barren by that brutal and demoralizing system of government under which they are doomed to pass

their wretched lives. It is notorious, that slavery is most unfriendly to the production of life, and also that in several ways it leads directly to its destruction.

The few scholars we had, made, on the whole, a satisfactory progress. Before they left us, eight of them, including two brown girls, could read the Scriptures with considerable ease: they went through three of the Gospels, besides reading various extracts from the Old Testament and the Acts of the Apostles. But it is unnecessary that I should dwell on this point, it being so well known and generally acknowledged, that the Negroes are capable of learning to read with as much facility as any other people. I must not, however, omit to explain a circumstance of some importance, as connected with their instruction in this art, upon which, I flatter myself, considerable light was thrown by our experience. The loss of time which it might be supposed would be occasioned to the master, if the slaves were allowed an opportunity of learning to read, has been regarded as constituting a most powerful objection to the measure; but the children under our tuition made the progress described above, by the time it is usual to send them into the field to work, and, consequently, an important object was accomplished without putting the estate to any inconvenience whatever. Now there certainly is no reason why the children of other estates might not be brought to make a similar improvement with as little loss or inconvenience to their owners. But it will, perhaps, be said, that by the time they become of age to learn their letters, they might be formed into a gang, and sent out to gather green herbs for the pigs, under the superintendence of an aged woman; and on some estates this is done; not, however, so much in consequence of the value of what is brought in, as the importance of keeping the little creatures out of idleness, and getting them to form habits of industry in early life. But surely the school-master or mistress would be able to secure the former as effectually as the driver, if not the latter also, and at the same time, make sure of laying a good foundation for their future advancement in knowledge and virtue. Thus it appears,

that arrangements might be made with the greatest ease, sufficient to secure to the slaves the means of a common education; but the policy of the measure is, no doubt, another question. What I now chiefly contend for is, that the children might be brought to a valuable degree of forwardness by the time the planters would think of employing them in the cane-field; and till they are employed there, any thing they may do in the shape of work, can be of but trifling importance to the estate. For my own part, I have no hesitation in confessing, what I have indeed, in effect, stated before, viz., that I quite believe education would bring on a revolt amongst the slaves; for I cannot be brought to believe, that an enlightened people would ever submit, with the least degree of patience, to the indignities, privations and hardships which naturally result from slavery, as it now exists in Jamaica. Any people may be held down for a time, by dint of mere force, but as long as they retain the feelings, faculties and virtues of men, they will be sure to watch for and embrace the first opportunity of escaping. As long, therefore, as the Negroes are to remain the victims of a disgusting tyranny, it seems to be nothing more than a piece of necessary policy to keep them from every species of intellectual improvement; and, what is worse, even to instil into their minds a number of false maxims and erroneous doctrines. It is consistent, if not humane, in those masters who will not admit of the idea of ultimate emancipation, to keep their slaves not only from reading and writing, but from every thing that may be regarded as at all above the wants of animals doomed from their birth to hard labour. Where is the kindness or wisdom of pointing out to a fellow-creature the miseries of his situation, when it is decreed that the cause of them shall not be touched till he goes to the place appointed for all living? I am disposed to believe, that the planters in general would rejoice to see the Negroes become an informed and happy peasantry, provided such an amelioration in their condition could be brought about without endangering their fidelity; but that they are not prepared to risk; and hence they seem to be quite opposed to every

plan of improvement which, either directly or indirectly, contemplates a blow at the root of the evil. The highest object aimed at by the most benevolent seems to be, to make them as happy as their situation will possibly admit of. But this may not be doing enough; for liberty seems evidently to be the natural right of every human being. Why not then admit of their being prepared for the enjoyment of privileges which cannot be held from them without acting contrary to the sacred laws of truth and justice? The planters, however, are not the only persons with whom I would remonstrate on this subject, for all who indulge in the consumption of West-India produce, or contribute in any way to the maintenance of the present order of things in our sugar islands, ought, in common fairness, to bear their share of the blame. With what propriety can a consumer of *rum* or *sugar* cast a stone at the *cultivator* of the sweet cane? The Negro is the injured individual: he is robbed of his liberty, and with that, of every thing that can render a rational existence desirable. He is denied all the advantages of education; condemned to the vilest ignorance, lest by becoming informed he should discover and seek to remove the cause of all his unmerited misfortunes. He cannot marry, and is thereby not merely tempted, but in a manner compelled, to form the loosest and most unhallowed connexions. I would appeal to the common discernment and feeling of mankind, whether marriage can exist where a *third* person has it in his power to step in and disannul the holy league. Now, every one knows that this is virtually the case with respect to the slaves in the West Indies. The connexions which they form do not always take place between individuals belonging to the same proprietor; in numerous instances they are the property of different persons. But it is no uncommon thing for the inhabitants of one plantation or settlement to be removed to another, situated, perhaps, on the opposite side of the island; and, consequently, in all such cases, husbands, wives and children belonging to other gangs, are, contrary, no doubt, to the wishes of the respective masters, left behind. Others, again, are seized

and sold to pay the debts of their owners. These evils might be removed by attaching them to the soil, but then others would remain, of a nature almost equally formidable. Every slave being compelled, under pain of corporal punishment, to yield implicit obedience to the will of the master, the wife, as well as the husband, would be under the necessity of joining a gang under the command of a driver, and in case of not giving him satisfaction, to submit to the most degrading chastisement, administered in the most indecent manner. I have known them point to things of this description for the purpose of shewing that it is impossible for them to marry. Over their children, it is obvious they could have no authority resembling that which parents in a free country possess: they could only leave them the same wretched inheritance which they received from their ancestors. Hence, those who have children, are generally careless with respect to the habits they form and the lives they lead: they know they can never sink lower in the scale of society than they already find themselves placed, and they have no hope of rising. A regular line of orderly conduct may save them from the lash, but it can effect no radical change in their condition. The highest office to which they can ever aspire is that of a driver; an office which no one, not destitute of every manly and generous feeling, could wish to hold. In short, they have nothing to gain and nothing to lose; they have no character at stake; a good name, which, Solomon says, "is rather to be chosen than great riches," is of no avail to them. Their worth is estimated by the strength of their bodies, and the talent and disposition to perform their masters' work. The greatest villain, therefore, in a moral respect, may be, and sometimes is, the most valuable slave; the natural consequence of all which is, that the Negroes, as a people, are as destitute of correct morality as they are of liberty. Chastity is utterly out of the question amongst the whole tribe, and both men and women are found to vindicate, as innocent, practices which it is scarcely allowable to name amongst Christians. This is followed by low cunning and contempt of truth, a

determined resolution to thieve, and the greatest aversion to every species of labour. Gratitude, affection, fidelity, activity, and courage, make no part of the character of the West-India slave, and yet thousands and tens of thousands of them have been "received into the congregation of Christ's flock, and signed with the sign of the cross," &c. &c. I have been present, more than once, at the christening of two or three hundred of them, and repeatedly conversed with individuals who have been thus regenerated. Need I add, that the whole is a solemn mockery of what the people are exhorted to regard as a Christian rite? No effort whatever, that I could ever learn, is made to prepare them for the ceremony, or, after it is performed, to enforce its design. The poor creatures get a new name, with which they are mightily pleased, and some of them are said to fancy themselves out of the reach of *obeah* or witchcraft. Within the last few years, it is true, curates have been sent out for the avowed purpose of instructing them in religion, but it is to be feared they meet with no adequate success. The Negroes cannot attend on their services on a Sunday; and when I left Jamaica, no regulations had been made or, I believe, thought of, for allowing them time in the week. These missionaries are expected to visit several estates every week, for the purpose of preaching to the slaves, if they can obtain leave of the proprietor, or person acting in his place, to do so. But this they very seldom get: on some estates not at all, on others once or twice in the year; so that their presence in the island can be of but little importance. I have heard it, indeed, repeatedly declared, that the Curate Act was intended for England, not for Jamaica; and this really appears to me to be viewing the subject in its true light; for it must have been known, before it was passed, that the planters would not allow the slaves any opportunity for attending on their new instructors, and that consequently such a law could have no tendency to improve their condition. But I decline the invidious task of dwelling on this extraordinary Act, which runs the island of Jamaica to an expense of upwards

of ten thousand a-year currency. In a thousand instances the clergy are rather to be pitied than blamed; and I have not the least doubt that many a curate most deeply repents that ever he crossed the Atlantic.

I shall trouble you with one more letter.

T. COOPER.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCLXXXIX.

Royal Mammoths.

In the present state of the moral world, despotism, falsehood, injustice, and brute force, are not the preventatives of revolutions, but the seeds by which they are infallibly generated; and the sovereigns who have recourse to them, in order to stifle the spirit of the age, are only throwing water upon unslacked lime, and attempting to smother a fire with gunpowder. The re-action will be proportioned to the pressure—they will be upset by the recoil of their own instrument; but even then I would not have the friends of liberty forget their proud pre-eminence of clemency and generosity. I would pare to the quick the nails of these royal tigers, and give them another trial. If they still attempted to fasten their fangs in the flesh of their preservers, I would remove them to some uninhabited island in the Northern Ocean, where, if their thirst for blood and power remained inappassable, they might have the privilege of knocking down one another with their respective crowns, and beating out each other's brains with their sceptres; that so, when some future traveller contemplated their bones, he might be told—these are the remains of the human Mammoths, who so cruelly harassed and devastated the world, that their subjects, in self-defence, transported them to this island, where they exterminated each other, and the race is now happily extinct.

—*Morning Chronicle*, May 23, 1822.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*A Course of Lectures, containing a Description and systematic Arrangement of the several Branches of Divinity: accompanied with an Account both of the principal Authors, and of the Progress, which has been made at different Periods, in Theological Learning.* By Herbert Marsh, D. D. F. R. S. and F. A. S., Lord Bishop of Peterborough, and Margaret Professor of Divinity. Part VI. *On the Credibility of the New Testament.* Cambridge, printed, &c. Sold, in London, by F. C. and J. Rivington. 1822. 8vo. pp. 95.

THE author of this Course of Lectures has appeared before the public on several occasions: in no characters so advantageously as in those of the Annotator on Michaelis' *Introduction*, &c., and of Lady Margaret's Professor of Divinity. Among living writers, both in our own country and on the continent, Bishop Marsh stands conspicuous, for a knowledge of the sources and principles of biblical criticism, and for skill in applying it to its proper ends. His acquaintance, moreover, with other branches of theology, is extensive and correct; while the vigour of his mind, fully aided by a literary education, has prepared him for discerning all the shades of historical and moral evidence, for arranging his materials in the most lucid order, for making his statements with admirable perspicuity, conciseness and precision, and for reasoning closely and successfully. Such are his qualifications and excellencies as a lecturer in divinity: nor will they fail of being recognized; even though he is chargeable sometimes with omissions, and sometimes with the introduction of matter which is entirely irrelevant.

It may be useful to remind our readers, that the subject of the fifth part of the Lectures was the *authenticity of the New Testament*; * and that by its *authenticity* the Professor

understands its having proceeded from the pens of the individuals to whom its contents are severally ascribed—a signification of the term, which he now further illustrates and vindicates. Bishop Marsh next advances to treat of the *credibility* of the Christian Scriptures. This, he properly observes, is a distinct topic: "the question of authorship is one thing, the question of truth is another" (p. 1). With equal justness he remarks, (5,) that "the credibility of the New Testament must be established independently of its inspiration, or it cannot be established at all."

Before he offers arguments for the credibility of this volume, he examines into the integrity of the writings which compose it: he inquires, whether "the books which we possess as works of Apostles and Evangelists, are the *same* books as those which were composed by Apostles and Evangelists?" But he does not confound the notion of *integrity* with the notion of a *perfect* text: he distinguishes between a copy of the Greek Testament, in which there shall be *no* deviation from the autographs of the sacred writers, and one in which there is as near an approximation to a perfect text, as under all circumstances can be justly expected. "If," says he, "we can prove, that the New Testament has descended to us, *upon the whole*, in the same state in which it was originally written, and that we may justly confide in every thing which relates to facts and to doctrines, this will be sufficient."

The Professor, accordingly, shows, that a general corruption of the sacred text was not in itself practicable. Different parties were mutually watchful: copies were widely and quickly multiplied. No union of sentiment existed: no combination embracing the majority of Christians, could be formed. Such a combination, even had it been feasible, could not be carried into effect, without becoming a matter of notoriety. The impediments to this corruption were further augmented by the ancient *versions* of the

* Mon. Repos. XV. 473.

New Testament, which, in the main, accord, as to facts and doctrines, with the Greek manuscripts. Here again, as likewise in the *quotations* contained in the voluminous writings of the Greek *Fathers*, we have a proof that the Christian Scriptures have, for the most part, descended to us in the same state in which they came from the writers themselves.

Bishop Marsh illustrates his observations by a reference to the history of the celebrated text in 1 John v. 7. He is aware, that not only a specific argument on which himself insists, but *every* argument for the integrity of the New Testament, which he uses in this Lecture, must fall at once to the ground, "if it be true that the passage in question proceeded from the pen of St. John." Nothing can be more satisfactory than his estimate of the evidence, both external and internal, which some critics perceive, or fancy that they perceive, in behalf of the disputed words. His conclusion does great honour to his discernment and learning as a scholar, and to his fidelity as a lecturer. In the opinion of this very able judge,

"The sacrifice of that principle, by which we defend the *general* integrity of the New Testament, is a sacrifice to which the passage is not entitled. That important principle therefore remains unshaken, and the general integrity of the New Testament is liable to no objection. That principle has been rescued from the danger to which many incautious friends of Christianity have exposed it, by endeavouring inadvertently to defend a part, at the expense of the whole." —P. 28.

We have thus laid before our readers a summary of the Professor's twenty-seventh lecture: in the twenty-eighth he argues from the character of the writers of the New Testament to the credibility of their writings.

Beginning with the historic books, the Gospels and the Acts of the Apostles, he, in the first place, considers "the Gospels of St. Matthew and St. John." These Evangelists not only saw and heard what was said and done by our Saviour; they themselves bore a part in the transactions which they have recorded. Their sincerity is undeniable. Not merely did they renounce all worldly advantages; they submitted to persecutions, such as no

man would endure, except from a firm conviction, that he was propagating nothing but the truth. The sufferings, too, which they underwent, were not accidental or unforeseen.

Further, it is not credible that the apostolic historians were deceived themselves. The facts which they recorded were of such a description, that nothing more was wanted than the use of their senses to determine, whether these events really happened or not. In the conduct of the apostles no signs of fanaticism appear. These men even doubted the truth of their Master's resurrection, till they were convinced of it by his actual presence.

The situation and circumstances of the Evangelists Matthew and John, attest the credibility of their narratives: the dates of their several Gospels, in respect both of place and time, prove the moral impossibility of these compositions containing a fabricated story. Had this kind of fraud been attempted, the detection of it was unavoidable. In Judæa, and beyond Judæa, numbers of persons were still living, by whom the imposture would have been exposed. Yet the Jews who embraced Christianity in the apostolic age, gave positive evidence of their own belief in the gospel history. And even those of this nation who rejected Christianity have, at least *indirectly*, borne testimony in its favour. No where do we learn that they regarded the gospel history as a fable: no where do we find that the unbelieving Jews questioned the reality of the miracles, however they evaded the proper inference from them. The first apostolic historian was not confuted by the Hebrew Jews: the other apostolic historian was not confuted by the Greek Jews.

Though Mark and Luke did not write from their own knowledge, yet these Evangelists derived their information from the best sources which can be opened to those who rely on others for intelligence: the credibility, therefore, of their respective Gospels, rests on a foundation which is perfectly secure.

In estimating that credibility, there are two subjects of special inquiry: the former of them regards the *materials*; the second, the *manner* in which those materials were employed.

The Margaret Professor now makes a digression, with the view of elucidating and establishing what he had stated in his *Dissertation on the Three First Gospels*, concerning the verbal harmony of certain of the Evangelists. He thinks that his hypothesis does not militate against the supposition of Mark and Luke having written independently of each other. That they applied with *fidelity* the materials which they obtained with *certainty*, he proves by the same arguments from which it was inferred, that the apostolic historians employed *their* materials with fidelity. With a sketch of this proof he concludes his twenty-eighth Lecture.

In that which follows he estimates the credibility of the facts recorded in the New Testament, from a consideration of the facts themselves. But, for the present, he limits his attention to the ordinary events related there, without adverting to miracles in particular. In conducting the inquiry thus modified, he rapidly compares the several parts of each single book, one book with another, and the whole with other works of acknowledged credit.

Each of the Gospels is consistent throughout: each contains a plain and unaffected narrative, all the parts of which have a perfect agreement; no examples occur of incongruity or incoherence. The Gospels, too, of Matthew, Mark and Luke, are similar both in matter and in manner. Indeed, when we have deducted what each of these three Evangelists has peculiar to himself, the matter which remains common to all three, constitutes one uniform narrative of our Saviour's ministry, from his baptism to his death and resurrection.

To the subject of a *common document*, which explains the harmony in the matter of the three first Gospels, the Professor once more adverts. Afterwards, he makes some pertinent remarks on the Gospel of John, and notices, in a general way, the alleged contradictions in the Evangelists. He refers to vindications of the history of the resurrection, and speaks with signal and deserved approbation of Bishop Sherlock's *Trial of the Witnesses*. From the Gospels he proceeds to the Acts of the Apostles, which, says he, "must obviously be com-

pared with the Epistles of St. Paul." The principle, the nature, and the result of such a comparison, are accordingly pointed out. Illustrations of the credibility of the New Testament, from the works of Josephus and of Tacitus, are next alluded to or brought forwards: and the Lecture concludes with a most forcible statement of that proof of the truth of Christianity, which is afforded by the evangelic delineation of the character of its Founder:

"If the learning and the ingenuity of Plato or Xenophon might have enabled them to draw a picture of Socrates more excellent than the original itself, it was not in the power of unlettered Jews to give ideal perfection to a character which was itself imperfect, and to sustain that ideal perfection as in a dramatic representation, through a series of imaginary events. Indeed it is highly probable, that the Apostles and Evangelists were not *wholly aware* of that perfection which they themselves have described. For that perfection is not contained in any formal panegyric, expressive of the writer's opinion, and indicating that opinion to the reader. It is known only by comparison and by inference. We are reduced therefore to this dilemma, either the actions which are ascribed to our Saviour, are *truly* ascribed to him; or actions have been invented for a purpose, of which the inventors themselves were probably not aware, and applied to that purpose by means which the inventors did not possess. And when we further consider, that the plan developed by those facts was in direct opposition to the notion of the Jews respecting a temporal Messiah, we must believe in what was wholly impossible, if we believe that unlettered Jews could have *invented* them."—Pp. 72, 73.

The thirtieth Lecture, the last in this part of the course, is occupied by a special inquiry into the truth of the miracles recorded in the New Testament. To this kind of evidence for the gospel, Bishop Marsh justly attaches the highest degree of importance. "Miracles and prophecy," he declares, "alone can prove that the origin of Christianity is divine."

He defines a miracle to be "something which cannot be performed without the special interference of God himself." The attempts of the Jews, in the time of our Saviour, to evade the inference from miracles, by ascribing them to the agency of evil

spirits, are then briefly yet forcibly exposed. Nor are the objections of modern philosophers to the existence of miracles, on the ground that they are incapable of proof, passed without animadversion. The Professor ably maintains, that the notion of a miracle does not destroy itself:

“The government of the world by general laws, and a departure from those laws on particular occasions, are irreconcilable only on the two following suppositions: either that there is no God, or, that if there is a God, both himself and the Universe are bound in the chains of fatalism. Now the latter supposition is hardly different from the former. There is at least no practical difference between the non-existence of a God, and the existence of a God who possesses not the attributes of Deity. With those who can deny the being of a God, I know not how to argue. Where the human intellect is so perverted, that they who can perceive intelligence and design in a clock-work, which represents the movements of the heavenly bodies, are yet unable to perceive intelligence and design, when they ascend from the humble imitation to the great original, no arguments can avail. It is useless to argue with those who deny that a contrivance implies a contriver: who can doubt, whether the eye was made for seeing, or the ear for hearing. Nor would I pretend to argue with those who, if they admit that there is a God in name, deny him the attributes which constitute a God in reality. If the wisdom displayed in the works of the creation indicate a wise Creator, no ties of necessity could have shackled the exercise of his wisdom, no ties of necessity could have limited the exercise of his power. But if the same power which made the laws of nature is able to suspend them, it cannot be true that the notion of a miracle destroys itself.”—Pp. 81, 82.

Mr. Hume's argument from experience, here comes under the Lecturer's review. This objection the Professor meets, not by denying the philosopher's parallel between the experience which gives authority to human testimony, and the experience which assures us of the laws of nature, but by resisting that part of the reasoning which connects experience with miracles. Speaking of this famous argument, he says, that

“It postulates what it professes to prove. When we argue for the possibility of a miracle, we argue for the possi-

bility of a deviation from the laws of nature; and we argue on the ground, that the same Almighty Being who made those laws must have the power of altering or suspending them. If, therefore, while we are contending for an alteration or suspension of those laws, with respect to the miracles ascribed to our Saviour, we are told that those laws are unalterable, we are met by a mere petitiō principii. In short, the argument from experience, as applied to miracles, includes more than the nature of the argument admits. Though an event may be contrary to common experience, we must not set out with the supposition that the rule admits of no exception. We must not confound general with universal experience, and thus include before-hand the very things for which an exemption is claimed.”—Pp. 85, 86.

These remarks the Professor illustrates by an examination of the miracle performed in the resurrection of Lazarus, concerning which he shews, that no deception or collusion could exist, and that it stood the scrutiny of a judicial and most rigorous process; the result of which, “as stated in the words of St. John, was, *This man doeth many miracles: if we let him alone, all men will believe on him.*”

“Surely then,” adds Bishop M., “we have sufficient evidence for the truth of the miracle in question. Though it is contrary to common experience, that a man really dead should come to life, yet as human testimony may outweigh the argument which is founded on such experience, so in the present instance the testimony is so powerful that it must preponderate.”—Pp. 92, 93.

In like manner, the truth of the other miracles ascribed to our Saviour may be established. Nor is satisfactory evidence wanting for those ascribed to the apostles. “And there is an additional argument for the miracles ascribed to St. Paul, in the appeal which he has made to the persons in whose presence he performed them.”

From the credibility of the facts this Prelate infers the credibility of the doctrines recorded in the New Testament; an inference which “follows as a matter of course.” Here, too, he concludes the present series of Lectures; in which “no proposition has been admitted without previous proof, in which no argument has been applied that is dependent on the subject of application.”

Excellent, however, as they are, they do not entirely fulfil the profession and promise of the title. The Lecturer is almost profoundly silent concerning "the principal authors, and the progress, which has been made at different periods, in theological learning." In this omission he cannot have done justice to his original intentions: and he, assuredly, must have disappointed his hearers and his readers. It should be gratefully acknowledged, that in a former part of the course he presented us with an account of the best critical editions of the Jewish and Christian Scriptures, and of the most celebrated commentators. Why then is he so extremely sparing of similar references and statements, when he treats of the evidence of the authenticity and credibility of the New Testament? To students in divinity more copious information respecting the writers on miracles, and the contents of their several publications, would have been highly acceptable. Why should this have been withheld? Dr. Johnson's definition of a miracle, is quoted by the Professor, though not indeed with approbation, while Mr. Farmer's is altogether overlooked! Could Bishop Marsh be ignorant of the works of that admirable author? It is not likely that he had never met with them at Cambridge: to the scholars and theologians of Germany, though Farmer was no anti-supernaturalist, they are certainly not unknown. This Lecturer's own definition of a miracle cannot be received by us: he erroneously* states it to be something which cannot be performed without the special interference of God himself. How superior in precision and accuracy is Farmer's language! "Effects contrary to the settled constitution and course of things," he deems miraculous. Our author subsequently adverts to "a learned Prelate, who has deservedly gained much reputation by his defence of the miracles." We suppose that he means the late Bishop Douglas. Of that masterly work *the Criterion*, and of some other writings in proof of the credibility of the New Testament,

more might with propriety and advantage have been said.

Nor is the Right Reverend Professor to be accused merely of omissions: in this part of his Lectures there are some redundancies. Perhaps no man is better acquainted than himself with the difference between *scriptural* and *biblical* criticism, between the evidence of the divine origin of Christianity and the principles on which its records should be interpreted. Even a reference to the *doctrines* of the Church of England, or to those of any other church, (p. 13.) is out of place in this stage of his undertaking: and it will be time enough for him to affirm (16) that "the doctrine of the Trinity stands unshaken," when he has shewn that it forms an article in the instructions communicated by the first preachers of the gospel. It was natural that he should revert to his own labours on the disputed verse in John, and on a common document. Too many of his pages however are devoted to these subjects: and he is somewhat too eager in self-defence. After all, none of the defects or of the excrescences which we perceive in this set of Lectures, can render us insensible to its value, or forbid us to pronounce it admirably calculated for usefulness among theological students of every denomination.

N.

ART. II.—*The Form of Religious Service as it was conducted at the Ordination of the Rev. John James Tayler, B. A., in the Protestant Dissenting Chapel, Mosley Street, Manchester: including a Charge by the Rev. Charles Wellbeloved, Theological Tutor in Manchester College, York: and a Sermon by the Rev. Joseph Hutton, B.D., of Leeds. Printed for Robinson and Ellis, Manchester, and Hurst, Robinson and Co., London. 8vo. pp. 88. 1821.*

THE absurd and pernicious notion that extraordinary powers are conferred upon the "candidate for Holy Orders," by the ceremony of ordination, is so completely opposed to the general views of Unitarian Christians, that the danger is very remote indeed of their falling into it. There is, however, an objection to

* *Erroneously*, because, according to this view of the subject, the original act of creation was a miracle. See Farmer on Miracles, pp. 2 and 3 (8vo. ed.).

the keeping up of this and other old forms, after the opinions and spirit which gave rise to them have been entirely exploded, which we think of some weight. Actions speak a more powerful language than words, and the fact that certain forms are observed by us, will be far more extensively known than our renunciation of all those peculiar views with which such forms have been for ages connected.

Such publications as that before us will, however, tend greatly to remove this objection, as far as relates to Ordination, and on this as well as other accounts, cordially (though tardily we own) we hail its appearance.

Those who wish to see the question of the expediency of a religious service on occasion of the settlement of a minister candidly discussed, will be gratified by the perusal of the Preface.

The address on behalf of the congregation, by Mr. Geo. W. Wood, contains an interesting testimony to "the laborious studies and successful progress" of the young minister who is principally concerned in the service. His reply to this address is brief and manly. But we think he has been too much alarmed at the idea of giving a "confession of faith;" especially when he declares it to be his firm belief, so "*far as he has hitherto inquired*," that "Jesus was commissioned by God," &c. When a minister is undertaking the charge of a Christian society, after a long course of preparatory studies, we cannot see the necessity of his qualifying in this manner his declaration of belief in the divine authority of his Master. That we ought to hold ourselves open to conviction upon all subjects, and endeavour to add to our stock of wisdom every day of life, we readily admit; nor can any truths be believed except "*as far as we have inquired*" into their foundation. But we are apprehensive that some amongst a mixed audience might understand such a qualification respecting the truth of the gospel, to imply that it was a matter of considerable doubt and uncertainty.

Mr. Wellbeloved's charge is grounded on 1 Tim. iv. 16: "*Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou*

shalt both save thyself and them that hear thee."

In simple elegance of style, and in warmth and seriousness of practical exhortation, we are not aware that it is excelled by any composition of this kind. But we had rather our readers should arrive at the same conclusion with ourselves, by means of our extracts, than our commendations.

"An opinion has very generally prevailed, for which no authority can be produced either from reason or Scripture, that ministers of the gospel are required to be more holy and virtuous than others; or, as it might perhaps be more accurately represented, that the people are not required to be so holy and virtuous as their minister. This opinion has, I fear, been encouraged for no very honourable purposes; on the one hand, to obtain the reputation of a degree of sanctity beyond the common reach; and on the other, to obtain an excuse for negligence and vice. But both we and our people are to walk here and to be judged hereafter by the same rule, with this difference only, that 'of him to whom much has been given, much will be required.' The same apostle who exhorted Timothy to take heed to himself, charged those over whom Timothy presided to walk circumspectly; and furnished them with a variety of important precepts for the regulation of their conduct in every rank and station in life. Of all who take upon themselves the name of Christ, without distinction, it is required that they depart from iniquity, and be a peculiar people zealous of good works; and to all who have the knowledge of God, the precept of Christ is equally addressed, 'Be ye perfect, even as your Father who is in heaven is perfect;' while to all the same motive to a holy life is proposed, that without holiness no one can see God.

"It cannot however be denied or doubted, that so far as our circumstances may be in any respect more favourable to the attainment and the continual advancement of piety and virtue, than those of persons necessarily much devoted to worldly pursuits, a corresponding degree of excellence will be justly expected both by mankind and by him who appointeth to us our lot: nor can it be denied or doubted, that we, who are peculiarly engaged in the service of God, are called to exercise a strict and constant watchfulness over ourselves in respect of many minor virtues and decencies of conduct; to take heed to ourselves as to many things; which though in themselves they

may not be unlawful, yet may in us be neither expedient or becoming. There is a general gravity of sentiment, of speech and of deportment, which the world most justly expects to observe in us, and which will naturally accompany a due sense of the nature of our office. The profession to which we have devoted ourselves is a serious profession; it leads us to be daily conversant with serious things; it often carries us into scenes of a most serious character—the chamber of sickness and of death,—the house of mourning and of woe. As watchmen for the souls of our brethren, as well as for our own, it brings us under an awful responsibility. Such a profession must require a suitable decorum of conduct; a decorum which even the gay and the profligate understand and approve, and which he who conscientiously engages in that profession, and duly takes heed to himself, will better understand, and most cautiously preserve. It cannot well be brought under distinct rules; if it could, on this occasion I am persuaded it would not be necessary. I fully believe, my dear brother, that you well know what it implies, and are determined that no violation of it on your part shall bring the slightest discredit upon our holy religion, cause the ministry of the gospel to be blamed, or afford any sanction to the irregularities of the thoughtless and the profane. For the sake of your own gratification or amusement, you will not indulge yourself in any of those things by which others may, in the scriptural sense of the term, be offended, and your usefulness in any degree impeded or diminished. The habitual cheerfulness of a holy and a virtuous mind, will not degenerate in you into levity and frivolity; nor will the liberty which rational views of Christian faith and practice encourage, be in any degree or in any instance perverted by you, so as to cause the way of truth to be evil spoken of.”—Pp. 29—32.

He is peculiarly happy in enforcing the importance of watchful circumspection on the part of Unitarians, as the city “set upon a hill:”

“They who disapprove your principles, you may be assured, will narrowly watch your conduct. Study well those principles, bear them constantly in mind, act steadily upon them, ‘as ever in your great task-master’s eye,’ and you need not fear, you may court the inspection of those who ‘spy out our liberty which we have in Christ Jesus.’ They may then see that what we deem pure Christianity leads to purity of heart, to uprightness

of conduct, to entire devotedness to God, to zeal in the service of man, to a superiority to the world, to a conversation in every respect becoming the gospel of Christ. You will then make it manifest that it is not necessary to regard God as a stern, inexorable ruler, in order to be devoted to his fear—or to be in earnest in exhorting others to obey his will; that it is not needful to think degradingly of human nature, in order to possess true humility of spirit, or to be faithful in calling sinners to repentance. You will shew them that a deep veneration and an ardent love of Jesus, is consistent with what you hold to be the scriptural doctrine of his person and his office; and that the ground on which you expect pardon, acceptance and eternal life from God, is as favourable to genuine humility and self-abasement, as it is to unremitting vigilance in the discharge of all the duties of life.”—Pp. 41, 42.

With respect to the necessity of enforcing moral duties by motives derived from the gospel of Christ in preference to reason and philosophy, he observes, with great beauty:

“The great duties of life may, undoubtedly, in many instances be discovered and enforced independently of revelation; and you, my young friend, are not unacquainted with the admirable lessons of virtue which were inculcated in the Porch and in the Grove, by those who knew nothing of Moses and the prophets; and who lived long before the Sun of Righteousness, the true light of the world, dawned upon the benighted nations. Yet why should we to whom the oracles of God are committed, and who live amidst the full blaze of heavenly truth, refuse to apply to the source of all wisdom, or to avail ourselves of this clear and perfect light? There is not any duty incumbent upon men in any age, in any station, in any circumstances, concerning which the Scriptures are altogether silent. They supply us in every case with the most weighty precepts, they set before us the most impressive and encouraging examples, they offer to us the most powerful aid, they propose the most efficacious motives, and they enforce whatever they command by the most impressive sanctions. Quit not such guides and such helpers, therefore, I beseech you, to put yourself under those who with all their knowledge were yet in lamentable ignorance, and with all their light were often bewildered in the thickest darkness; but uniformly maintain the honourable character of a *Christian teacher*. Let every duty you recommend be founded on Chris-

ism principles, and supported by Christian sanctions; and never let any one depart from this place, ascertain whether he has been attending in the school of a philosopher, or in a Christian temple; whether he has been listening to a Heathen moralist, or a disciple of Christ."—Pp. 44, 45.

In p. 46, the author remarks, we think somewhat inadvertently, "you will justly consider as your duty *not to exclude* from your public instructions, the *principles of Christian truth*." He refers to *doctrinal and controversial* preaching. But we would suggest to him whether his words may not be interpreted to imply, that a Christian teacher ought to be sparing in the introduction of "the principles of Christian truth" into his discourses. We are aware that a *candid* reader of the context will readily understand the meaning.

We recommend this discourse to every minister of the gospel. Whatever be his age or station, we think that his devout feelings may be kindled and his Christian zeal animated, as well as his taste gratified, by the perusal of it.

Mr. Hutton's discourse to the congregation is founded on 1 Thess. v. 12, 13: "Know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake; and be at peace among yourselves." Of this affectionate, judicious and spirited exhortation, we regret that our extracts cannot be more copious. On the value of the Christian sympathy of his flock in animating the frequently desponding spirits of a minister, he remarks,

"As a servant of Christ, indeed, he is bound to love and labour for you at all seasons, even when the sky lowers, when indifference freezes, or contempt blows chilly upon him. It would be his duty, I doubt not it would be his endeavour, to do so. But your minister, my friends, is a man; like other men he feels—he cannot help feeling—the difference between heat and cold; he acknowledges the warm and genial influences of friendship, that sun of the social system; and, whatever exertions he may make to maintain the internal glow, he is apt to droop and languish when his beams are withdrawn. Even with all his efforts to prevent it, unkindness and neglect, though they should not altogether paralyze, will

inevitably enfeeble the energies of his heart. It is love which best keeps love alive. The light and heat that cheer and gladden the universe proceed from many suns mingling their beams: let all save one be extinguished, and the faint and sickly lustre it will yield will scarcely be worth preserving. Placed in the midst of an affectionate people, the faithful minister of Christ sees on every side something to animate and cheer. The holy love, the sacred friendship that glows in his own heart, is reflected back again from every heart around him, and from every eye he catches the kind expression that gives a brighter lustre to his own. He speaks with confidence because he perceives that his sheep 'know his voice, and count it not as the voice of a stranger.' He speaks with fervour because he is assured that they hear him gladly and are disposed to follow, from affection as well as prudence, in the good and pleasant path in which he desires to lead them. Brethren, rest assured, if your pastor be a man of human feelings, of a kindly and benevolent nature, as I believe he is, your attachment will warm his heart and invigorate his hand. In his case as in your own, the words of the wise man will be verified, 'As in water face answereth to face, so the heart of man to man: 'As iron sharpeneth iron, so doth a man the countenance of his friend.'"—Pp. 62, 63.

We are much pleased with the devotional services, by Mr. Robberds and Mr. Tayler, sen., by which the engagements of the day are introduced and concluded.

G. K.

ART. III.—*Christ Crucified: an Essay, in Three Parts.* I. *On Christ's Dying for all Mankind.* II. *On the Value and Efficacy of his Death.* III. *On the Moral Uses of his Death.* By Richard Wright, Unitarian Missionary. 12mo. pp. 86. Eaton. 1s. 6d.

THE death of Christ is of supreme importance in the scheme of Christian redemption, and the mode in which those numerous passages of scripture that relate to it are interpreted, determines the character of every theological system. The subject is shewn to be difficult by the various hypotheses that have been framed for its explanation. This is in a great measure owing to the figurative language of the New Testa-

ment, and to its perpetual reference to the rites and ceremonies of the Old Testament. To understand these figures and analogies requires more patient examination than readers in common are disposed to give. The sound of scripture is often very different from its sense. It is, we conceive, by the mere sound of the Bible that the systems, presumptuously and ridiculously called "orthodox," impose upon the ignorance, the prejudices, and the superstitious fears of the multitude, and especially on the subject of the death of Christ, which they represent in such a manner as to obscure, if not extinguish, the pure and merciful character of the Father Almighty, and to pervert the scheme of Christian redemption into an awful tragedy, or at best a tremendous mystery.

Mr. Wright has added to his many and great services to the Unitarian cause, by this seasonable and judicious attempt to explain the scriptural doctrine of "Christ Crucified." The title-page expresses the plan of the Essay. Under the general heads are numerous sub-divisions, well defined and ably filled up. The third Part, which is, in the language of divines, an improvement of the subject, is a happy exposition of Dr. Young's sentiment, that "the best morality is love of Christ."

The "Essay" will find its way, we doubt not, into all the catalogues of our Unitarian Societies for the distribution of books; and if it be as generally read as we wish and anticipate, it will bring out of the prison-house of slavish systems, many a mind that is now "sitting in darkness and in the shadow of death."

ART. IV.—*An Account of the Extraordinary Proceedings against Mr. Joseph Player, of Saffron Walden, late one of the Deacons at the Abbey-Lane Meeting there; containing a Copy of an Address from the Rev. William Clayton to him. In a Letter to a Friend, by an Enemy to Priestcraft.* 12mo. pp. 12. Kirby, Warwick Lane. 4d. 1822.

THE late Robert Robinson said that Antichrist might be found in a Meeting-house: certainly, priest-

craft may, and if we do not mistake, we have here a case in point.

It appears that there is a small Society at Saffron Walden "professing the doctrine of Free and Sovereign Grace," that is, avowing honest Calvinism, with its crowning tenet of Reprobation. The minister of this people is son of Mr. Player, who was, until lately, deacon of Mr. W. Clayton's congregation of the same town. Without deserting his own religious friends, the father attended occasionally upon his son's preaching. In consequence, he received the following letter, the first and the last on the subject, from his spiritual guide:

"SIR,
"Saffron Walden,
July 11, 1822.

"As this is the last communication I purpose ever to have with you, and as I wish to furnish you with materials for penitent reflection, when those corrective visitations shall come upon you, which, if you are a partaker of grace, will most certainly overtake you, I shall place your sin in order before you, and forewarn you, from the sacred page, of approaching calamities.

"You have for thirteen years past received from your pastor uninterrupted, disinterested, laborious and expensive tokens of affectionate regard. Your children too, some under circumstances of *mental* and *moral* trouble, and some in the hour of death, have been gratuitously attended; as they were also baptized and buried without the customary expressions of respect on your part, required by 1 Cor. ix. 9—11, or without the expression of regret for inability, which, as I should have declined all other recompence, should not have been withheld.

"Since your elevation to the office of Deacon, an event I unfeignedly regret, you have insidiously injured the interests of the cause you should have sustained; you have attempted to restrain your minister from delivering the whole counsel of God, and since a disorderly faction, or a company of Antinomian heretics has arisen,—which they are you best can tell—one or the other they must be,—you have not only attended yourself with very considerable regularity, but have used your utmost influence—feeble, indeed, through God's mercy it has proved—to sanction this Society of persons, for whom I have at least this kind of respect, that they have acted *openly* and *consistently*, and not as yourself, in the language of the old proverb, 'holding with the here, and running with the hounds.'

"For the last six months my conduct ~~has~~ has been directed by Rom. xvi. 17, 18, and 2 Thess. iii. 6, and 14. And now, Sir, as I design (unless you resign that office you so unworthily hold, and dissolve that connexion with our church you have so justly forfeited) to take measures which you may deplore, I shall in my final testimony assure you, that injuries done to the cause and ministers of Christ, will not be unavailing; that you and your posterity, as they already have, will be yet severely noticed by Him who has said, 'Vengeance is mine, and I will repay;' and it is a fearful thing to fall into the hands of the living God, who is faithful to the threatnings as well as the promises of his covenant.

"O may these dispensations produce a sincere repentance through the purchased influences of the Spirit of Grace; for you still share in my prayers, though I believe I am not the only minister, nor is ours the only church, which have ample reason to bewail your conduct to them.

"I remain, Sir, with deep regret for your lamentable failures, your well-wisher, but no longer your pastor,

"W. CLAYTON."

The publisher of this curious anathema states that "the tokens of affectionate regard" alluded to in it were mutual, and that there is no ground for the insinuation of ingratitude.

Although Mr. W. Clayton excommunicated this more Calvinistic brother, Mr. Player would not withdraw, and therefore the congregation, properly trained to spiritual obedience, have proceeded to re-fulminate the anathema of the pastor.

Is it possible that a Dissenting Minister can seriously believe that he is authorized by the New Testament in demanding Christening and Burial Fees? Can it be that any body of Dissenters will permit their preachers to lay it down as a "sin" for a member of their congregation to hear any one preach but himself? Must not this letter be a forgery, a letter hurling awful threatnings against a Christian, to whom no immorality is imputed, for disobliging a minister, and

denouncing calamities for this highest of all blasphemies against his posterity also? If young gentlemen educated for the ministry amongst Protestant Dissenters are thus allowed to act the Pope, that denomination will become the laughing-stock of their neighbours, and the more independent members of their body will be obliged to fly to the Church of England to enjoy religious liberty.

ART. V.—Prayers for the Use of Families and Individuals: including a Prayer adapted to each Discourse, in Three Volumes of Sermons, by the same Author; and also Forms suited to Particular Occasions. By the Rev. Edmund Butcher. 8vo. pp. 318. Sherwood and Co. 8s. 1822.

THIS work may be considered as the legacy of the pious author to the religious public. It was scarcely given to the world before he was called to his reward. This circumstance has, we confess, led us to regard the volume with peculiar interest, and may, perhaps, influence our opinion of its merits; though every one that knew the late Mr. Butcher will admit that few persons were so likely, both from constitution of mind and habits of life, to excel in devotional compositions. There appear to us to be three qualifications principally desirable in written prayers; simplicity, fervour and a judicious conformity to the language and idiom of the Scriptures: and these will be found in the "Prayers" before us. Some expressions may be thought too colloquial for public use, but these may not be felt to be too familiar for the closet or the domestic circle. Few corrections, at most, would be necessary to make the volume serviceable, not only for private devotion, but also for the use of any "two or three" who may gather together in the name of Christ to worship the Father.

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Preached at the Anniversary of the British and Foreign School Society. By William Cairns, M. A., Professor of Logic and Belles Lettres of Belfast. 1s.

Preached before the Prayer Book and Homily Society, May 1, 1822. By the Rev. E. Burn, M. A., Minister of St. Mary's, Birmingham. To which is subjoined, the Society's Tenth Annual Report. 2s. 6d.

A Charge to the Clergy of the Diocese of Winchester, at the Primary Visitation, in June and July, 1822. By George Tomline, D. D. F. R. S., Lord Bishop, &c. 4to. 2s. 6d.

Dangers of the Church: preached at the Primary Visitation of the Bishop of Winchester, June 12, 1822, at Kingston-upon-Thames. By Joseph Allen, M. A., Prebendary of Westminster and Vicar of Battersea. 4to. 1s. 6d.

The Apostolic Labour of a Church of England Association: preached in the Abbey Church, Bath, April 25, 1822, before the Bath District Society for promoting Christian Knowledge. By C. M. Moant, A. M., one of the Ministers of Christ Church, Bath. 1s. 6d.

Preached before the Society for Propagation of the Gospel, at St. Mary-le-Bow, Feb. 15, 1822. By the Bishop of Llandaff, with Report of Society, &c. 4s.

Conduct to be pursued by the Clergy, with respect to the Evils of Blasphemy and Enthusiasm, preached in the Abbey Church of St. Alban's, July 9, 1822, at the Visitation of the Bishop of London. By D. W. Garrow, D. D., Rector of East Barnet.

Farewell Discourse to the Congregation and Parish of St. John's, Glasgow. By the Rev. Edward Irving, some time Assistant to the Rev. Dr. Chalmers, now Minister of the Caledonian Chapel, London. 8vo. 1s. 6d.

The Divine Providence considered in Connection with Moral Agency: delivered at Soho Chapel, May 19, 1822. By Evan Herbert. 1s. 6d.

Preached on Occasion of the Death of the late Rev. J. Hawksley, and comprising an Account of his last Illness. By Joseph Gilbert. 8vo. 1s.

Addressed to the Members of Three Benefit Clubs, assembled at the Chapel of Ease in Billericay, Whit-Monday, May 27, 1822. By John Thomas, A. M., Vicar of Great Burstead, Essex, and Chaplain to His Royal Highness the Duke of Sussex. 1s.

Farewell: preached in the Parish Church of St. Mary, Islington, June 20, 1822, on resigning the Lectureship. By George Gaskin, D. D. Prebendary of Ely. 1s. 6d.

The Responsibility of the Christian Priesthood; preached at the Archdeacon's Visitation, at Thirsk, July 3, 1822. By George Pellew, A. M., Vicar of Sutton Gattie's, Yorkshire. 1s.

On Behalf of the Brist.

Preached at Grosvenor Chapel, Hanover Square, July 7. By G. A. E. Marsh, A. M. 1s.

To a Country Congregation, at Highclere, Hants. By Alexander Dallas, Curate. 1s. 6d.

In the Parish Church of East Horsley, Surrey, June 30. By J. Warneford, M. A., Vicar of Llanellen. 1s. 6d.

At St. Margaret's Chapel, Bath, May 19. By C. A. Moyses, D. D., Archdeacon of Bath. 1s. 6d.

In the Parish Church of Normanton-upon-Soar, Notts, June 16. By Thomas Stevenson, M. A. 1s.

At the Village Church, in St. Stephen's Parish, Herts. By Thomas Clarke, A. B. Curate. 1s.

In the Parish Churches of Great Norton and Whittlebury, Northampton, July 14. By the Curate. 1s.

In St. Andrew's Church, Plymouth, July 7. By R. Lampen, M. A., Lecturer. 1s.

POETRY.

THANATOPSIS.

(From Poems by William Cullen Bryant. (See "Specimens of the American Poets," 12mo. pp. 215—218.)

To him who in the love of Nature holds
Communion with her visible forms, she
speaks

A various language; for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty, and she glides
Into his darker musings, with a mild
And gentle sympathy, that steals away
Their sharpness, ere he is aware.—When
thoughts

Of the last bitter hour come like a blight
Over thy spirit, and sad images
Of the stern agony, and shroud, and pall,
And breathless darkness, and the narrow
house,

Make thee to shudder, and grow sick at
heart;—

Go forth under the open sky, and list
To Nature's teachings, while from all
around—

Earth and her waters, and the depths of
air,—

Comes a still voice—"Yet a few days, and
these

The all-beholding sun shall see no more
In all his course; nor yet in the cold
ground,

Where thy pale form was laid, with many
tears,

Nor in the embrace of ocean shall exist
Thy image. Earth that nourish'd thee,
shall claim

Thy growth, to be resolv'd to earth
again;

And, lost each human trace, surrend'ring
up

Thine individual being, shalt thou go
To mix for ever with the elements,
To be a brother to th' insensible rock,
And to the sluggish clod, which the rude
swain

Turns with his share, and treads upon.
The oak

Shall send his roots abroad, and pierce
thy mould.

Yet not to thy eternal resting-place
Shalt thou retire alone—nor could'st
thou wish

Couch more magnificent: Thou shalt lie
down

With patriarchs of the infant world—
with kings,

The powerful of the earth—the wise, the
good,

Fair forms, and hoary sears of ages past,
All in one mighty sepulchre. The hills
Rock-ribb'd and ancient as the sun,—the
vales

Stretching in pensive quietness between
The venerable woods—rivers that move
In majesty, and the complaining brooks
That make the meadows green—and,
poured round all,

Old Ocean's grey and melancholy waste,—
Are but the solemn decorations all

Of the great tomb of man. The golden sun,
The planets, all the infinite host of
heaven,
Are shining on the sad abodes of death,
Through the still lapse of ages. All that
tread
The globe, are but a handful to the
tribes
That slumber in its bosom.—Take the
wings
Of morning, and the Barcan desert
pierce,
Or lose thyself in the continuous woods
Where rolls the Oregon, and hears no
sound
Save his own dashings—yet, the dead are
there,
And millions in those solitudes, since
first
The flight of years began, have laid them
down
In their last sleep—the dead reign there
alone.
So shalt thou rest—and what if thou
shalt fall
Unnotic'd by the living—and no friend
Take note of thy departure! All that
breathe
Will share thy destiny: the gay will
laugh
When thou art gone, the solemn brood
of care
Plod on, and each one as before will
chase

His favourite phantom; yet all these
shall leave
Their mirth and their employments, and
shall come
And make their bed with thee; as the
long train
Of ages glide away, the sons of men,
The youth in life's green spring, and he
who goes
In the full strength of years, matron, and
maid,
The bow'd with age, the infant in the
smiles
And beauty of its innocent age cut off,—
Shall one by one be gathered to thy side,
By those, who in their turn shall follow
them.
So live, that when thy summons comes
to join
The innumerable caravan, that moves
To the pale realms of shade, where each
shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at
night,
Scourged to his dungeon; but, sustain'd
and sooth'd
By an unfaltering trust, approach thy
grave,
Like one who wraps the drapery of his
couch
About him, and lies down to pleasant
dreams."

OBITUARY.

1822, June 20, at *Wells*, the Rev. THOMAS ABRAHAM SALMON, B.D., Prebendary of Wells, and Rector of Rodney Stoke, Somerset, (to which he was presented in 1794, by the Bishop of Bath and Wells,) and chaplain to Earl Cowper. He was of Wadham College, Oxford, M.A. 1792; B.D. 1800. He published "Hebraicæ Grammatices; or, a Hebrew Grammar with Vowel Points," 8vo. 1796; "Vitarum Plutarchi Epitome," 8vo., 1797; and "Extracts from Mr. Card's Will, relative to his Charity at Cheddar."

—21, at his house in *Swansea*, the Rev. WILLIAM HOWELL, who during twenty-eight years was pastor of the Presbyterian congregation in that town. Mr. Howell was the son of the Rev. Wm. Howell, many years master of a large and highly respectable school, and minister of the Old Meeting, at Birmingham. He was born at Wincauton in Somerset-

shire, in the year 1740. He was educated for the ministry at the Presbyterian Academy in Carmarthen, under the tuition of the Rev. Mr. Thomas and the Rev. Dr. Jenkins. Having completed his academical course, he went over to Holland, and accepted an invitation from an English church at Amsterdam, as a supply for half a year. On his return to England, he settled as pastor to a congregation at Chelwood, near Bristol, where he was ordained, and exercised his ministry for fifteen years. In the year 1775, he married Miss Beverstone, the only child of a wealthy and most respectable citizen of Bristol; a highly respected and most amiable woman, who died in 1803, and left him two sons and three daughters. In the year 1786, Mr. Howell accepted the appointment of theological tutor and superintendent of the Presbyterian Academy, removed from Carmarthen to Swansea, and at the same time undertook the pastoral charge of the congregation in this town. The for-

mer appointment he held nine years, and the latter he resigned in the year 1814, assigning, as his reason for relinquishing the duties of the ministry, the decay of his sight. He continued to enjoy excellent health; and at last, after the illness of only a few days, was blessed with a remarkably tranquil and easy death. Mr. H. was greatly respected among his neighbours as a pious and good man, a serious, devout and earnest preacher, a careful and religious father of a family, and an upright, peaceable and benevolent member of society. "His prayers and his alms are gone up as a memorial of him before God;" and it is to "a conscience void of offence both towards God and towards men," and to his faith and hope in Christ, the serenity of his latter end is to be ascribed, and the remarkable coolness and self-possession he enjoyed even to his last hour. He died "the death of the righteous, and his last end was like his."

June 22, at *Hull*, aged 36, the Rev. J. HAWKSLEY, late pastor of the Independent congregation in Aldermanbury Postern, London. He was educated at the Independent Academy, Rotherham, and on the completion of his term of four years in that seminary, was associated with the late Mr. Barber in the pastorate above-mentioned. On the death of Mr. Barber he became in 1810 sole pastor, and continued in his office until 1821, when ill-health obliged him to retire into the country. Symptoms of decline soon shewed themselves, and he sunk at length under this disease, much respected and lamented.

— 29, in *Montague Place, Russell Square*, in his 71st year, JAMES OLDDHAM OLDHAM, Esq., the eminent iron-monger of Holborn. Mr. Oldham had been an active magistrate for Middlesex for many years, and also had filled the office of High-Sheriff for Buckinghamshire some years since. "The occasion of his being so well known," (says the *Gent. Mag.*, with insidious quaintness,) "was his immense wealth—four hundred thousand pounds." Early in life he became connected with the "Evangelical" party in the church, and on the first opening of the late Countess of Huntingdon's chapel in Spafelds, was chosen one of the committee of management, which situation he retained to the day of his death. Some years since, he gave to Trustees a freehold estate, for the purpose of its becoming the site of a new chapel when the lease of the present

has expired. As a trustee of the property in the Countess of Huntingdon's connexion, he manifested great zeal and liberality. When he resided at Great Missenden, Bucks, he purchased the perpetual advowson of that living, and vested it in the Trustees of Cheahunt College, (in the Countess's connexion,) for the purpose of perpetuating "a gospel ministry" in that place. He recently erected a substantial and commodious school-room at Missenden, at a convenient distance from the church, as an appendage to the living. He was buried at Cheahunt, in a vault constructed by him beneath the College chapel. The following are some of his charitable legacies, all to be paid clear of the legacy duty:

- £1000 three per cent. consols, to the London Missionary Society.
- £1000 ditto, to the British and Foreign Bible Society.
- £3000 to Institutions in Lady Huntingdon's connexion.
- £500 to the Baptist Missionary Society.
- £500 to the Moravian Missionary Society.

July 30, at *Chatham*, aged 80, HANNAH ALLEN. A cancer in the breast, with which she had been attacked but a few months, was the means of bringing about her dissolution. It is pleasing to reflect, that the burden of affliction was lightened by the attention of friends. The deceased lived in a state of celibacy with another maiden sister who survives, and by whom the parting stroke must be sensibly felt. It is but just to say of her, that she attended the ordinances of God's house closely, that she heard attentively, and has left a good report of acting in all other respects consistently. Her remains were interred near to certain of her relatives in the cemetery attached to the Unitarian General Baptist Chapel, of which place she was, at the time of her death, the senior member; when Mr. Allibone, at the request of the family, delivered an address on the occasion.

August 1, at *Hackney*, in the 74th year of his age, Mr. WILLIAM BUTLER.

— 7, much lamented, after a lingering illness, ELIZA, the eldest daughter of Mr. Thomas GILES, of *Woodbridge, Suffolk*.

— 12, by his own hands, at his seat near *North Cray, in Kent*, the Marquis

of LONDONDERRY, better known to the world as Lord *Castlereagh*. He was the eldest son of the late Marquis of Londonderry, to whose title he succeeded on the death of his father last year, and of Lady Sarah Frances Conway, sister of the late Marquis of Hertford, and was born June 18, 1769, and was consequently in the 53rd year of his age. He received his early education at Armagh, under Archdeacon Hurrock; and at 17 was entered at St. John's College, Cambridge. After remaining the usual time at the University, he made the tour of the continent, and on his return commenced his political career in his native country. His family were Presbyterians and Whigs, and his Lordship came out into the world as a patriot. He was elected in 1791, after a keen and expensive contest, as representative of the county of Down in the Irish Parliament; and on this occasion it was that he gave a written pledge to his constituents to support the cause of Parliamentary Reform and Irish Freedom. His first parliamentary efforts were in consonance with this engagement. He favoured the principles on which the Society of United Irishmen was founded at Belfast, in 1792, and was in habits of intimacy with some of the leaders of the Society, particularly the two interesting and unfortunate brothers, the Sheares', if he himself was not sworn in as a member. The first Irish conspiracy failed, and Lord Castlereagh became a member of the English Parliament, and a humble supporter of Mr. Pitt. Under the patronage of this minister, he returned to the Irish Parliament in 1797, and was appointed, in reward of what his former compatriots termed his apostacy, first Keeper of the Privy Seal of Ireland, and then one of the Lords of the Irish Treasury. His political advancement was promoted by his family connexion with Earl Camden, the Lord Lieutenant of Ireland, to whom, on the resignation of Mr. Pelham, the present Earl of Chichester, he became Chief Secretary. He was also sworn of the Privy Council. He continued the office of Secretary under the Marquis Cornwallis. In this situation he was accused of conniving, at least, at many of the worst atrocities that the triumphant faction in Ireland perpetrated; but we know not that any one crime was ever brought home to him. The Union with Ireland was accomplished chiefly by his agency, that is, as manager of the Irish House of Commons, and posterity will probably know the means by which this measure was effected. The Irish Parliament being destroyed, Lord

Castlereagh took his seat in the United Parliament, as member for the county of Down; and under the Sidmouth administration, in 1802, he was appointed President of the Board of Control, a post which he continued to hold on Mr. Pitt's return to office. He was afterwards made Secretary for the War and Colonial Departments. On this occasion, he was rejected by the County of Down and obliged to come into Parliament for a ministerial borough. The death of Mr. Pitt drove him and the other clerks of office (as they were contemptuously styled) from place and power. The displaced party carried on a most harassing opposition to the Fox and Grenville administration, and at length prevailed against them by the "No Popery" cry; although Mr. Pitt, whose memory they affected to cherish and whose policy they pretended to pursue, had been ever friendly to the Catholic claims, and had once resigned the seals of office because he could not carry them; although Lord Castlereagh had, under Mr. Pitt's sanction, held out to the Irish, emancipation as the price of consent to the Union; and although he himself was at the very time, and continued afterwards to the hour of his decease, an advocate for all the concessions, and more than the concessions, that the Whigs proposed to make to the Roman Catholics.* In the Perceval ministry, Lord Castlereagh filled his former post of Minister of War; and in that office planned the ridiculous and disastrous expedition to Walcheren. This led to the duel with Mr. Canning, and to his expulsion from office. On the death of Mr. Perceval, he was recalled to place by the necessities of his party, and made Foreign Secretary, which he continued to be to the day of his death. The extraordinary events of the close of the French war elevated his Lordship to an eminence to which he could never have expected from his talents, principles or connexions to arrive. He divided kingdoms, parcelled out masses of population, disposed of crowns and determined the fate of dynasties. With what instruments he worked,

* It must never be forgotten that the Perceval, Liverpool, Eldon and Castlereagh ministry, which had run down the Fox and Grenville administration on account of their Catholic Bill, afterwards secretly introduced and quietly carried the same measure, only with larger allowances to the Catholics! This is a memorable example of political consistency and integrity.

the time may not be yet come for declaring. A little before his death he had commenced a prosecution against Mr. O'Meara for relating in his book of Napoleon's conversations, a statement of the Ex-emperor's that the British minister had personally partaken of the spoils of France. In private life, the Marquis of Londonderry is said to have been amiable; his public character is known, unhappily for his reputation, throughout Europe. He had talents for business, but in Parliament he had influence without respect. His speeches were labouring, dull, unsatisfactory and often ludicrous; they were so managed, however, as to hide the question, when it was not convenient that it should be exposed, and to confuse the minds of common hearers, and to throw a certain mistiness upon subjects, under cover of which members might vote without self-animadversion. The manner of his death was shocking. His intellect was no doubt disordered, but the cause of the disorder is not yet sufficiently explained. He has left a widow, Amelia, the youngest daughter of the late Earl of Buckinghamshire. Having no issue, his title and estates descend to his brother, Lord Stewart. He was buried in Westminster Abbey on the 20th inst., and his corpse was received by the populace with indecorous and ungenerous expressions of their feelings.

DEATH ABROAD.

Abbé Haüy.

JUNE 3, was interred, the *Abbé (Rend Juste)* HAÜY, member of the *Académie Royale des Sciences*. Standing beside his grave, M. Cuvier, perpetual Secretary of the *Académie Royale des Sciences*, and Superintendent of the *Muséum d'Histoire Naturelle*, in the name of those two institutions pronounced the following oration:

"My fellow-mourners! By what sad fatality have the arrows of death fallen of late so thickly around us? At the distance of but a few days we have accompanied to their long home, *Hallé, Richelieu, Sicard and Van Spandoek*. Talents, greatness, active benevolence, all have pleaded in vain against the stern decree. Again the mortal stroke has fallen on genius and virtue; has bereft us of the most perfect model of the philosopher devoted to the study of nature, and of the sage blest in the enjoyment of truth, and of that happiness which is undiminished by the revolutions and the caprices of fate.

"In the midst of humble and laborious occupations, one idea took posses-

sion of the mind of M. Haüy; and to that luminous and fruitful idea, his time and his faculties were from that period consecrated: it led him to the study of mineralogy, geometry and all the science of nature; it impelled him, as it were, to acquire a new existence. How magnificent the reward granted to his exertions! He cast aside the veil which concealed the fabric of those mysterious productions in which inanimate matter seemed to present the first motions of life, in which it appeared to assume such precise and unvarying forms by principles analogous to those of organization. Our philosopher separated and measured, in thought, the invisible materials forming those wonderful edifices; he subjected them to invariable laws; his scientific eye foresaw the results of their union; and amongst the thousands of calculations which he made, none were ever found defective. From the cube of salt, the formation of which we perpetually behold, to the sapphire and the ruby vainly hidden in gloomy caverns from our luxuriousness and avarice, every substance obeys the same laws; and amidst the innumerable metamorphoses to which they are all subjected, not one exists unforeseen by the calculations of M. Haüy.

"An illustrious member of our Society has well said, that no second Newton will be born, because there is not a second system of the Universe: so we may say, in reference to a more limited object, that there will be no second Haüy, because no different structure of crystals exists. Like the discoveries of Newton, those of M. Haüy, far from appearing restricted in their nature from the improvements since made in science, seem constantly increasing in general usefulness; and his genius partook of the character of his discoveries: age detracted nothing from the merit of his writings, the last of them was always the most perfect; and those persons who have seen the work which occupied him in his last moments, assure us that it is the most admirable of all his productions.

"How sweet is that life which is devoted to the pursuit of an important and demonstrable truth, one which daily leads to the discovery of other truths connected with it! To him who is worthy to enjoy such a life,—and who was ever more worthy than M. Haüy?—how far do its charms exceed all the splendid offers the world can make! The natural objects that were constantly under the inspection of this philosopher, the precious stones so madly sought in distant climes, at the price of labour, sometimes of blood, had no value in his estimation for that which

renders them valuable in the opinion of the vulgar. A new angle in the most common crystal would have been more interesting to him than all the treasures of the Indies. Those jewels in which vanity delight, those diamonds with which kings themselves are proud to adorn their crowns, were continually brought into his humble study without exciting in him any emotion. I may say much more,—all the storms of the surrounding world left his soul in perfect peace. He was not agitated either by the threats of ferocious beings who at one time sought his life, or by the homage which, at other periods, men in power thought it honorable to themselves to pay him. Persons of either description were regarded by him with far less attention than a youth addicting himself to study, or a pupil capable of seizing his own perceptions. Even when his health forbade him to repair to the lecture-room, he loved to see his home frequented by these young men, to pour his counsels into their ear, and to present them with those curious productions of nature so abundantly supplied to his collection by his numerous scientific friends. Valuable as were his gifts and his instruction, to his many pupils, his example was of still greater value: an invariable sweetness of temper, inspiring his family with devoted affection; a piety unostentatious and tolerant, informed by profound speculation, yet rigid in the observance of every useful rite; a whole life, in short, well-spent, calm and judicious in its course, and softened in the final scene of suffering by the noblest consolation that philosophy can give. May his favoured scholars bless the memory of such a master; and may their firm resolve (as they look on the tomb which receives him) to imitate his bright example, rejoice his departed spirit! And let us, my dear colleagues, console each other, even while our tears are flowing for this privation, by saying,—What man has enjoyed purer happiness on earth? What man is more certain of eternal felicity?"

Addenda.

Dr. REID. (P. 435.)

July 2, JOHN REID, M. D., of *Grenville Street, Brunswick Square*, late senior physician to the Finsbury Dispensary. This respectable and ingenious practitioner was a native of Leicester, where his family have long been settled in repute. He was, we believe, intended for the ministry among the Protestant Dissenters, but an inclination to the study of medicine over-ruled that intention,

and, with the particular encouragement of the late Dr. Pulteney, he pursued that object with great diligence and advantage at Edinburgh. On taking his degree, he settled in London, and obtained the appointment of physician to the Finsbury Dispensary, a very honourable but laborious situation, which he resigned after holding it for several years. Dr. Reid was well known as a popular lecturer on the theory and practice of medicine; and also as the reporter of the state of diseases in the *Monthly Magazine*, which department he took after it had been conducted through three or four volumes by Dr. Willan. Besides these reports, which would make an interesting volume if collected and enlarged, the Doctor printed "An Account of the Savage Youth of Avignon, translated from the French," 12mo., 1801; "A Treatise on the Origin, Progress and Treatment of Consumption," 8vo., 1806.—*Gent. Mag.*

THOMAS SMITH, Esq. of *Easton Grey*.

(See Mr. Belsham's note, p. 332.)

Mr. SMITH was a native of *Gloucester*, and bred to the bar; but from an impediment of speech, did not make a public exercise of his profession. He married early in life the daughter of the late ——— Chandler, Esq., of Gloucester, and first resided at Padhill, near Minchin-Hampton; from whence he removed to Bowhams, in the same vicinity; and, lastly, to Easton Grey, near Malmesbury, a seat and manor which he purchased of ——— Hodges, Esq., of Bath. Here Mr. Smith resided till his decease, and was the *Mæcenæ*s of his neighbourhood. He had an excellent judgment, much valuable acquired knowledge, an amiable temper, and a benevolent, useful turn of mind. To those who knew him, his loss is not the common-place transient regret, which merely jars the feelings and is then forgotten; but a permanent melancholy, a sensation of a loss not to be repaired. A well-informed, liberal-minded country gentleman, with a fondness for science, brings into estimation judicious modes of thinking in his vicinity, and promotes the improvement of it, while a mere Nimrod or butterfly merely propagates barbarism or dissipation. Such a man as we have first described, was Mr. Smith: a gentleman and a philosopher in his pleasures and habits; a philanthropist and public character in his forms of living and acting.—*Gent. Mag.*

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Address of the Presbyterian Synod of Munster, to the Marquis Wellesley.

On Thursday, the 11th Inst., the Presbyterian Synod of Munster, consisting of their Moderator, the Rev. Philip Taylor, their Clerk, the Rev. James Armstrong, and their Agent, the Rev. Joseph Hutton, waited upon his Excellency the Marquis Wellesley, at Dublin Castle, with the following Address, which had been unanimously adopted by that Body, at their late Meeting in Clonmel:—

To his Excellency Marquis Wellesley, Lord Lieutenant-General, and General Governor of Ireland.

May it please your Excellency,

We, the Ministers and Elders of the Presbyterian Synod of Munster, assembled at Clonmel, gladly avail ourselves of the earliest occasion afforded us by our Annual Meeting, to offer to your Excellency our sincere congratulations on your appointment to the Chief Government of Ireland; and to lay before your Excellency our assurance of affectionate loyalty to our Gracious Sovereign, and unalterable attachment to the principles of our unrivalled Constitution.

We consider the appointment of your Excellency, at such a critical conjuncture, as a proof of his Majesty's paternal regards towards his people of Ireland. We rely with confidence on the wisdom and energy of your Excellency's Administration, that under it the disorders of our country, which we deeply deplore, will meet their effectual and permanent correction—that its unemployed and suffering population will be excited to useful industry—and that all the inhabitants of this island, of every denomination, will be united together in loyalty to their King, obedience to the laws, and love to one another. Should your patriotic exertions effect these most desirable objects, your Excellency's Administration will be recorded with imperishable gratitude in the annals of your native land; and you will have accomplished a work not less eminent than those illustrious achievements by which the name of Wellesley is already so highly distinguished.

We beg leave to assure your Excellency, that it is the earnest wish of the Members of our Communion to conduct themselves in such a manner as to deserve the

continued favour and protection of our beloved Sovereign, and to justify that good opinion which your Excellency many years since (on an occasion* that deeply affected the honour and interests of the Presbyterian Church) so eloquently expressed in the Irish Senate—a circumstance which will ever live in our grateful recollection.

Signed, (by order of the Synod of Munster.)

PHILIP TAYLOR, Moderator.
JAMES ARMSTRONG, Clerk.

To which his Excellency was pleased to make the following reply:—

WELLESLEY.

Your cordial assurances of loyalty to our gracious Sovereign, and of attachment to the principles of the Constitution, are received by me with the confidence due to so respectable a body; and I entertain no doubt that you will continue to merit and to enjoy the countenance, favour and protection of our beloved King.

Your kind expressions respecting my conduct and public services demand my gratitude, and cannot fail to animate and encourage me in the discharge of the arduous duties of my station.

* The occasion alluded to was the debate in the Irish House of Lords, on the Presbyterian Marriage Act, on the 3d of May, 1782. By this Act, marriages celebrated by ministers of the Irish Presbyterian Church were declared to have equal validity with those celebrated by Episcopal Ministers. This Bill being opposed by some of the Irish Bishops, found a warm and strenuous advocate in the Marquis Wellesley, then Earl of Mornington. His Lordship observed on this occasion, that he considered the Presbyterians entitled, above all denominations, to the protection and encouragement of the Legislature and Government, because it is chiefly to them that the British empire owes her civil and religious liberties, and her consequent prosperity. He called them "the life-blood of the country;" and gave his hearty assent to a Bill which might tend to preserve that blood uncontaminated.

INTELLIGENCE.

Western Unitarian Society.

ON Wednesday, July 10, the Annual Meeting of the *Western Unitarian Society* was held at Crediton. The Rev. S. C. Fripp had been expected to preach upon the occasion; but, as he found himself unable to attend, his appointment devolved on the Rev. Dr. Carpenter. The service was introduced by the Rev. G. Kenrick, and the Rev. W. Hincks gave the intermediate prayer. Dr. Carpenter's text was Ephes. i. 7. The discourse, as might have been expected from the preacher, was an impressive illustration of an important subject. The business of the Meeting was next discussed; and the members and friends of the Society then assembled at the inn, where more than sixty dined together. In the course of the afternoon much was said, that was heard with deep pleasure, and will not soon be forgotten. Nor did it diminish the interest of the occasion, that the Society had held its *first Meeting* at Crediton; and that, after a very long interval of time, many who had witnessed it in that infant state, were present to be gratified by its augmented importance. In the evening, the Rev. B. Mardon, of Glasgow, took the devotional service; and the Rev. John Kenrick preached from Psalm ii. 1, 2. It was a masterly and substantial discourse, a happy union of the beautiful and the useful. After the evening service, the assembly dispersed, and there appeared but one general feeling of satisfaction with all that had taken place in the course of the day.

J. J.

Southern Unitarian Society.

THE Annual Meeting of the *Southern Unitarian Society* was held at Newport, Isle of Wight, on Wednesday, July 24, 1822. Mr. Bennett, of Poole, commenced the service by reading the Scriptures; Mr. Scott, of Portsmouth, offered the prayer before the sermon; and Mr. J. B. Bristowe, of Ringwood, preached from 2 Cor. ii. 17: "For we are not as many which corrupt the word of God."

The preacher enumerated the texts of Scripture which are most usually adduced in support of the Calvinistic scheme, and shewed them to be either mistranslations, or that they by no means necessarily bear the sense which Calvinists put on them. He then made several quotations from the works of the reputed orthodox,

noticing particularly a sermon which has been lately printed at Ringwood: contrasting the statements contained in these works with the Scriptures, he shewed them to be totally irreconcilable with each other—while it plainly appeared, that from whatever other vices Calvinism might preserve its votaries, it by no means secured them from a disposition to heap unmerited calumny and reproach on their opponents. The preacher concluded with a forcible exhortation to his Unitarian brethren so to conduct themselves as to prove that the invective with which they are so frequently assailed, is as unmerited as it is most undoubtedly unchristian.

After the service the annual business of the Society was transacted, when thanks were unanimously voted to the preacher for his very able and eloquent discourse; and it being considered, that, from Portsmouth being more in the centre of the district over which the Society extends, as well as from the very flourishing state of Unitarianism in that neighbourhood, it would be the most desirable place at which to hold the Quarterly Meetings of the Society, it was resolved, that they should be held there in future, instead of at Newport; and Mr. D. B. Price, of Portsmouth, was requested to accept the offices of Treasurer and Secretary for the year ensuing.

The members and friends of the Society afterwards sat down to an economical though comfortable dinner, at the Bugle Inn. The reporter trusts he shall be excused for mentioning that it is a rule with this Society, that the dinner shall be ordered with the strictest regard to economy, and that there shall be no general reckoning after the removal of the cloth, every person present being at liberty to call for any species of beverage he thinks proper. The rich and the poor are thus enabled to meet together on terms both agreeable and convenient to each, and that Christian fellowship and co-operation is secured, which it is so desirable should prevail among persons who have the same important objects in view.

In the evening, Mr. Fullagar, of Chichester, preached from Isa. xxxv. 8. The preacher pointed out the inconsistency of those who reject the doctrine of Transubstantiation on account of its absurdity, though supported by the very words of Scripture, while they retain other doctrines equally absurd, which, even by their own confession, rest on inference

alone. He then shewed that the doctrines held by Unitarians, so far from being liable to the charge of robbing Christianity of its glory, were of themselves sufficient to make men wise unto salvation; while of Unitarianism alone it can be said, that, by the plainness of its precepts and by the simplicity of the principles it inculcates, it proves itself to be that heavenly path of which it was prophesied, that "the wayfaring men, though fools, shall not err therein."

T. C., Jun.

Newport, August 3, 1822.

Scottish Unitarian Association.

THE Tenth Anniversary of the *Scottish Unitarian Christian Association* was held in Glasgow, pursuant to public notice, on the 28th of July. The morning service was introduced by the Rev. B. Mardon, M.A.; and the Rev. James Yates, M.A., delivered an admirable discourse from Deut. xxix. 29, in which he shewed that a belief in mysteries forms no part of the Christian religion, and that "where mystery begins, religion ends." Mr. Y. quoted, with approbation, the language used by Dr. Van Mildert, Bishop of Llandaff, who in a recent charge to his clergy, describes Unitarians as the sect which "refuses to extend its belief farther than the boundaries of the human understanding." The afternoon service was introduced by the Rev. D. Logan, of Port-Glasgow; and the Rev. J. Squier, of Edinburgh, preached from Acts xxiv. 14, on the true meaning of heresy, shewing the unchristian spirit evinced, by applying it in the evil sense to sincere lovers of truth and friends of free inquiry. In the evening, the Annual Discourse was delivered by the Rev. James Yates, who chose for his subject, an inquiry into the meaning of the title *Saviour*, as applied to our Lord in the New Testament. The three sermons were in the highest degree appropriate, and were listened to with the utmost attention. The Annual Sermon will, at the unanimous request of the Meeting, be published. The Report was read as usual, by the Secretary, after the morning service. About 45 persons assembled on Monday, the 29th instant, at the Annual Dinner, when a number of sentiments were given by the Chairman, Thomas Muir, Esq., breathing the spirit of pure Christianity, and which, connected with several very interesting addresses, contributed in a high degree to the pleasure and delight of the Meeting, which separated at an early hour.

Mr. Yates preached the following Sunday, twice at Union Chapel, and in the

evening at Paisley; and also the Monday evening at Port-Glasgow.

The following are a few particulars of the information contained in the Report. Mr. Logan's preaching at *Carlisle*, continued till his settlement with the Society at Port-Glasgow, where, under great discouragements, he is labouring to promote the interests of Unitarianism. The spirit and principles by which this zealous preacher is animated, may be inferred from the verses which he recited at the social meeting, and a copy of which is, at the suggestion of Mr. Yates, sent for your insertion:

The Christian Soldier.

"Ye martyrs who withstood the fire,
Persecuting, priestly ire,
Your story shall my soul inspire
With thoughts of magnanimity.
'Twas nobler courage that you led
To brave the martyr's fiery bed,
Than ever in death's accents sped
From 'gory beds' of soldiery.

"Your battles were the fights of mind,
Your aim the blessing of mankind;
Your sword was Heav'n's own truth re-
fin'd,

Unstain'd with blood and butchery.
Oh! glory, glory, to you then,
Ye noble, holy, godlike men;
Your names shall live in glory, when
A Caesar's fame is infamy.

"Oh! scorn like them, my soul, a lie,
From truth's fair banner scorn to fly;
Rather choose like them to die,
Than part with dear integrity.
Say, who would be truth's 'traitor
knave,'

Who would be ev'n the miltred slave,
That either purse or life would save,
Entrench'd in base hypocrisy?"

At *Paisley*, the conference once a fortnight is continued with much spirit, under the judicious management of the Elders. A highly interesting and detailed account of which, drawn up by one of the Paisley brethren, formed part of the Report. It also noticed the desirableness of a minister's being settled at Dundee, to second the exertions of our highly respected friend Mr. Millar, whose recent accounts of the prospect in the North are highly encouraging, and describe it as a good field for preaching.

At *Glasgow*, a series of doctrinal Lectures were delivered the last winter as usual, in which the minister of the chapel received the assistance of two other preachers, and which were attended by large congregations.

The Report also included reference to the proposal for erecting a Unitarian

Chapel in a very eligible situation in *Edinburgh*; a proposal in which every Scottish Unitarian, from a knowledge of the beneficial influence which the respectability of the cause there must excite upon Scotland in general, feels the most lively interest; and it is confidently hoped, that the published "proposal," under the judicious and excellent management of the friends in *Edinburgh*, will induce the Committees of the Fellowship Funds in *England*, to contribute their speedy, simultaneous and effectual support.

The Rev. David Davis, of *Neath*, is appointed the preacher at the next Association.

B. M., Secretary.

Eleventh Annual Meeting of the Protestant Society for the Protection of Religious Liberty.

THIS Anniversary was held on Saturday, May 11th, in the City of London Tavern, Lord JOHN RUSSELL in the Chair. We regret that we have not been able to give an earlier account of its proceedings. In this and a following number we shall extract from "The Supplement of the Philanthropic Gazette," of Friday, May 24, as full a report as our limits will allow. Mr. WILKS's speech was, as usual, the great attraction of the meeting, which was crowded to excess: the speech occupied nearly three hours and a half, and was received with acclamations of delight. After a suitable introduction, Mr. Wilks said that before he adverted to the transactions since the last Anniversary, he would allude to some of those matters to which attention was then most awakened. *The destiny of Amos NORROWAY*, the intrepid and enlightened labourer at *Ewelme*—the result of the prosecution of GRIFFIN for a riot—and the *Bill as to the Education of the Poor*, excited the deepest interest.

For AMOS NORROWAY, he was happy to announce, that a secure asylum from the visitings of persecution was obtained. In a comfortable cottage, well repaired, surrounded by fruit trees now full of blossoms, and with a garden-plot, purchased by one who could reverence the love of principle in a peasant breast, he had found a home, whence he would not remove until he entered his last and happier home in heaven. There his consistent conduct pleased the pious, profited the observing, awed the unfriendly, and exercised that moral influence over the numerous villagers, which such conduct will create. There he had even the Curate for a guest. He acknowledged his industry and worth, and as he wondered

at his wisdom, and knew the authority of his example, he sought to obtain from him that attendance at the church, which his conscience induced him to decline. There he thought without envy—with kind compassion—on his prelatical opponent, who might be excited to his frequent and almost hebdomadal diatribes against education, unconnected with the church, by the remembrance of the reproofs and firmness of that modest, well-taught cottager, whose form and sufferings memory might introduce amid the convocations of his clergy, and beneath his gilded canopies of state.

The affair of GRIFFIN was important, as on that depended whether the Toleration Acts would afford protection to the public worship of Protestant Dissenters. That offender had been convicted at the Hampshire Sessions of a riot, and under the last Toleration Act, was sentenced to pay the penalty of forty pounds. But the magistrates decided that the Act gave them no power to enforce the penalty; the offender was liberated—impunity produced insolence and new offences—and village worship throughout that county would have become insecure. By an application to the Court of King's Bench, at a considerable expense, orders and writs were obtained that enforced the penalty by the committal of the culprit to the county gaol. Compunction was the result, and as his aged parents needed his labours, as he contritely applied for mercy, the Committee, mindful that mercy should temper justice, acquiesced in his discharge. But there yet remained an obvious need that some legislative provisions should be made to prevent such trouble and expense, and to secure the prompt attainment of the justice which the Toleration Laws were enacted to confer!

The *Education Bill* had, he hoped, passed away to that grave, where many mistaken projects of the benevolent and worthy, happily slumber to awake no more. Of Mr. BROUGHAM no man could think more highly, or would utter more cordial praise. In debate, he moved like a giant in a storm. As an advocate, as a political economist, as a statesman, as a philanthropist, he was pre-eminent. Since their last meeting, he had boldly and greatly, for a Royal client, stemmed the torrent of influence and power, and secured an amaranthine fame. As to education, his object was laudable, but his means needless and unwise. From a small source bubbling up in the vale of Gloucester, in the establishment of Sunday-schools, had issued a stream swollen by ten thousand charitable rills, wide-spreading and beneficent. Christian love

had added to these waters, till Wales and England, that had been parched and desert, were now among the best instructed nations on the earth. If a system parochial, clerical, compulsory, expensive, had been established, these waters of charity would have ceased to flow—the taxations of the country would have been enlarged—the agricultural interests, now gaping for existence beneath too heavy burdens, would have sunk under a new pressure—the wrongs of Dissenters would have been increased—the ecclesiastical powers, already too dominant, would have received fearful augmentation—and an harvest would have been reaped of immediate evil and of abiding woe. Happily, however, the dark, oppressive cloud that blighted and overhung them had passed away, and all was again serenity and sunshine. May no fragments of the threatening masses ever re-appear! But he must entreat, as its *needlessness* was the best argument opposed to the design, that the friends to the gratuitous, religious, unpersecuting, unsectarian education of the poor, would, by their increasing diligence, give even to that argument accumulated force. Every where let there be established Sunday-schools, combined with week-day evening tuition—or Lancasterian schools for mutual instruction, under the British and Foreign School Society, till an untaught hamlet or alley here or in Ireland should be like an unknown land—and till the little plant of universal education, become the noblest tree, outspreading its undecaying branches, should afford to every Briton, infant or adult, the joy of beholding its blossoms, and sharing its inestimable fruit.

According to his former custom, he would first revert to those which were mere *pecuniary* demands. They included *Turnpike Tolls, Assessed Taxes, Poor's Rates, and Mortuary Fees.*

As to *Turnpike Tolls*, letters had been received from *Hartland* in Devonshire, *Pinchbeck* in the county of Lincoln, and *Tremerechion* in Wales. All such inquiries should include an extract of the exemption clause in each Turnpike Act. To *Pinchbeck* he had the satisfaction to reply, that the exemption they wished had been already inserted in the Act, and he hoped that as the bills were renewed, all the provisions unfriendly to Dissenters would disappear; because, to that object the Committee directed constant and needful care. Indeed, Cerberus could not be too wakeful to prevent surprise. Last year a *General Turnpike Bill* was proposed and postponed. All the old objectionable words were there inserted, but at their application were removed. This Session the measure was revived. The snake was scotched, not

slain—and again the objectionable expressions re-appeared. The efforts of the Committee must also revive; they must renew against that evil their Herculean toils, and should so renew them with the hope that better triumphs than those of Hercules would be achieved.

In a *Church-Rate* case from *Loughborough*, they afforded their advice. For relief from the *Assessed Taxes* as arising from claims on a minister at *Wern* in Wales, and for *Portland Chapel, Bath*, they had taught their friends how to apply: and he repeated publicly the information, that *Assessed Taxes* were not claimable for any Meeting-house, and that all School-rooms for the poor, and rooms in Academies devoted to ministerial students, were, on account of their charitable appropriation, also exempt from charge.

One claim for a *Mortuary Fee* of ten shillings, was made at *Keighley*, in Yorkshire, on a poor woman who was left with three orphan children. As it did not appear that the fee had been demanded before the reign of Henry the Eighth, any had been since but occasionally required—the payment was withheld, though the clergyman offered greatly to lessen his demand. The transports of the widow, grateful that persons living so distant, not knowing her, and to her unknown, should step forward to soothe and succour her, afforded to the Committee a pleasant and pure reward.

The vexatious subject of the assessment of Chapels at *Bath, Chatham, Beverley* and *Paddington*, to *Poor's Rates*, had renewed anxiety and labour. At *Bath* some additions to *Argyle Chapel*, principally for the accommodation of the Sunday scholars whom the members of that munificent congregation endeavoured to instruct, produced a *treble* assessment to the poor; as if these parochial patriots were fearful the noxious weeds of pauperism should vegetate too slowly, and would therefore, by a tax, forbid the wise instruction and infant piety—which can alone restore to the poor an independent but submissive spirit, and the love of labour, economy, comfort, and of a humble, but a happy home! At *Chatham*, during several years, the Rev. Mr. Slatterie had resisted, by every fair expedient, an assessment on his chapel which amounted yearly to the vast sum of one hundred pounds, and which now would subtract from the donations of the congregation a yearly sum of *sixty pounds!* By legal suggestions the Committee had enabled him to profit by some negligence and delay of his opponents, and to avert the payments of two rates which they threatened to enforce, and at which the majority of the

parishioners wept no tears but those of joy. The congregation at *Beverley* had not been before assailed. It was a small corporate town, where local antipathies and mere personal dislikes exercise illiberal and ungracious power. There, they had rashly distrained the property of an individual trustee—but, mindful of the place where he first plucked the flowers of spring, and gazed on the blue sky, the Rev. GEORGE COLLISON had manfully resolved to resist every extortive and illegal act, and with a noble spirit had declared that he would rather “beg from door to door” than allow those measures to prevail. *Paddington Chapel* was erected at the sole charge of Mr. WILSON. It is one among many noble monuments of Christian bounty. Those monuments were dearer to him than the lofty column and the classic arch; than all the temples that, though in ruins, grace the Acropolis of *Athens*, or the hills of *Rome*. In these Pagan temples, the founders had memorials more durable than brass. Their grateful, though superstitious, country gave them spontaneous acknowledgments and blessings. To their praise immortal bards sang their lyric strains and elegiac verse. We, strangely niggard, repay kindness with taxation—and so would freeze up the genial ardour of devout munificence! Thus, though Mr. Wilson expended six thousand pounds in the building of that chapel, he is required to pay church rates and parochial claims for his own house of mercy,—though he never received interest, principal or rent; and asks and has no recompence but the bliss-producing consciousness of a desire for the glory of God, and the happiness of man!

(To be continued.)

THE Rev. Dr. EVANS, of *Islington*, has on the eve of publication the fifth edition of his *Golden Centenary, or One Hundred Testimonies* in behalf of *Candour, Peace and Unanimity*, by Divines of the Church of England, of the Kirk of Scotland, and among the Protestant Dissenters; with *One Hundred concentrated Sketches of Biography*.

THE Rev. DAVID REES, M.D., who, during his studies at *Glasgow*, was an occasional preacher in the West of Scotland, has settled with the Society at *Merthyr Tydfil, Glamorganshire*.

THE Rev. J. S. HYNDMAN, formerly a student in Dr. Wardlaw's Theological Academy, is now supplying the congregation at *Call-Lane Chapel, Leeds*.

WE are authorized to announce that the Rev. W. HINCKES, of *Exeter*, has been chosen pastor of the Unitarian Congregation, *Renshaw Street, Liverpool*, in the room of the Rev. G. Harris, removed to the New Meeting, *Bolton*, and that he has signified his acceptance of the appointment.

ON Sunday morning, August 25, the Rev. S. W. BROWN, Minister of the Chapel in *Monkwell Street*, preached a Sermon, as had been previously announced in the public papers, on the occasion of the late suicide in high life. We are desired to state that the Sermon was not, as has been represented in the *Courier*, “to the memory,” but simply on *the awful death*, of the late Marquis of *LONDONDERRY*. We are allowed to add, that “some details” of this discourse will be prepared for our next number.

CORRESPONDENCE.

Communications have been received from Messrs. Mardon; W. Evans; and N. Jones; also from G. P. H.; F. K.; Brevis; M. (for Obituary); and T. F. B.

Various articles of *Intelligence* are unavoidably postponed. During the present cessation of public business, we hope to bring up our report of proceedings in Parliament and in the Courts of Law, as far as they relate to questions of religious liberty or general humanity.

We trust also that we shall be able to resume our account of Foreign Theological Literature, and to pursue other improvements in the Monthly Repository, which have been hindered by circumstances over which we had no controul.

The proffered “*Essay on Sacrifices*,” by the late Rev. H. Turner, will be thankfully accepted.

The “*Inquiry respecting the Rev. C. Wellbeloved's Bible*,” by A Subscriber, should be addressed to the Author himself, who will, we are sure, give the writer the information that he seeks concerning the progress of that work.

Mr. Procter is requested to apply to the Publishers through his bookseller for the MUSIC-SHEET omitted in his number for *June*; and the same advice is given to any other Subscriber whose number may have been delivered without it.

THE Monthly Repository.

No. CCL.]

SEPTEMBER, 1822.

[Vol. XVII.]

Address of the Eastern Unitarian Society to the Bishop of Norwich, with the Bishop's Answer.

IN pursuance of a resolution unanimously passed at the last Yearly Meeting of the Eastern Unitarian Society, a deputation waited upon the venerable and excellent Bishop of Norwich, to present him an Address, expressive of the gratitude of the Society for his Lordship's long and valuable exertions in favour of religious liberty.

The time appointed by his Lordship for receiving the deputation was Tuesday, September 3rd, at 12 o'clock. The members of the Society appointed to discharge this truly gratifying office were,

The Rev. T. Madge, the Rev. T. Drummond and Mr. Thomas Martineau, of Norwich; the Rev. — Beynon and Thomas Hurry, Esq., of Yarmouth; Meadows Taylor, Esq., of Diss; George Watson, Esq., of Saxlingham (the Chairman of the Meeting); J. L. Marsh, Esq., and Mr. Edward Taylor, the Treasurer and Secretary of the Society.

They were received with that kindness and cordiality which so strongly mark the Bishop's character, and the following Address was read by Mr. Madge:

To Henry Lord Bishop of Norwich.

MY LORD,

In consequence of a resolution unanimously adopted at the last Annual Meeting of the Eastern Unitarian Society, held at Diss, we beg leave to tender to your Lordship the thanks of that body of Christians, for your Lordship's uniform attachment and marked devotion to the cause of religious liberty.

Dismissing, as we conscientiously do, from the Established Church, of which your Lordship is so distinguished a member,—distinguished, may we add, not less for your learning and piety, than for your benevolence and liberality,—we feel how deeply important to us is the liberty of acting agreeably to our religious convictions, how much of our peace and comfort and happiness is involved in the ex-

ercise of this liberty, and how greatly therefore we are indebted to your Lordship, not only for the courtesy and kindness which on all occasions have characterized your general conduct, but for the open and public and persevering manner in which you have advocated and defended the common rights of Christians.

To that name and to those rights, however much we may differ from your Lordship and your Lordship from us, we are sure you will not refuse to admit our claim. We therefore take the opportunity, while conveying to your Lordship our high sense of the value of your labours in behalf of Christian charity, of testifying our entire agreement and cordial sympathy with the avowed opinions of your Lordship upon the nature and extent of religious liberty. We unite with you in reprobating every enactment which renders a man's condition in civil society worse than it otherwise would be, on account of his religious opinions. We agree with your Lordship, that liberty and not toleration is the claim of conscience; and further, that Christianity would be a great gainer, and the cause of justice and humanity be essentially promoted, by the total repeal of every law which would inflict, or which has a tendency to inflict, upon the sincere professor of any religious opinions, either pain or penalty, obloquy or reproach. To do as we would be done by, whether it relates to matters of faith or to matters of practice, to our inward belief or to our outward avowal, appears to us to be the Christian rule of right, and to have been the uniform measure of your Lordship's conduct.

Considering, therefore, your Lordship's high station, and what is more, your Lordship's high character, and knowing as we do, the value of their influence upon the great cause to which they have been so steadily and powerfully dedicated, we trust that your Lordship will allow us to offer to you, on behalf of the Christian Society which we represent, our most sincere, respectful and grateful acknowledgments. And permit us also to express our anxious hope, that long as your life has been, it may be still further and happily lengthened, and that you may yet live to witness the complete tri-

umph of that cause for which you have made so many efforts, and we believe we may add, so many sacrifices.

After Mr. Madge had read the Address and delivered it to the Bishop, his Lordship replied in the following words :

Having always considered the favourable opinion of wise and good men as the best reward which, on this side of the grave, an honest individual can receive, for doing what he deems to be his duty upon all occasions, I cannot but be highly gratified by the approbation of so respectable a body of my fellow-christians as those are, an address from whom has been this moment read to me. I am most certainly a very sincere, though a very humble friend to the cause of Religious Liberty, and have uniformly been so from the first moment I was capable of distinguishing—"Quid sit pulchrum, quid turpe, quid utile, quid non." In early life, an attentive perusal of the immortal works of Locke and Hoadly, and particularly the arguments of the former in behalf of Toleration, and of the latter on the expediency of repealing the Test and Corporation Acts, deeply impressed upon my mind this important truth, that every penalty, every disability, every restriction, every inconvenience even, to which any good Civil subject is exposed, merely on the score of his Religion, is, in its degree, persecution; because, as the great Lord Mansfield justly observed, "conscience is not controulable by human laws nor amenable to human tribunals," *actions*, not *opinions*, being the province of the magistrate. Such is, as it seems to me, the clear voice of reason; and revelation, I am sure, confirms this voice, when it enjoins persons in authority to "restrain" with the civil sword "evil doers," and still more decidedly, when it warmly expostulates with those who are fond of interfering in matters of conscience: "Who art thou that judgest another man's servant? To his own master he standeth or falleth."

Let us all then be content to leave our fellow-christians to stand or fall by the judgment of our common Lord and Master, to whom both we and they must hereafter give an account: and, in the mean time, should we, upon reflection, regard it as a duty to convert others to our own peculiar opinions, let us never cease to remember that reason and argument are the only weapons of spiritual warfare, and even in the use of these, we shall do well constantly to bear in mind, that revealed religion was graciously

vouchsafed to man, "non disputandi causâ, sed ita vivendi."

Few, if any instances have occurred of a proceeding similar to that which we have now recorded, and we have only to repeat the sentiment expressed in the Address of the Society, that his Lordship may live to witness the complete triumph of those principles of which he has been so consistent, so able and so disinterested a champion.

E. T.

Brief Notes on the Bible.

No. XXI.

"God is a spirit, and they that worship *Him* must worship *Him* in spirit and in truth." John iv. 24.

Fragment of a Dialogue.

TRINITARIAN. I do not attempt any explication of the doctrine, or affect to understand it.

Unitarian.—I did not expect one, or suppose the other; but, is it very unreasonable to require *consistency* in an opponent?

T.—I am aware of no inconsistency in referring to God what He has not given me a capacity to comprehend. He, no doubt,—

U.—*He!* Who?

T.—God, certainly.

U.—You do, it seems, admit that there is one only God; but represent that God to consist of *three persons*! How, therefore, can you permit yourself to speak of the Deity as *He* or *Him*? Does not consistency require the use of *They* or *Them*, when discoursing of such a threefold Deity? You, Trinitarians, would have us believe that "Let us make man" was an address by one person of the *Mystery* to the others. Upon your own principles, therefore, and upon such an authority, ought you not to use the plural pronoun; and ought it not, upon your hypothesis, to have been used in a famous passage, thus—"God is *three* spirits, and they that worship *Them* must worship *Them* in spirit and in truth"?

T.—It is not so in the Bible. Would you presume to vary the language of revelation?

U.—Heaven forbid! But, why is it not so?

T. I receive the word of God as it

is expressed, with a prostrate mind and understanding, neither suggesting nor answering questions of that nature.

U.—It is not every question that expects an answer; but, you will not deny that the use of the plural pronouns would be consistent with the fact you assume of a plurality of persons.

T.—But, how would such a reading sound?

U.—Ay, how indeed!—

BREVIS.

Tenterden,
April 12, 1822.

SIR,

MEETING by accident, a few days since, with an old English translation of the Bible, bearing the date of 1553, I was led to examine some parts of it; and particularly the passage in 1 John v. 7, respecting the three witnesses. It appears to be Tindal's translation, although it has not his name. What, indeed, is called Cranmer's Bible, appears to have been only this translation of Tindal's, revised and corrected by the Archbishop, and afterwards by Tonstal and Heath, Bishops of Durham and Rochester; but these versions appear to have been at that time promiscuously used in churches. The Psalter in the Common Prayer-Book is taken verbatim from Tindal's. The chapters are not divided into verses, but into short paragraphs.

Respecting the words above referred to, I found the following printed in a different and much smaller character or type from the rest of the chapter:

“(For there are three which beare reorde in heaven, the Father, y^e Word and the Holy Gost, and these thre ar one:.)”

and, as I have done, put in a parenthesis; an intimation, I conclude, that the translator considered the passage as at least doubtful, if not spurious. This is the more valuable as the translation was made in the infancy of the Reformation. Query: Does Wickliff's translation make the same distinction?

Church is invariably translated congregation. In 1 Tim. iii. 6, 7, Devil is translated evil speaker. In 1 Cor. xiii., charity is translated love throughout. This is the rendering of the improved Version.

Allow me to give you, from the

above Version, the Introduction of St. John's Gospel, to the 14th verse, as it may amuse some of your readers, and as a part of it seems to be not reconcilable with the translator's considering the Word there mentioned as, strictly speaking, a person.

“In the beginnunge was the Worde, and the Worde was with God: God was the Word. The same was in the beginnunge with God. All thinges were made by it, without it was made nothinge that was made. In it was life, and the life was the lighte of menne; and the light shineth in darknesse, and the darkness comprehended it not.

“There was sente from God a man whose name was John. The same came as a witness, to beare witness of the light, that all men thrugh him might beleve. He was not the light: but was sente to beare witness of y^e lighte. That light was the true light, which lighteth every man that cometh into the worlde. He was in the worlde, and the worlde was made by him; and the world knewe him not.

“He came among his owne, and his own received him not. But as manie as received him, to them gave he power to be the sonnes of God: even them that beleved on his name: which were borne, not of bloode nor of the will of the fleshe, nor yet of the will of men, but of God.

“And the same Woord became fleshe and dwelt among us: and we saw the glory of it, as the glory of y^e only begotte Sonne of the Father, full of grace and truth.”

I have strictly adhered to the spelling, and have only to observe farther, that the same Greek verb in the above which is translated made in the 3rd verse, and born in the 13th, is applied in our Saviour's conversation with Nicodemus to the New Birth, John iii. 3. How will the 14 verses of the 1st chapter read, as applicable to the new moral creation of the world by Christ Jesus in righteousness and true holiness! “Behold, I make all things new.” Rev. xxi. 5.

L. HOLDEN.

SIR,

Penzance.

IN your number for April last, (pp. 211, 212,) you were so good as to admit a paper of mine relating to the remission of sins: according to an intimation I then gave, I will now, with

your persuasion, resume the subject. I then contended, in effect, that the mediation of Jesus Christ, especially his sufferings and death, were set forth in Scripture as the *way or method* in which it had seemed good to the Divine Wisdom to grant to mankind remission of sins, that is, deliverance from the consequences of transgression, and restoration to the privileges of the Divine favour. I disclaimed entirely the hypothesis of vicarious punishment for the satisfaction of Divine justice, and maintained that the reasons and advantages on account of which this method of redemption has been adopted, at least as far as our knowledge extends, are derived from its tendency to promote repentance and lasting righteousness. But I was anxious that this should not be understood in too limited a sense, as if nothing further were considered than that repentance which immediately *precedes* and procures forgiveness. For I thought that the sentiments with which the knowledge of Jesus tends to inspire the pardoned, had at least as much concern in this matter as the call which is given to the unconverted; and that the views of the Divine character and government which the history of redemption unfolds, might be as proper an accompaniment to the forgiveness of sins as any change in the dispositions of man. In short, I wished to prove that the value of the mediation of Jesus, as a propitiation for sins, depended not only on its tendency to awaken the sinner to repentance, but also on that which it has to confirm the saint in righteousness, and to illustrate certain features of the Divine government and character. In admitting a penitent sinner to a covenant of pardon and privilege, the state of the penitent's mind may not be the only thing which it is proper for the Judge of the world to consider, (though that alone may determine him to pardon,) but also the *way or method* of proceeding that is most suitable to the case, and least liable to attendant evils. And we may easily conceive, that the great points to be secured in the selection of such a method will be two: to secure the Divine authority, one; to secure the lasting repentance and amendment of the transgressor, the other. That these were the great objects really aimed at

in the Christian plan of redemption, is proved by these words of the apostle, which I quoted before: "Whom God fore-ordained as a propitiation, through faith in his blood, to declare his righteousness, that he might be just, and the justifier of him that believeth in Jesus." And again, "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Thus I have briefly retraced the chief points of my former argument, and I think with some additional plainness and simplicity. That the views here represented are not without considerable practical value, is rendered probable from the fondness with which they are entertained, and the influence which is ascribed to them, even though in a distorted form, by great numbers of very pious and intelligent Christians. For, where great and good effects are produced by any opinions which people entertain, we may suspect that there is, as it were, a nucleus of truth in them, though disguised by a thick crust of error. But I think a consideration of the opinions themselves will shew that they have much tendency to promote both Christian holiness and comfort. The history of redemption displays most strikingly the dreadful consequences which sin tends to produce, and the deep corruption with which it can infect the human heart; it shews the difficulty of deliverance from its consequences; we behold both the goodness and severity of God; we see the bright reward of perfect obedience in the exaltation of Jesus, while we ourselves are humbled, as sinners, by being obliged to receive salvation through the mediation of our righteous brother. Now, when we consider, that such lessons as these were what appeared to God especially necessary to be taught us, in connexion with the pardon of our sins, and our admission to be children of grace, we are the more convinced of the propriety and importance of most seriously attending to them, and imprinting them deeply on our hearts: and thus our holiness is promoted. And when we see such a plan as this adopted expressly for the purpose of dispensing mercy to sinners, when we see all objections which we might conceive to our face

parties thus anticipated and provided for, we receive a greater assurance that it is really the counsel of God to receive sinners to his favour, and that no difficulty will obstruct or delay the course of his mercy. That there are hours in which an awakened conscience will feel the greatest consolation from this view, is abundantly proved by Christian experience. Comfort will thus be administered when we are most in need of it.

In answer to your intelligent correspondent Mr. Cogan, (p. 288,) I beg to say, that I have not read the work of Mr. Kenrick's to which he alludes, but the sentiment which he derives from it appears to me very judicious and valuable. I think, however, there is not so much difference between the common sense of the forgiveness of sins and that which he contends for, as he seems to imagine.

T. F. B.

Lewes,

May 10, 1822.

SIR,
AS a confirmed Unitarian, and feeling the inestimable value of these views of the Divine administration I have been led to embrace, I cannot but regret, in common with my Unitarian brethren, that our religious sentiments are not more generally received, understood, and I might say enjoyed; and that our comparative deficiency in number, added to the strenuous exertions and ardent zeal of our more orthodox brethren, leave us but little hope of their yet making any very rapid progress in the Christian world. This regret is particularly felt by the believer in the unrivalled supremacy of Jehovah, when he beholds the gospel, in which he has revealed his glorious and endearing attributes, with the benevolent design and end of all his providential dealings towards his earthly offspring, through time and in eternity, making its rapid way (through the extensive co-operation of Bible Institutions) over the more remote and unenlightened regions of the globe, defaced by what he considers many false interpretations, totally at variance with the general tenor of the Scriptures, and decidedly opposed to the truth as it is in Jesus. Yet, surely, he must be but little acquainted with the human heart, with the nature of its motives and springs

of action; its susceptibility of hope and fear, joy and sorrow; with the elevating and ennobling effects of immortal prospects, compared with the debasing influence of mental apathy or degrading superstition; in short, with the appalling difference between living without God in the world, and rejoicing in the light of his countenance; who does not see ample reason to rejoice in this extensive distribution of the word of life, although not thoroughly purified according to his perceptions, from some erroneous comments and translations, the offspring of a less enlightened age. He knows that these comparatively trifling spots in the glorious sun of righteousness, but partially, very partially obscure its heavenly effulgence; and that an ample sufficiency of moral and religious light still remains to guide the wandering probationer on his way, and conduct him in the paths of pleasantness and peace. What! Are no other views of Divine Providence, save those he has himself embraced, capable of leading the erring soul to heaven? Has the gospel, then, through the long extent of eighteen centuries, notwithstanding the unhappy mutilation of some of its sublimest truths, been of such contracted efficacy, as easily to guide to future bliss, in proportion to the just conceptions by its followers, of what we term its speculative truths? Oh, no! Perish the unwelcome thought! Millions of souls of every denomination have already felt its power, and so shall millions more. Providence, in its own good time, that time which unerring wisdom knows to be the fittest and the best, will, if necessary to the fulfilment of its merciful decrees, ordain that truth, unclouded truth, shall be acknowledged and received by all. It is not for us to scan the ways of Him whose thoughts are not as our thoughts, and whose ways are not as ours, in having so long permitted such a diversity of opinion among the followers of his Son: but this we know, that through all the darksome mists of bigotry and ignorance, and during their most arbitrary sway, the declared will of the Almighty has blazoned forth in characters of undiminished light, to be seen and known by all who chose not to close their eyes against its commanding influence,—the will of His

who has declared, that to love God is to keep his commandments, and that in every nation, he that feareth him and worketh righteousness, shall be accepted of him.

I have been led into these reflections by the perusal of a letter (pp. 222—224) containing objections to Bible-Society Meetings; and which your correspondent commences with a suggestion, that I sincerely trust has no foundation in truth, namely, that Unitarians as a body do not patronize Bible Societies. I confidently hope, Sir, that Unitarians in general are neither so bigoted to their own creed, nor have so contracted a view of the great importance of moral worth and Christian virtue, compared with mere speculative religion, as to withdraw their assisting hand from so glorious a work as the general distribution of the word of life among those of their fellow-mortals, or rather immortals, who have hitherto been grovelling in Pagan ignorance and gloom; a work which it requires no very extraordinary measure of faith to believe, is appointed by, and under the directing hand of God himself. And let not an accusation of fanaticism be levelled against the man who from his heart believes this; for he who places any trust in the prophetic promises of his God, must believe it, or he has read those promises in vain. That the earth shall be full of the knowledge of the Lord, as the waters cover the sea, is the delightful assurance given us by Him who never yet altered his decree; and may none of us be found in opposition to the Lord and his Anointed, but may we rejoice in every opportunity of furthering his gracious and benevolent designs! Surely, Sir, the very existence of these Societies (if we take into consideration the almost unbounded extent of their co-operation) may be considered as an additional evidence of the Divine origin of the sacred volume; being in fact that kind of evidence which is the most impressive, although most rare, viz. ocular demonstration. Perhaps one more only of the same description and of equal weight is now before us, and that is, the dispersion of the Jewish nation. - This has always been to my mind a sufficient antidote against the sophistry of the sceptic, and, with other sources of conviction, has led me grate-

fully to receive Heaven's last, best boon to man, and most cordially to rejoice in the success of that glorious cause which, if we believe the Great Shepherd of our souls, will, in the restoration of thousands of wanderers to his fold, cause joy in the presence of the angels of God.

J. JOHNSTON.

Bristol,

Aug. 8, 1822.

SIR,

I HAVE no doubt that the gentlemen concerned in drawing up the proposed Bill to amend the Marriage-Act set forth in your last number, (pp. 438—442,) having duly considered the subject, have only inserted such clauses and provisions as they deem necessary; and under this conviction I am by no means disposed to animadvert upon any part of it as a critic, but only to suggest my doubts as an inquirer, and which I do the more readily as the Committee have expressed their "readiness to receive any suggestions on the subject."

After an attentive perusal of this proposed Bill, I cannot persuade myself but that the consummation of the Marriage contract is burdened by it with unnecessary trouble to the parties concerned. In the first place, though the place in which the ceremony is to be performed is very properly required to be a place already registered for public worship, yet it is likewise required that it shall be again registered as a place for the solemnization of Marriage. Where is the necessity of this? What evil can it prevent, or what good secure? If there were any restriction as to the number of places of worship to be so registered for the celebration of Marriage within a certain number of miles, then, indeed, the necessity of the measure would appear; but as it remains wholly unlimited, and every registered place of worship, without exception, has the full liberty of being registered as a place for the solemnization of Marriage, does it not amount to exactly the same thing in point of utility, whether this fresh registration be required or not, and therefore, abstractedly, shewing such new registration to be nothing but mere extra, unproductive and unnecessary trouble?

Secondly. Where is the necessity of waiting the expiration of one year

after the registering of such place of worship as a place for the solemnization of Marriage? Really, Sir, in the total absence of any good, there appears, I think, this certain evil in this provision, that though Dissenting places of worship may be newly registered for the solemnization of Marriage as soon as possible after the Act has passed into a law, yet the Act cannot be available to any one till at least 12 months have expired after its enactment, and as much more as such Dissenting places of worship shall be delayed to be newly registered. I confess I cannot see any good in this procrastination.

Thirdly. In the case of obtaining a licence, the registered place of worship where the ceremony is intended to be performed, is required to be set out in the petition for such licence. Will it not be incumbent upon the ordinary, or at least discretionary in him, to require evidence that such place has been duly registered, not only as a place of worship, but also for the solemnization of Marriage, and that 12 months have then elapsed since such last-mentioned registration, ere he grant the licence for the performance of the ceremony in such place of worship?

Fourthly. The married pair are empowered to produce to the parish priest the certificate of registration of the place of worship at which the solemnization took place, when in fact (such certificate belonging solely to the occupant of such place of worship) they cannot have the legal power of doing so, otherwise than by obtaining an official extract of such register, which would be attended with expense and trouble, the necessity of which I really think does not appear.

Fifthly. As in the case of banns they are required to be published in the parish church, and a declaration in writing delivered to the parish priest, that the parties, or one of them, are or is a Dissenter, and desirous of being married under the provisions of this proposed Act, and therefore a certificate of the due publication of such banns is required to be obtained from such parish priest, and produced to the person performing the ceremony, with a penalty upon him for performing it without having such certificate first produced to him; and so in the case of a licence, as the dissent of the

parties or one of them from the Established Church is required to be declared in the petition for such licence, and the place named where it is wished to be performed, and also the usual bond with surety to be given;—where is the necessity for the married pair to make their personal appearance before the parish priest in order again to declare their dissent from the Established Church, and to be examined and cross-examined by him at discretion, (for such the proposed Act appears to allow,) as to their being of mature age, having the consent of parents, &c.? Why would not a certificate from the person performing the ceremony, of the due performance thereof, be quite sufficient to enable the parish priest to register the same; or otherwise the two witnesses present at the performance of such ceremony may personally attend the registration thereof, and attest the same in the Parish Register Book as usual? I am aware that it may be replied, that the parties themselves should sign their names to the Register as they now usually do: but this I submit may very well be dispensed with; for if marriage registers be as well attested as those of baptisms and burials, (in neither of which cases does any signature of the book take place,) it will be very sufficient, and the parties may always send a confidential friend to see that it be properly registered, or may have an immediate certificate thereof; and in addition to which, an auxiliary evidence will doubtless be supplied by the entry, which of course will be kept at every Dissenting Meeting-house; not that I would rely upon the latter alone.

In reply to your correspondent J. B., p. 410, it appears to me that he labours under an extremely confused notion of the nature and operation of Trust Deeds of Dissenting Meeting-houses; and although he seems satisfied with his "endeavour to place the subject in a clear point of view," I really cannot understand what he aims at or means to express. I gather, however, from the whole, that he entertains the mistaken notions that Trustees have the sole power of appointing or removing the Minister, and a controlling power over the Meeting-house, and of which he supposes them to be the real and ostensible oc-

cupants. Now, Sir, neither of these cases can exist, supposing the Trust Deed to have been prepared in the form usually observed on those occasions, and I cannot conceive but that every object J. B. proposes to attain, is already arrived at by the usual mode of settling Trust Property of this description: for instance, the premises are conveyed to Trustees, so as to vest the legal estate in them upon Trust for such person for the time being, as the major part of the subscribing congregation shall elect to the office of minister.

Under this limitation the Trustees have no power whatever, either to appoint, reject or remove the Minister, but they must of necessity stand seized in Trust for him; and such minister will be the real or equitable occupant of the Meeting-house and its endowments; and a mandamus may at any time be obtained by him to oblige the Trustees to admit him upon his election, or afterwards to restore him should he be forcibly expelled.—See 8 Term Reports, 575, 3 Burrough, 1265.

The Trustees have in fact, supposing the Trust Deed to have been drawn in the manner before-mentioned, no right at all to interfere either with the minister or congregation, their office being simply that of legal mutes, passively to subserve and support the equitable purposes of the Trust, and which they are bound to do, and have no discretion to exercise therein.

G. P. H.

*Book-Worm. No. XXX.
Coronation of Charles II. at Scone, in
Scotland.*

Sir, Sept. 2, 1822.

IT has been justly regarded, *in foro conscientie*, as a task of no easy execution, to conduct with moral propriety a complimentary intercourse between kings and Christians. Too many, even while acknowledging him for their Master in whose mouth was no deceit, and professing only to "render unto Cæsar the things that are Cæsar's," have yet improvidently bartered those eternal treasures, "simplicity and godly sincerity," in exchange for that perishable, though gilded bauble, the favour of a king. Tertullus, the venal orator, complimenting a profligate magistrate on his

"worthy deeds" and *provident* administration, has been their exemplar, rather than Paul, the magnanimous prisoner, offering to the same magistrate no compliment beyond a respectful acknowledgment of his exalted station. Thus has been verified the maxim adopted by Watts, a poet who was sufficiently a panegyrist of royalty, that

"The court's a golden, but a fatal circle,
Upon whose magic skirts a thousand devils

In crystal forms sit tempting innocence."

Yet, notwithstanding the almost insuperable moral disadvantages of a princely education, it might have been expected, at least during the progress of numerous ages, that a period should occur, when the praise of moral excellence in a king could be justly united with the customary homage exacted by his worldly distinctions. Such a period, if the early history of Britain be not a fable, was the reign of Alfred. Such too, another *rara temporum felicitas*, "the Church of Scotland" (unless virtue be no *endowment* or *accomplishment* of kings) appears to have very lately discovered under the government of George IV.

That Church, speaking by her Christian Presbyters, the established national guides to "the kingdom of God and his righteousness," thus expresses her "veneration, affection and loyalty" towards the reigning monarch, (always *the best of kings*;) in an *Address* presented to his Majesty at Holyrood, on the occasion of his having "most graciously condescended to visit" Scotland.

"From the first moment that your Majesty undertook the charge of public affairs, the Providence of God has beamed upon you with a bright effulgence.—But we cannot express what we feel when, within the precincts of your ancient kingdom of Scotland, we behold your Majesty in person,—a king distinguished by every splendid endowment, and graced by every elegant accomplishment," (*deus humani generis*;) "at once the safeguard of our country, and the bulwark of our church!"

The larger part of two centuries had elapsed since Scotland had been indulged with the presence of royalty.

The last king who visited that country before George IV. was his collateral ancestor Charles II. In June, 1650, the wandering Stuart, then only 20 years of age, though he had already commenced his career of profligacy, landed in Scotland, in search of a crown, or, according to a sarcastic republican, like Saul, "to seek his father's asses." The circumstances which followed this earlier royal visit, gave occasion to a publication, in 4to., bearing the following title:

"The Forme and Order of the Coronation of Charles the Second, King of Scotland, England, France and Ireland; as it was acted and done at Scoone, the First Day of January, 1651.

"Aberdeene. Imprinted by James Brown. 1651."

On the title-page, as mottoes, are the contents of 1 *Chron.* xxix. 23, *Prov.* xx. 8, xxv. 5.

Charles, in a declaration, "dated at Dumfermline, August 16, 1650," had described himself as "deeply humbled and afflicted in spirit before God, because of his father's heartening to and following evil councils—and his opposition to the solemn league and covenant—and for the idolatry of his mother." On the assurance of this declaration it was determined to dignify his brows with the crown of Scotland; being, according to the "*Tabula Regum Scotiae Chronologia*," her 110th King from Fergus I., contemporary of Alexander the Great!

Thus, as Dr. Harris (*Lives*, IV. 67) well remarks of the Scots, though "the Stuart race had made sad work from time to time among them, it never entered into their heads to shake off the yoke, by changing families, or establishing a commonwealth, which would have been, in the circumstances of their country, most beneficial; though it deprived the great men of the power of oppressing their vassals. They had got little benefit from Charles I., yet for him they involved themselves in broils with their best benefactors, the English Parliament. From Charles II. they reasonably could expect less, and yet they must have him for king, though war with a superior nation and an all-victorious army was the known consequence."

Scone, near Perth, the scene of this last ceremony of a Coronation in

Scotland, was an ancient palace, of which the glory had departed since 1302, when the successful injustice of Edward I. of England removed to Westminster the far-famed chair and marble stone, which for almost five centuries had assisted, like the miraculous oil of Rheims, to make it believed by a credulous people that some "divinity doth hedge a king." Buchanan has not judged it below the dignity of history to preserve the following account of the transportations and final settlement of this marvellous relic. Speaking of Kenneth II., the 69th king, whose reign commenced in 834, he says (*Hist. L. vi. S. iii.*),

"— regno armis amplificato, et legibus composito, in rebus atque ad superstitionem levibus auctoritatem regum confirmare laborans, saxum marmoreum quod ex Hispania in Hiberniam transtulisse dicitur Simon Breccus in Scotiam Albinensem Fergusius Ferchardi filius, atque in Argathelia collocasse; ex Argathelia Sconam ad Taum amnem translatus Kennethus et in cathedram ligneam inclusum ibi posuit. Ea in sede Reges Scotorum et nomen, et regum insignia accipere solebant usque ad Edwardum Primum Anglum."

Under the reign of Baliol, the ninety-sixth king, Buchanan relates (*L. viii. S. xxvi.*) the cruel destruction of the monuments of Scottish history by Edward I., adding, "Lapidem marmoreum rudem, in quo fatum regni contineri vulgo persuasum erat Londinum misit."† On the stone is said to have been engraven this inscription:

* "Having enlarged his kingdom, and settled wholesome laws for the good administration of the government, he endeavoured farther to confirm his royal authority by mean and trivial things, even bordering upon superstition itself. There was a marble stone, which Simon Breccus is reported to have brought into Ireland out of Spain, which Fergus, the son of Ferchard, is also said to have brought over into Scottish Albion, and to have placed it in Argyle. This stone Kenneth removed out of Argyle to Scone, by the river Tay, and placed it there, inclosed in a chair of wood. The kings of Scotland were wont to receive both the kingly name and the royal robes, sitting in that chair, till the days of Edward I. King of England." *History*, 1762, I. 229, 230.

† "He sent also to London an unpolish-

"Ni fallat Fatum, Scoti quosunque loca-
tum
Invenient lapidem, regnare tenentur
ibidem."

Of which I recollect the following translation :

"The Scots, as sing the wondrous weirds
of Scone,
Must reign where'er they find this fatal
stone."

Charles, arrived at Scone, being placed in a chair under a cloth of state in the hall of the Palace, was addressed by the Lord Chancellor, and intreated to accept the crown, on the condition of defending the "rights and liberties" of the people. The young royal hypocrite, destined at length to be made by the Church of England a "most religious king," now piously replies to the Chancellor of Scotland :

"I do esteem the affections of my good people, more than the crowns of many kingdoms ; and shall be ready, by God's assistance, to bestow my life in their defence ; wishing to live no longer than I may see religion and this kingdom flourish in all happiness."

On this satisfactory assurance that Charles would prove, like his remote successor, "at once the safeguard of their country and the bulwark of their church," the nobles, &c. "accompanied his Majesty to the Kirk of Scone." Here, at present, I must leave him, to endure a penance of at least two hours' continuance, seated in "the throne or chair of state, set in a fitting place for his Majesty's hearing of sermon over against the minister."

VERMICULUS.

SIR,
I HAVE lately met with a "New Testament" in folio, of which I should be glad if some of your correspondents could give me an account. Being not unacquainted with books and yet never having seen but this one copy, I conclude the work is not common. The title is as follows : "The New Testament of our Lord and Saviour Jesus Christ ; carefully and diligently compared with the Original

Greek ; and the several Translations of it : and illustrated with Critical and Explanatory Notes, extracted from the Writings and Sermons of the celebrated Grotius, Hammond, Stanhope, Whitby, Burkitt, and many other curious and modern Annotators and Preachers. By the Rev. Mr. John Lindsay. London : Printed by R. Penny, in Wine-Office-Court, Fleetstreet. MDCCXXXVI." It is fairly printed in columns, in the manner of the folio edition of Matt. Henry's Bible. The commentary appears to be for the most part selected, like that in the Bible of the Society for promoting Christian knowledge, called *Man's Bible*, and except where doctrines are concerned, is judicious and useful. The doctrinal system is moderate "orthodoxy ;" moderate on all points, at least, but that of the Trinity, in which the annotator shews himself a rigid Athanasian. He had not advanced beyond the a, b, c, of biblical criticism. Thus, assuming the vulgar reading of Acts xx. 28, to be the true one, he borrows from some unacknowledged source, if he did not make, the following choice comment : "*Feed the Church of God, which he hath purchased with his blood.* Where, observe, the divinity of Christ asserted : he is expressly called *God*, in opposition to the Arians, and their unhappy spawn the Socinians, who will allow him to be only man. But then his blood could never have purchased the church, which it is here said to do : being God and man in one person ; man, that he might have blood to shed, and God, that his blood might be of infinite value, and inestimable preciousness when shed."

The date of this work is, I believe, prior to the period when printers and booksellers put out Bibles and Histories of England in numbers, with fictitious names and titles of men of straw. I presume, therefore, that the "Rev. Mr. John Lindsay" was a real person. If so, some of your readers conversant with ecclesiastical biography, may perhaps be able to furnish me with particulars of him.

CANTABRIGIENSIS.

P.S. Since writing the above, a friend, very conversant with books, informs me that the work was not uncommon some years ago, but on the contrary was a drug on the stalls.

ed marble-stone, wherein it was vulgarly reported and believed, that the fate of the kingdom was contained." *History*, l. 349.

Being called "Lindsay's New Testament," it may have imposed latterly on some unlettered persons as a work of Mr. Lindsay's, of Essex Street, or even of Dr. Lindsay's, of Monkwell Street. It fell into my hands through such a mistake of the owner's.



SIR,

Islington,
August 1, 1822.

PASSING my summer vacation at Richmond, I one morning went in quest of the spot where THOMSON, breathing out his soul into the bosom of his Creator, quitted this sublunary sphere for a better world.

We bent our way to *Kew-foot Lane*, in the vicinity of Richmond. It is a row of cottages, with occasionally a house of larger dimensions. Inquiring of a servant-maid where THOMSON lived and died—she asked, whether I meant "*the poet writer*?" I answered, "Yes"—when she directed me further up to a large handsome brick mansion, *Rosdale House*, the residence of the COUNTESS OF SHAFTESBURY. On ringing the bell, a woman appeared, of whom I inquired, whether THOMSON had lived and died there; she replied in the affirmative. I then asked respecting any relics of the poet which were to be inspected by strangers. She said, there were a few and many called to see them. Begging to be similarly indulged, she withdrew to ask the Countess, and immediately returned with leave of admission.

On entering *the house* you are shewn *two small rooms* on the ground floor connected by an arch-way, and thrown into a kind of hall. On the left is the room in which THOMSON breathed his last, being his bed-chamber; and on the right is his sitting-room, where he passed his time, with *brass hooks* fixed round, upon which he hung his *hat* and *cane*; also the *table* on which he wrote, and, lastly, the very *fire-place*, before which he no doubt sat in musings deep, when

Winter reigned tremendous o'er the conquer'd year!

It is a neat round mahogany table, letting itself down on its stand, with a delineation of a white scroll in the centre, having this inscription in imitation of hand-writing:

"On this table JAMES THOMSON constantly wrote; it was therefore purchased of his servant, who also gave these *brass hooks* on which his *hat* and *cane* were hung in this his sitting-room. F. B."

These initials, F. B., signify *Frances Boscawen*, the Hon. Mrs. Boscawen, widow of Admiral Boscawen, who here ended her days. She is said to have been the immediate successor of the poet, and with whose merits she appears to have been impressed. The young woman who shewed us these rooms informed us, that in THOMSON'S time, these were the only apartments. Since that period, two wings had been added, as well as two stories, so that it is the most handsome house in *Kew-foot Lane*. It is much to the praise of the present noble owner that this portion of the original cottage should have been thus sacredly preserved amidst a profusion of modern improvements. Too often have the proprietors of an edifice of this kind, with a barbarous vandalism, levelled it to the dust. The *villa of Pope*, as to the interior, is said to have undergone such a demolition. Its *gardens* and *gratto* alone remain to satiate the gaze of posterity. With respect to THOMSON it should be added, that over the *fire-place*, the carved ornaments are after the fashion of former times, whilst at the opposite end of the sitting-room, between the windows, may be seen a *bust of the Bard*, which imparts to the relics an air of classic celebrity. Stepping into *the garden*, you are conducted by a neat gravel walk through a serpentine avenue of shady trees to an *alcove*, painted green, on whose front are these words, emblazoned:

"Here THOMSON sung the Seasons and their change."

In the alcove is a rustic table, and suspended over the back seat is a board with this inscription:

"JAMES THOMSON died at this place August 27th, 1748."

On the reverse of the board, when taken down, I read the following sylvan memorial:

"Within this pleasing retirement, allured by the music of the nightingale, which warbled in soft unison to the melody of his soul in unaffected

cheerfulness and genial, though simple elegance, lived JAMES THOMSON. Sensibly alive to all the beauties of nature, he painted their images as they rose in review, and poured the whole profusion of them into his inimitable *Seasons*. Warmed with intense devotion to the Sovereign of the universe, its flame glowing through all his compositions, animated with unbounded benevolence, with the tenderest social sensibility, he never gave one moment's pain to any of his fellow-creatures, save by his death, which happened at this place on the 22d of August, 1748."

From this haunt of the Muses the gardener took us to a large *summer-house*, in a corner of which was another table belonging to THOMSON, on which he is said to have finished the *Seasons*. It had a capacious drawer, but the whole was old and decayed, having been formerly in the open alcove, and of course was affected by the humidity of the atmosphere. It was small and oblong in form, like a chamber dressing-table, having nothing either in its construction or workmanship that entitled it to attention. On opening the drawer, our servant, looking at the table with curious eyes, asked whether THOMSON had left any of his writings there? Such relics would have been precious. Were this the case, assuredly no traces would be found at nearly the termination of a revolving century.

The *grounds*, though not large, are kept in admirable order, enriched and adorned with curious trees from the most distant parts of the world. Amongst other choice exotics, the acacia and sassafras trees, with the silver cedar and the lofty cedars of Lebanon, excited our admiration. It is a paradisiacal spot. The poet is said to have here listened by the hour to the song of the nightingales in Richmond gardens. Delicious indeed were our recollections of the Bard. Being a fine summer's morning, when every object is beauty to the eye, and every sound music to the ear, his conclusion of the *Hymn to the Seasons* rushed upon my mind:

————— I cannot go
Where *Universal Love* smiles not around,
Sustaining all yon orbs and all their
suns—

From seeming evil, still obtaining good,
And better thence again, and better still,
In infinite progression. But I lose
Myself in *Him*, in light ineffable:
Come then, impressive silence, muse his
praise!

At this distance of time, *seventy-four* years ago, it is impossible to ascertain the particulars of THOMSON's dissolution. All now known is, that the poet, walking from London to Kew, took boat at Hammersmith, and caught cold, when a fever produced a fatal termination. He lies buried in Richmond Church, where the Earl of Buchan has fixed up a small brass plate, with a glowing eulogium to his memory. It is remarkable that GILBERT WAKEFIELD, who is also interred here, came by his death in a similar manner, during the autumn of 1801. Having been to visit his brother, the Vicar of Richmond, he was returning to his house at Hackney, when the heat, combined with the fatigue of the walk, induced a fever, which ended in his dissolution. Neither *Thomson* nor *Wakefield* had attained the *fiftieth* year of their age. Both possessed classic minds; the one smitten with the love of ancient, the other of modern song, whilst in their writings they both advocated the liberties of mankind.

What a delightful spot is *Richmond*! The window of our cottage looked down to the silver Thames flowing at the foot of the garden:

Strong without rage—without o'erflowing,
full!

Along its surface every day rushes the bustling *steam-boat*, speeding away under a dingy canopy of smoke to its assigned destination, with innumerable pleasure-parties fitting to and fro in every direction, whose bands of music reverberate throughout the surrounding scenery. The stately *City Barge*, (the *Maria Wood*, so called out of compliment to the Lady of Alderman Wood, for it was built during his Mayoralty,) passes and repasses twice or thrice a-week, its gay streamers waving in the air, freighted with a motley group of citizens in their holiday dress, dancing merrily with every symptom of gaiety. In front of the room where I sat, are spread out the

verdant Cambridge meadows; beyond is the Church of Twickenham, where are deposited the remains of Pope; behind me, in the Church of Richmond, are interred Thomson and Wakefield; on the left is Ham House, once the resort of Dryden and Gay; and to the right stood the Priory of West Sheen, the residence of Sir William Temple, with his visitant Swift, whilst in the centre *the superb palace* of Richmond used to rear its turrets, where *Queen Elizabeth* expired in all the agony of grief, as described in *Hume's History of England*. How truly classical are these reminiscences! But I must check my pen: these topics are already delineated in my *Windsor Tourist*, together with *Pope's Villa, Strawberry Hill and Hampton Court*.

J. EVANS.

P.S. The death of THOMSON was sudden and unexpected. In Johnson's *Lives of the Poets* appears a Letter

addressed to his sister, dated 1747, the year previous to his decease, in which he meditates a visit to his friends in Scotland; and alluding to the loss of a beloved relative, he thus expresses himself in a manner equally creditable to his feelings and piety: "*She is happy, while we must toil a little longer here below. Let us, however, do it cheerfully and gratefully, supported by the pleasing hope of meeting yet again on a safer shore, where to recollect the storms and difficulties of life will not perhaps be inconsistent with that blessed state.*" Far different was the devout author of *the Seasons* from some of the poets of the present day. His superior genius did not spurn at the consolations of Christianity.

Vermionius will accept my thanks for his interesting remarks on the Works of THOMSON, recently communicated to the Repository.

Eichhorn on the Book of Genesis.

(Continued from p. 491.)

§ 418.

II. *The greatest Part of the Book of Genesis consists of Fragments from two distinct Historical Works, as may be proved by the Repetitions contained in it, its want of Uniformity in Style, and the Peculiarities which characterise each Record.*

1. *Of the Repetitions which occur in the Book of Genesis.*

FEW portions of the book of Genesis are of the nature before described; on the contrary, its general internal structure bespeaks it to be a work compiled from two historical records, fragments of which are variously introduced, being sometimes blended together, and at other times following in regular succession, and being, upon the whole, but rarely interrupted by the insertion of unconnected pieces of the stamp above alluded to.

On different occasions the same things are related twice. Thus, in the accounts of the flood, (Gen. vi. vii. viii. ix.) God remarks *twice*

on the wickedness of mankind, for which reason he *twice* decrees its destruction: Noah's innocence and integrity are *twice* asserted; he is *twice* commanded to collect different animals into his ship, and *twice* are we informed that he did so. After conveying whatever was destined to survive the deluge on board, the waters rise, his ship floats, and every thing is destroyed: all this, including the statement that, since the time of Noah, the world has not been depopulated by any succeeding flood, is related *twice*. For the satisfaction of the reader, the repetitions here alluded to, are subjoined in opposite columns:

I.

Record bearing the Name of Jehovah.

וַיֹּאמֶר יְהוָה בְּרָבָה רָעָה
vi. 8. אֲדָם בָּאָרֶץ וּכְלִי יִצְרָח
הָאָדָם בָּאָרֶץ וּכְלִי יִצְרָח
לְבָרָה רָעָה כָּל הַיּוֹם:
7. וַיֹּאמֶר יְהוָה אֲמַחָה אֶת
הָאָדָם אֲשֶׁר בְּרָאֹתִי מֵעַל פְּנֵי

II.

Record bearing the Name of Elohim.

וַיֹּאמֶר אֱלֹהִים אֶת
vi. 12. הָאָרֶץ הַזֶּה מִשְׁחָחָה
כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דְּרָכָהּ
עַל הָאָרֶץ: 13. וַיֹּאמֶר אֱלֹהִים
לִנְחָ קָץ כָּל בָּשָׂר בָּא לִפְנֵי

האדמה מאדם עד בהמה עד
רמש ועד עף השמים כי
נחמתי כי עשיתם :

vii. 1. ויאמר יהוה לנח....
אותך ראיתי צדיק לפני בדור
הזה :

vii. 2. מכל הבהמה הטהרה
תקח לך שבעה שבעה איש
ואשתו ומן הבהמה אשר לא
טהרה הוא שנים איש ואשתו :
3 גם מעוף השמים שבעה
שבעה זכר ונקבה לחיות זרע
על פני כל הארץ :

vii. 4. כי לימים עוד שבעה
אנכי ממטיר על הארץ
ארבעים יום וארבעים לילה
ומחיתי את כל היקום אשר
עשיתי מעל פני האדמה :

vii. 5. ויעש נח ככל אשר
צוהו יהוה :

vii. 1. ויאמר יהוה לנח
בא אתה וכל ביתך אל
התבה :.....

vii. 6. ונח בן שש מאות
שנה והמבול היה מים על
הארץ :

vii. 7. ויבא נח ובניו ואשתו
ונשי בניו אתו אל התבה
מפני מי המבול :

8. ומן הבהמה הטהרה ומן
הבהמה אשר איננה טהרה
ומן העוף וכל אשר על
האדמה :

9. שנים שנים באו אל נח
אל התבה זכר ונקבה כאשר
צוה אלהים את נח :

vii. 17. והיו המבול ארבעים

כי מלאה הארץ חמס מפניהם
והנני משחיתם את הארץ :

9. vi.נח איש צדיק
תמים היה בדרכיו את אלהים
התהלך נח :

19. vi. ומכל החי מכל בשר
שנים מכל תביא אל התבה
להחית אתך זכר ונקבה
יהיו :

20. מהעוף למינהו ומן
הבהמה למינה מכל רמש
האדמה למינהו שנים מכל
יבאו אליך להחיות :

17. vi. ואני הנני מביא את
המבול מים על הארץ לשחת
כל בשר אשר בו רוח חיים
סתחת השמים כל אשר
בארץ ינוע :

22. vi. ויעש נח ככל אשר
צוה אתו אלהים כן עשה :
18. vi.ובאת אל התבה
אתה ובניך ואשתך ונשי בניך
אתך :

11. vii. בשנת שש מאות
שנה לחיי נח בחדש השני
בשבעה עשר יום לחדש ביום
הזה נבקעו כל מעינות תהום
רבה וארבת השמים
נפתחו : 12. ויהי הגשם על
הארץ ארבעים יום וארבעים
לילה :

13. vii. בעצם היום הזה בא
נח ושם וחס ויפת בני נח
ואשת נח ושלשת נשי בניו
אתם אל התבה : 14. המה
וכל החיה למינה וכל הבהמה
למינה וכל הרמש הרמש על
הארץ למינו וכל צפו כל כנף :
15. ויבאו אל נח אל התבה
שנים שנים מכל הבשר אשר
בו רוח חיים : 16. והבאים זכר
ונקבה מכל בשר באו כאשר
צוה אתו אלהים :.....

18. ויבדו המים וירבו מאד

על הארץ ותלך התבה על יום על הארץ וידבו המים
פני המים : וישאו התבה ותרם מעל
הארץ :

vii. 21. ויגוע כל בשר הרמש
על הארץ בשף ובהמה
ובחיה ובכל השרץ השרץ
על הארץ וכל האדם :
22. כל אשר נשמת רוח חיים
באפיו מכל אשר בחרבה
מתו :

ix. 8. ויאמר אלהים אל נח
ואל בניו אתו לאמר : 9. ואני
הנני מקים את בריתי אתכם
ואת זרעכם אחריכם : 10. ואת
כל נפש החיה אשר אתכם
בשף ובבהמה ובכל חית
הארץ אתכם מכל יצאי
התבה לכל חית הארץ : 11.
והקימתי את בריתי אתכם
ולא יכרת כל בשר עוד ממי
המבול ולא יהיה עוד מבול
לשחת הארץ :

These repetitions cannot well owe their existence to mere chance, neither are they to be attributed to any want of experience in the art of writing. It is doubtless possible, and examples from ancient and modern historians may be adduced in proof thereof, that, in the narrative of any particular event, circumstances connected therewith may be accidentally twice alluded to ; but the question here to be asked, is, if we are fully warranted to attribute to mere accident a series of repetitions not occurring in a few solitary instances only, but almost perpetually, and in some cases in so striking a manner, that, of large portions, in which events are related twice, one series may be very conveniently excluded without the smallest injury to the general narrative,—is it not far more natural in a case so manifest as the present is, to infer at once the existence of two distinct narratives of one and the same occurrence?

Nor can the repetitions in question be attributed to any inexperience in the art of writing, for they occur too frequently, and are far too methodical

to admit of such an origin. From want of due experience an author may not, perhaps, make the most suitable arrangements in individual portions of his work ; but is it not something very uncommon to be suddenly interrupted in the midst of our investigation of any particular subject, for the purpose of being made attentive to occurrences which the writer may have omitted in their proper places, although the sequel of his narrative shall perhaps be materially dependent on them? Still, even granting that the inexperience here alluded to may be productive at times of repetitions, it cannot well be admitted as the cause of them in a narrative like the present, in which all the leading subjects are twice, and that, too, very methodically related. In both cases, the repetitions exhibit a correct arrangement, and a very fair and natural succession of ideas. At times, their order is precisely the same in each ; at other times, it is somewhat changed, or even totally reversed ; but on every occasion it will be found that in the repetition it is not only perfectly natural, but equally as suitable as in the original

or prior narrative. A single example in the original Hebrew is here adduced to shew the connexion of ideas in both accounts, and whoever will take the trouble to compare both records, which I have made an attempt

to separate in the fifth part of the *Repertory of Biblical and Oriental Literature*, will be sensible that a good connexion exists in all the remaining portions of the narrative.

I.

Genesis vi. 5—8.

וידא יהוה כי רבה רעת
האדם בארץ וכל יצר
מחשבות לבו רק רע כל
היום : 6 וינחם יהוה כי
עשה את האדם בארץ ויתעצב
לא לבו : 7 ויאמר יהוה
אמחה את האדם אשר
בראתי מעל פני האדמה
מאדם עד בהמה עד רמש
ועד עוף השמים כי נחמתי
כי עשיתם :

II.

Genesis vi. 12, 13.

וירא אללים את הארץ
והנה נשחתה כי השחית כל
בשר את דרכו על הארץ :
12 ויאמר אלהים לנח קץ כל
בשר בא לפני כי מלאה
הארץ חמס מפניהם והנני
משחיתם את הארץ :

Two other passages, which for brevity's sake I shall not quote from the Hebrew at length, exhibit the following train of reflection :

I.

Gen. vii. 1—5 : " Jehovah says to Noah, Thou art righteous, save thyself and thy family, together with certain animals, in a vessel : for every thing shall be destroyed. Accordingly Noah does so."

II.

Gen. vi. 9—22 : " Noah is righteous, the earth corrupt : God observes its corrupt state. He addresses Noah thus : Every thing shall die ; build a ship, for I will cause a flood to take place, but will preserve thee. Thou shalt go on board, therefore, with thy family and certain animals, taking care to have a sufficiency of provisions for all. Accordingly Noah does so."

Here it will be remarked, that in the former example the same succession of ideas is apparent in both records ; whereas in the latter God announces the deluge, from which Noah is warned to escape in the ark, at the end of his address in the one record, but at the commencement of it in the other. Yet, it must be owned, that the train of ideas is equally correct and proper in both.

Nor is the account of the deluge, although it certainly affords the most detailed example, the only repetition of a narrative in the book of Genesis ; for the destruction of Sodom and the deliverance of Lot is twice related, once in Gen. xix. 1—28, in a very circumstantial manner, and embracing

a variety of collateral incidents, and again in the succeeding verses, Gen. xix. 29, 30, in a few words only.

The vision which appeared to Abraham, a year before the birth of Isaac, and which is related in Gen. xvii., is also repeated in a peculiar tone in Gen. xviii.

Twofold derivations of the names of some of the sons of Jacob, each bearing a peculiar characteristic, occur in Gen. xxx. 14—16. Comp. 18, also 23 and 24.

Traces of a repetition in the narrative may also be found in the account of the covenant entered into between Laban and Jacob. See Gen. xxxi. 48—54. Even the twofold genealogies, one of which is in Gen. x., and the

other in Gen. xi. 10 et seq., belong in some respects to this class of repetitions.

§ 419.

2. On the want of Uniformity of Style in the Book of Genesis.

A great variety, in point of style, is undoubtedly evident in all the passages which have been already quoted for the purpose of exhibiting the repetitions contained in them. From the beginning of the second narrative of the same occurrences, the name of God uniformly alternates between *Jehovah* and *Elohim*, or *Elohim* and *Jehovah*. In the account of the deluge, *Jehovah* is used in ch. vi. 5—8; vii. 1—9, 16, at the conclusion; viii. 20—22; and *Elohim* in ch. vi. 9—17; vii. 11—16; viii. 1—9, &c. &c.

In the first account of the destruction of Sodom, God is uniformly styled *Jehovah*; see ch. xix. 13, 14, 16, 24, 27; whereas in the second he is called *Elohim*; see ch. xix. 29.

The first account of the vision of Abraham, a year before the birth of Isaac, has throughout *Elohim*; see ch. xvii. 3, 7, 15, 18, 19, 22, 23; whereas the second has always *Jehovah*; see ch. xviii. 1, 13, 14, 17, 19, 20.

By occasion of relating the covenant between Laban and Jacob, the name *Jehovah* is introduced in ch. xxxi. 39; but in the second account of the same circumstance, see vers. 44—48, and 50—54, *Elohim* is used.

In the second derivation of the name of Joseph, Gen. xxx. 24, the name *Jehovah* is inserted; whereas, in the preceding verse, which contains the first derivation, the name *Elohim* had been previously used.

The genealogy in Gen. x. contains the name *Jehovah* at the 9th verse; but, from various circumstances, we are warranted to conclude, that in the parallel genealogy in ch. xi., the name *Elohim* would have been adopted, had occasion required any reference to be made to the Almighty.

Nor does this difference in point of expression merely attach to the names used for God, for it is sufficiently evident in the general phraseology and construction of sentences in other passages.

Thus the accounts of the deluge, VOL. XVII.

contained in the record which adopts the name of *Jehovah*, exhibit a very peculiar phraseology, of which no traces are to be met with in the portions relating to the same occurrence under the name of *Elohim*. In the former record the inhabitants of the earth, both rational and irrational, are designated, without further addition, as עוף השמים, רמש, בהמה, אדם, see ch. vi. 7; vii. 23; whereas in the latter, to the same appellations the word למין is constantly affixed. Again, the record bearing the name *Jehovah* distinguishes the בהמה into שוהר and לא שוהר, ch. vii. 2, 8; viii. 20; whilst that bearing *Elohim* makes no such distinction. The former comprises every thing in existence under the general term כל היקום; see ch. vii. 4, 23; whereas the latter uses throughout a totally different expression for the same object. In reference to the destruction of all created things, the former uniformly and without exception adopts the verb מרח; see ch. vi. 7, and ch. vii. 4, 23, which is no where to be found in the latter, &c. &c.

On the other hand, the record using the name *Elohim* contains expressions exclusively peculiar to it. Thus, in alluding to the various creatures inhabiting the earth, it adopts the phrase, העוף למינהו בהמה למינהו, רמש הארמה למינהו, as in ch. vi. 20, vii. 14; and even when the addition of various kinds is omitted, it has the peculiarity of constantly using the phrase כל בשר, and of prefixing the so called *beth partitivum* to the names of the individual classes which are enumerated, as in ch. vii. 21:

כל בשר בעוף ובבהמה ובחיה ובכל חשר השרץ על הארץ

Or as in ch. viii. 17:
כל בשר בעוף ובבהמה ובכל חרמש הרמש על הארץ

All the creatures on the face of the earth are expressed by כל בשר, or by כל אשר רוח חיים בו; see ch. vi. 13, 17, 19; vii. 15, 16, 21; or by some similar circumlocutory phrase. In reference to the general destruction by means of the deluge, it varies its mode of expression by בא כל בשר, see ch. vi. 13; or by, כל בשר, see ch. vi. 13, 17; or adopts the verbs, נוע, as in ch. vi. 17; vii. 21; and מרח, as in ch. vii. 22, &c. &c.

It is, moreover, certain, that each record adheres so faithfully to the phrases once chosen in it, that of those above enumerated as being peculiarly characteristic of each, none are to be found in both, although they narrate the same events and express similar ideas. In confirmation of what is here asserted, various examples are again subjoined, shewing, in separate columns, the different phraseology used by each record according to the leading ideas which their writers wish-

ed to express. For perspicuity's sake, moreover, whilst the first column shall contain the expression used in the record adhering to the name *Jehovah*, the second shall also exhibit all the parallel expressions in the record of *Elohim*, so that both the difference in point of style, as well as the strict adherence of each document to the phraseology once for all adopted in it, shall be sufficiently obvious to the reader.

1. The corrupt State of the Earth.

I.

רבה רעת האדם vi. 5.
בארץ
יצד מחשבות לבו רע vi. 5.
יצד לב האדם רע viii. 21.

II.

תשחת הארץ vi. 11, 12.
לפני אלהים
הארץ נשחתה or
השחית כל בשר את
דרכו על הארץ
תמלא הארץ חמס vi. 11.
מלאה תארץ חמס or

2. Destruction by means of the Flood.

אמחה vi. 7.
מהית viii. 4.

קץ כל בשר בא vi. 13.
הנני משחיתם את

ימח ימחו vii. 23.

הארץ
לשחת כל בשר vi. 17.
יגוע vii. 21, vi. 17.
מתו vii. 22.

3. The Waters of the Deluge.

אנכי ממטיר על-
הארץ ארבעים יום וארבאים
לילה

הנני מביא את המבול vi. 17.

היה המבול vii. 6, 17.

מי המבול vii. 7.

היה מי המבול vii. 10.

מים
יום וארבעים לילה vii. 12.

נבקש כל מעינות
תהום רבה וארבות השמים

נפתחו
יכלא הנשם מן

השמים
יסכרו מעינת תהום

וארבות השמים
יבכו vii. 18.

ותלך התבה על פני
המים vii. 18.

יבכו המים
וישרן (המים) את

התבה ותרים על פני המים

4. *Mankind.*

אדם vii. 7. כל האדם אשר בראתי

vii. 21. כל האדם

אדם
&c., in every passage referring to mankind in general; see ch. vi. 7, 23.

This is the only instance of this phrase being used here, although in many cases it might easily have been adopted.

viii, 19. כל חיה

vi. 12, 19. כל בשר

5. *All Creatures in general considered under one Appellation.*

vii. 4, 23. כל היקום

כל בשר אשר רוח חיים בו

or כל בשר

See ch. vi. 13, 17, 19; vii. 15, 16, 21.

vii. 22. כל אשר נשמת רוח

חיים באפו

6. *Division of Created Things.*

vi. 7, vii. 23. מאדם עד

בהמה רמש ועד עוף השמים

vii. 20. מחשף למינחו ומן

בהמה למינה מכל רמש

ואדמה למינהו

vii. 21. כל בשר..... בשף

ובבהמה ובחיה ובכל השרץ

השרץ על הארץ

viii. 17. כ א בשר בעוף

ובבהמה ובכל הרמש הרמש

על הארץ

7. *The Sons of Noah.*

Here the sons of Noah are mentioned; but uniformly under the general term of

Here the names of the sons of Noah are individually recited; see vi. 10; vii. 13.

vii. 1. בית נח

vii. 1. כלם

8. *Favourite Expressions.*

By occasion of God's speaking of the inhabitants and creatures in general on the face of the earth, the expression is so arranged that the verb עשיתי, (see ch. vi. 7, vii. 4,) or בראתי, (see ch. vi. 7,) can be introduced.

In this record the expressions opposite no where occur.

In this record the writer is fond of using the term עוף השמים, in reference to birds, which he introduces on every possible occasion.

Here the term used in the opposite column is no where to be found.

For other favourite expressions see above.

Here the phrases opposite are not to be met with.

The phrases כל חחת השמים כל בשר כל חחיה (see ch. vii. 19, &c.) appear to be favourites in this record.

Nor is the difference in both records less obvious in regard to the conception of their leading ideas, and the manner in which they are conveyed to the reader. The record under the name *Jehovah* represents the decrees of the Almighty as being formed in certain musings or soliloquies held with himself, whereas the other relates them in the style of conversations which pass between God and Noah. Thus, according to the former, God alone is grieved at the corrupt state of the earth, and, in a soliloquy, is made to declare his resolve of destroying the depraved race of man; vide ch. vi. 6, 7: "Jehovah was grieved, and repented that he had created man on the earth, and said to himself, I will destroy man, whom I have created, from off the face of the earth;" but in the latter record his decree is announced in an address, coupled with a promise to Noah: "God said unto Noah, The end of all flesh approaches," &c. At the close of the narrative of the flood, it was evidently the object of both records to state that "from that period no similar deluge had occurred;" accordingly, the record bearing the name *Jehovah* states the resolve of God not to destroy the earth again by means of a flood, in a soliloquy; see ch. viii. 21, 22: "Jehovah said to himself, I will not again curse the ground on account of man," &c.; whereas the record of *Elohim* conveys the same intelligence in an address to Noah, to which a promise is moreover attached; see ch. ix. 8, 11, et seq.: "God spake unto Noah and to his sons: I give you my promise, that from henceforward all that lives shall not any more be destroyed by a flood;" and in both cases the promise so made to Noah is styled a ברית; see ch. vi. 18; ix. 9, 11, et seq. The former record speaks of the family of Noah generally, and without enumerating the individuals belonging to it by name; see ch. vii. 1, "Noah and all his house;" again, ch. vii. 7, "Noah and his sons;" whilst the latter very particularly specifies their names, "Noah, Shem, Ham, and Japhet;" see ch. vi. 10, and vii. 13.

Although the great difference existing in point of style between both records, cannot be so easily proved in any of the passages already quoted as

in the narrative of the deluge, from the repetitions contained in the former, being less ample than in the latter, yet so much is sufficiently obvious that, throughout the whole book of Genesis, each record manifests a strong predilection for certain expressions and a peculiar train of ideas.

The record adhering to the name of *Elohim* styles a great nation "a nation out of which kings are to arise;" see ch. xvii. 6, 16; xxxv. 11; which expression is not to be found in the other. Again, the record bearing the name of *Jehovah* uniformly adopts, in reference to the population of the globe, the verb פָּרַץ; see ch. ix. 19; x. 18; xi. 4, 8, 9; and in allusion to its increase, that of פָּרַץ; see ch. xxviii. 14; xxx. 30, 43; whereas neither expression is to be found in the record of *Elohim*. The former represents God as "coming down in order to act;" see ch. xi. 5; xviii. 21; and the sins of mortals as "crying to him;" see ch. iv. 10; xviii. 20, 21; xix. 13; nay, it also states "*Jehovah* as closing up the wombs" of certain barren women; see ch. xvi. 2; xx. 18; whereas no such ideas occur in the latter. To the record of *Jehovah* belongs exclusively the assertion, that "in Abraham all the families or nations of the earth shall be blessed;" see ch. xii. 3; xxvi. 4; xxviii. 14; and in it alone are "oaths" expressed by the phrase יְהוָה וְרַךְ שְׁמוֹ; see ch. xxiv. 2; xlvii. 29. (See below the attempt made by me to separate both records.) *

(To be continued.)

* This discrepancy, in point of expression and ideas, is also to be found in those passages in which future prosperity, and more particularly a numerous and powerful posterity and the possession of Palestine is promised, and in various oracles relating thereto. See in the record of *Elohim*, Gen. xvii. 1—11, 15—23; xxviii. 3, 4; xxxv. 9—14; xlviii. 3, 4; comp. xxi. 12—14, xlv. 2, 3, 1, 24; and in the record under the name *Jehovah*, ch. xii. 1—4, 7; xiii. 14—18; xv. 4—9, 18—21; xvi. 10—13; xviii. 18, 19; xxii. 15—19; xxiv. 7; xxvi. 2—6, 24; xxviii. 13—16; xxxii. 10, 13; compare J. F. W. Möller on the difference of style in particular passages in the two principal documents of the book of Genesis, Göttingen, 1792, 8vo.

Pool,

Sept. 10, 1822.

SIR,
ALLOW me to state through the medium of your valuable publication, what I have often felt, viz., a strong and earnest desire to see Griesbach's Preface and Prolegomena to his edition of the Greek New Testament in an English translation. And if the principal of his notes were added to the translation, it would be all the better. The English theologian often hears of Griesbach's great work; but he knows nothing of the rules which guided that eminent critic in his judgment concerning the various readings of the New Testament. He reads the Improved Version; but can form little or no idea of the reasons why one reading is to be preferred to another. Since Parkhurst gave to Englishmen Hebrew and Greek Lexicons, through the medium of the English tongue, and encouraged them to study the original languages of the Scriptures without taking the pains first to acquire the Latin, I believe there are several who can understand the Hebrew and Greek of the Scriptures who do not understand the Latin. And upon the whole I am persuaded, that a translation of the above work would put into the hands of many, a great mass of information which would be highly acceptable and useful.

A. B.

SIR,
ON Sunday, August 25th, the Rev. S. W. Browne, A.B., pastor to the congregation assembling at the Meeting-house in Monkwell Street, for divine worship, pronounced a most impressive discourse on the awful death of the late Marquis of Londonderry. The subject of his sermon was the admixture of good and evil in the destiny of man: his text was from Eccles. iii. 4, and in pursuing his subject, the reverend preacher traced out a most powerful delineation of human woes and human joys: sometimes he led his audience on to the brink of despair, and then mitigated the anguish of the soul by presenting to it brighter views; and as we are favoured with some extracts, the public will judge to what a degree the preacher calls forth the finest sensibilities of our frame.

"In the exuberance of life's blos-

soming season, who has not painted to himself in the most glowing tints the delights to be reaped from prosperity and lofty station? And when any of these anticipations of the high-coloured imagination and ardent spirits of youth have been realized, who has not bitterly wept at the disappointment? and felt that fastidiousness and weariness of long-accustomed possession may wear out that eagerness of fruition, which the bounding heart and ever up-springing hopes of early life had flattered themselves would, in their cases at least, know no ungenial blast? The strongest constitutions, the most undimmed glory, the most princely fortunes, and the sweet relations of family and friendship are liable to sad vicissitudes. Who has not seen a serene sea, glowing with the radiance of a mid-day sun, gently presenting to the eye the play of its bespangled waters? Often on a sudden has it been darkened over by a rising storm; its waves roaring fearfully: so have we seen these earthly enjoyments sometimes pass rapidly away, and followed by all the storms of an agitated and adverse life. See the young heir, wringing a father's heart by his extravagance, and causing his own manly beauty of countenance to be sickled over by his vices! See the sweet affections of a warm breast cruelly checked and wounded by the unfaithfulness of an unworthy husband, seeking what?—rapturous delight from prostituted charms and a depraved mind, O God! Equal misery hangs over the great ones of the earth. Once was I forcibly struck with a pencilled canvas, on which the masterly hand of genius had made every circumstance pourtrayed, start into life; and the beholder was, as it were, surrounded with the reality of the scene. Camps and armies were in the back-ground. The prominent subject of the picture was the once mighty Lord of immeasurable tracts of earth, denominated kingdoms: the far renowned Bajazet, in a moment of discomfiture, was presented to the view: his brow, the seat of anxious care, was knit and scowling; the horror of despair was depicted in every feature; the interval of some hours had elapsed since his defeat by the genius of Tamerlane, then in his ascendant; so that the agitations necessarily attendant on a lost field of

battle, had subsided into a settled gloom. His arms were enfolded each in the other; and as he marched along, wrapt in the most torturing musings on his lost empire, he espied a shepherd boy, *asleep amid his flock*, inaccessible to all the changes the fate of war had made his country undergo. The fallen and fugitive monarch cast on him a look which expressed the heart-wrung wish, that he could exchange condition with the lowly clown, whom a few hours before he would, perhaps, have spurned from his presence, and had he opposed his progress, have crushed him with a blow, regardless of his fate! Absorbed in the contemplation, I said within myself, it can only be from ignorance that the humbly born and the poor can ever make the crowned monarch or the splendidly wealthy the objects of so much envious hate!"

What beauty of contrast in this portraiture; and how appropriate the instances adduced to illustrate the subject the Christian orator had chosen to present to the minds of his auditory for their meditation on this dire occasion! Sometimes, however, he broke the gloom of this train of thought, and introduced some bright and consoling rays across the darkness which hangs over the moral horizon of man; "Thou," did he say, "benevolent follower of Jesus, hast perhaps placed a son of indigence in the way of gaining his honest livelihood, and joy penetrates a once withered heart. Even in the bitterness of adversity, a tender wife and smiling children will cause the brow to dilate, and the soul to enjoy the good it still possesses: even the horrors of a prison are thus diminished—perhaps converted into sources of happiness."

The eloquent and pious preacher then entered into a more severe train of reasoning, to expose the absurdity of the Epicurean of ancient times, and of the modern Sophist in these days of irreligion, in attributing this mixed lot of man to chance, a word used to conceal our ignorance of the true causes of things. With exquisite judgment he here selected many of the obvious good results arising from the varied discipline by which the character of man is formed and tried in his passage through life, and shewed that this discipline was the parent of our virtues

and the stimulant which developed our noblest powers; till at length he held forth to the mortal eye the Marquis of Londonderry, sinking into imbecility, and seeking a refuge from despair in self-destruction.

"The public attention of Europe has lately been roused to the contemplation of a most tremendous, appalling event; and has powerfully been impressed by so awful a subject for its meditation. A man raised to the highest offices of the state; and when we consider the colossal grandeur of the British empire, we can scarcely dwell on a loftier station amid the glories of civilized life: a man admitted to the counsels of haughty and potent monarchs; and taking in them a most commanding part, commanding from the eminence to which England had attained, and of which she sometimes made an ill use; a man, who in the senate led a British House of Commons; defective, indeed, as a representation of the nation, yet, with all its defects, the most august deliberative assembly on the face of the globe; (*this man*,) in an access of melancholy madness, has raised his hand and struck against his life; at a moment too when he was environed with the proudest honours and most extensive influence of which a subject of England has to boast; an awful admonition this of the vanity of human greatness! Do not the splendour of wealth, the charms of voluptuousness, the power attendant on successful high ambition, lose all their dazzling allurements before so unnerving an instance of greatness, shorn of all its glory? We here contemplate a mind suddenly losing all its powers, and falling into the desperation of madness, and determined not to survive the degradation! *What shall we say to these things?* No doubt, had the suicide been voluntary, arguments might easily have been adduced to confound the sophistry which might have attempted its defence: but what avails the pomp, nay even the justness of reason, to a mind in ruins, sinking into imbecility, though somewhat conscious of the change? No doubt, many have cast away life from wounded vanity, disappointed ambition, a hopeless bereavement of affection; many from excessive fear; but then the passions might have been reasoned with and combat-

ed, and the censure which in any of these instances falls on an action so rash, is justified, and serves as a warning to surrounding friends, or as a guide to public opinion: but what impression can be made on a mind bereft of reason, and reduced to the mopings of melancholy? Nor can party spirit, that cruel hardener of the human heart, here obtain a satisfactory triumph, since we have mourned over a Whitbread and a Romilly, who fell overwhelmed by a similar fate with that of the late Secretary of State for the Foreign Department. It might, perhaps, be useful to ascertain the religious and moral habits of those who have been subject to these sad aberrations of the intellect, to see whether a foundation had not been laid in a long prior train of thought, or of injurious modes of life. This, however, would require a most intimate acquaintance with the turn of character, difficult for persons placed at a distance to obtain, where much room might be left for conjecture; and this might often be unjust. We may perhaps observe, that the unfortunate state of mind which leads to these rash acts, is more frequent in high and wealthy life than in the more humble departments of society, as if there were something in the very elevation which may cause a man to lose the just poising of his mental powers, and dash him down the precipice. The slavery of pleasure, the rivalry of honour, the clash of strong interest, the fever of ambition, the eagerness for wealth, have all, in their very nature, a harassing influence on the soul; and may gradually prepare that enfeeblement of the intellect which declares itself at a later period: and we may add, that the mild corrective of the genuine gospel of Jesus is seldom much appreciated by the great ones of the earth. By them Christianity is too often viewed as an affair of the state; as the basis of a grand national establishment for powerful and influential families, eager for church dignities; but seldom do they experience the salutary awe or the balmy consolations true religion inspires. Their never-ending commerce with the pride and pomp of the world, their speculations on the fate of empires, the subtleties of court intrigue, in which they are adepts, obscure the light of evangelical truths,

still the voice of prayer, check the aspirations of the soul after immortality, and chain it down to earth; and thus passion breaks in pieces the fences of the love of God, and of religious hope. If, therefore, this restless play of the passions, united with the abandonment of pure religion and the calmer pleasures of domestic life, lead gradually, though imperceptibly, to the misplacement of the affections, to the alienation of the mental powers, and thus to suicide, what a lesson to parents to keep their youth within the sober enjoyments of life, and under the influence of a heart-felt religion, and of gentle family affections? Still, with all this care, the ways of God are often to us inscrutable; and it is our duty to draw a veil over the misfortunes of those who fall into the hopeless state which leads to self-destruction, when those misfortunes cannot serve as a beacon to others: and cases do happen which baffle all our investigation. Our duty is, then, to sympathize with those families in which these deplorable events take place; to mitigate every pain, and to dispose the mind to seize every consolation reason and religion can offer. We should petition for the abolition of that barbarous and superstitious law which makes the survivors the victims of another's rashness. In the present case, we must weep with the afflicted widow, and remember that no one of us can assure himself that he or his family shall escape so dreadful a visitation. I am well convinced, that not one of us in this respectable Christian assembly, can have the most remote conception of falling under so deplorable a misery; yet so, probably, thought the once youthful and aspiring Lord of Londonderry in his increasing prosperity: so thought many of the wealthy, and I will add, of the good, who have been driven by loss of reason to such an act of desperation. And surely no one ought to say he stands on a towering eminence more solidly fixed than theirs. Al! these hoped that years of peace were before them; many might from their rank or talents expect years of glory, and that they should then go down to the grave, full of piety and full of days. O, my brethren in Christ Jesus, let us address the throne of Divine grace, you for me, I for you, and all of us for each other,

that neither the day nor the night may ever come when we shall ever be involved in so direful a fate, either for ourselves, or those with whom we are connected: but that we and ours may preserve our faculties so far as never to fall under so sore an evil: may our latter end be in peace, and our hope everlasting felicity.

“O, Almighty God! terrible in thy judgments, and wonderful in thy doings toward the children of men, we would deprecate thy displeasure, and beg of thee to preserve our minds calm, and in the sound use of all our faculties to life's extremest verge. Thou hast called us lately to the contemplation of a direful catastrophe, resulting from a previous loss of intellect, O may thy guardian Providence watch over us for our good, and turn from every one of us so deplorable an evil: that we, being protected by thy goodness from all dangers, may glorify thee to our last hour, through Jesus Christ, our great Mediator and Advocate. Amen.”

This discourse was delivered to a full and most respectable assembly of Protestant Dissenters, awfully impressed with the pious earnestness of the preacher.

On the following Sunday, Sept. 1, the Rev. S. W. Browne preached a Sermon in the same chapel on the Disenthralment of the Greeks from the Ottoman oppressive government.

M. J.

SIR,
I LATELY purchased, at an old book-stall, a pamphlet written by the famous Dr. Jonathan Edwards, on the language of certain Indian tribes. On the last page of this little tract, there is printed the following whimsical anecdote, which you will perhaps think worthy of a place in your Repository. The imprint is dated London, 1788, and purports to be a reprint of an American edition of the preceding year. I suspect that the London publication had been edited by the Rev. Dr. Rippon, and that he is the I. R. mentioned in this *Appendix*, and probably the first publisher of the anecdote: for, on the same page, there is an advertisement of “Hymns intended to be an Appendix to Dr. Watts's Psalms and Hymns, by John Rippon, A.M.”

B. D.

Appendix.

As the following anecdote is well authenticated, and stands recommended by an artless simplicity, it may not be unacceptable to the reader to find it inserted in this vacant page.

Conversation between the Rev. Mr. M—— and Pagey, an Indian.

Pagey. Do you know any ting, Sir, of Jesus Christ?

Minister. I trust I do.

Pagey. O blessed for ever Jesus Christ, he make white man know him, he make poor Indian know him, blessed for ever. Amen.

Minister. How did you find Jesus Christ?

Pagey. I no findee him, he findee me.

Minister. Where did he find you?

Pagey. I was a work in my field, a hoeing my corn, and den I tink I hear someting say, Pagey! Ah, I look but I see noting. So I stooped down again and I hoe my corn, and I tink I hear someting say, Pagey! I cry out, What a you say? but I see noting, and I feel cold on my head. I go up high hill and look round, but I see noting; den I tink I hear someting say again, Pagey! I cry out, What a you say? and I tink he say to me, Pagey! you know who gave a you dat corn? I say, No. And he say, Jesus Christ gave a you dat corn; I fall on my face on a ground, and I cry, cry, when I tink a blessed Jesus give poor drunken Indian corn.

Minister. What, Pagey, do you get drunk now?

Pagey. Oh, no! me never be drunk again after Jesus Christ tell a me he give a me dat corn; so den I go home to my wigwaum, (his hut or house,) and see a my squaw (his wife); my squaw be a drunk, I take up a tick for a beat a my squaw, but while I hold up a my hand to beat a my squaw, I tink I hear blessed Jesus say,—Pagey! Jesus Christ a beat a you when you was drunken Indian? So den I trou down my tick and I fall on my face, and I cry, and I pray for my squaw, and blessed Jesus hear me, and my poor squaw never get drunk any more: O blessed for ever, Jesus Christ. Amen.

One man he ask a me, Pagey! who is best, you or your brother deacon? I say no best, Jesus Christ best, blessed for ever. Amen. Dey tell a me I must tink dare be tree in God, and but one God; so I tell a my blessed Jesus, and he say, Pagey! you know de rain? Yes. And you know de hail? Yes. And you know de snow? Yes. Well, you know de rain be water, de snow be water, and de hail be water; but they are all one water. I jump up; I have a—I have a.

(Communicated by the Rev. Mr. M— of America, to Dr. M—, and from him to J. R.)

SIR,
Nantwich,
September 9, 1822.

THE readers of the Monthly Repository will recollect, that some time since there appeared in one of its numbers the prospectus of a work, proposed to be published by subscription, entitled, "The Test of Truth, or the United Evidence of the Sacred Scriptures, respecting the True Object of Religious Worship, and the Condition of Acceptance, in the Language of the Scriptures,* including the Evidence of the Scriptures on the Person, &c. of Jesus Christ."

Since then it has been suggested to the author, that it would be much better to publish it in parts or numbers, at sixpence each, once a fortnight; as it would, by this means, be more within the reach of all; particularly of those who cannot conveniently purchase large works; and as it would hence, also, be more generally useful. Agreeably to this suggestion, the author now proposes to publish it in this manner as soon as a sufficient number of subscribers can be procured to indemnify him from loss. It would be necessary, of course, that the subscribers should consider themselves pledged to receive the numbers till the work be complete. But it might be well to remember, that it is not designed so much to *please* as to *profit* the reader. It is a work completely of scriptural evidence, on the important points mentioned in the title, arranged in such a manner as appeared most likely to convince, without perplexing, the mind. It is, however, calculated to be a great assistance both to devotion and practice. And the author hopes, that the friends of pure and undefiled religion will not suffer it to be lost to the public, particularly in the present state of the Christian world. He depends entirely on their aid to bring it out.

It may probably consist of twenty or twenty-four numbers.

* What follows the * has been added to make the title more expressive of the nature of the work.

Those persons in the country who wish to become subscribers, are requested to forward their names as soon as possible, through the medium of the country booksellers, to the publisher, Mr. R. Hunter, St. Paul's Churchyard, London; and it is proposed, that they should receive the numbers in the same way as the Monthly Repository and Christian Reformer.

FRANCIS KNOWLES.

N. B. If the minister in each congregation, or any other person, would undertake to solicit for subscribers, and forward the names as above directed, the author would esteem it a particular favour.

SIR,
Penzance.
THE last Report of the Unitarian Fund was in several respects very interesting and encouraging, especially in its communication relative to the Transylvanian Unitarians. But on one topic, that of exertions among the Heathen, there is still almost a blank, and till that blank be well filled and occupied, a thoroughly satisfactory report, in a Christian estimation, cannot, I think, be made. I would not, in these remarks, be thought to intend censure on the very respectable and able managers of the Unitarian Fund: they have, perhaps, done as much in this way as circumstances admitted. I know that there is much prejudice and opposition on this point, and a good deal of division of sentiment where one would expect cordial unanimity. But my object is not to blame any one, which is not my province. I only aim to stir up to love and to good works; to solicit the attention of your readers in general, and especially of those who may have influence in leading our united exertions, to the sacred duty of diffusing Christian light among the Heathen. Surely, it is urgent upon Unitarian Christians, as a body, to wipe away that reproach under which they have long so justly laboured, and which has been so injurious to their cause. In vain will they write and preach, in vain will they seek to convert other Christians to their opinions, while their conduct does not evince that the warm glow of Christian sympathy ani-

mates their bosoms, and while their carelessness about communicating their religion to others belies their own sense of its value. Year after year rolls on; the generation among whom we are acting our parts is quickly passing from the theatre of life: yet this great work is scarcely begun, and we may fear that we shall run our whole religious course, and see it no more advanced than it was at the outset. This is the more afflicting when so much is done every day by others; when every sect which is destitute of the clear light of our reasonable and amiable views, leaves us so far behind in Christian zeal and activity; and when not only their zeal is observable, but also the success with which their endeavours are in general crowned. It is indeed difficult, in the midst of all this, to discern an adequate reason, why the Unitarian Fund, as well as the Missionary Societies of other Christian names, should not undertake some labour for diffusing the name of Jesus among mankind. A deficiency in the requisite resources is sometimes given as a reason against such an enterprise. If we admit this plea, it indeed reflects deep disgrace upon us as a body. Are we then so much the fewest and poorest of all the denominations, that we can do absolutely nothing, where others do so much? Are we so poor that we cannot support half a dozen Missionaries, when the Moravians can maintain hundreds? For our credit's sake, I hope such an argument will not often be urged, nor our opponents allowed such a triumph. Let the trial be fairly made, and let it be seen whether Unitarians have not liberal hearts, and open hands, and Christian sympathy, as well as others. In my belief they only want leaders.

The late accounts of Rammohun Roy, which make it plain that, after much inquiry, he is become a decided and zealous Unitarian Christian, give us reason to think it possible, that we may have an excellent Missionary in India, without sending one from England. Perhaps, were this great and interesting man assisted by the Unitarian Fund, he might get a chapel erected in Calcutta, and devote himself to the regular ministry of the word. This would probably be attended with the happiest effects, as he

would command much attention, both from the English and his own countrymen. But I will not presume to prescribe what others are to do. Only the importance of the subject can justify me in saying what I have. Every endeavour of this kind has for its aim, to diffuse the best of blessings to whole races and nations of men, and to generation after generation. And when such a work ought to be done, and is left undone, the feeblest may not be to blame if he lifts up the voice of exhortation, aiming, at least, to merit that not mean commendation, "*He hath done what he could.*"

T. F. B.

York,
Sept. 10, 1822.

Sir,
WHEN I published the Second Part of the Family Bible, I expressed my hope that the Third Part, which was to complete the Pentateuch, would appear in the course of the last year. I was proceeding to realize that hope, and had nearly printed the Book of Numbers, when I was attacked, now more than twelve months since, by very severe illness, which compelled me to lay the work aside, and, till nearly the present moment, has rendered me incapable of resuming it. I am much concerned to learn, from various quarters, that many persons who have purchased the two first parts, have expressed, not disappointment merely, but extreme indignation at the delay which has taken place, and have declared that they will purchase no more. Had the delay been occasioned by any indolence or inattention on my part, the encouragement I have hitherto received would have been justly withdrawn: but in the circumstances in which I have been placed, I trust I shall be considered as having some claim to the indulgence of the public. They who may be still disposed to encourage my arduous undertaking, may rest assured that in the prosecution of it, I shall spare no exertions consistent with a due regard to my health, which is by no means re-established, and with other important occupations in which I am necessarily engaged.

C. WELLBELOVED.

*Extract from a Sermon on the Duty of Christians to imitate the Example of Jesus in his Compassion towards the Paralytic, according to the Measure of their Ability: preached at Maidstone, Sept. 15, 1822, by the Rev. G. Kenrick, in behalf of the Rev. J. Gisburne and his distressed Family.**

Mark ii. 11: "Arise, and take up thy bed, and go thy way into thine house."

THE crowd assembled in the court where our Saviour was preaching, were greatly surprised at the apparent presumption of the command to such an unfortunate creature as he who lay before them, to take up his own couch and walk! It might for a moment be suspected that it was intended in mockery of his hopeless calamity; but the mandate is no sooner issued than it is obeyed. The shrivelled limbs, withering in premature old age, become *instantly* animated with new youth, the vital current rushes with the rapidity of lightning into its almost forsaken channels, and he who could not lift a hand, now bears his own couch, to prove the completeness of his cure. "Go into thine house," adds Jesus. Significant words! What transport would his arrival occasion there! Joy would almost blind the eyes of his household, while he walked with the firm, unwavering step of health into his own dwelling. Blessed change! He *went out* by the will of others; he *returns* of his own accord: he *went out* with a mind dark, confused and cloudy, an eye vacant and unmeaning; he *returns* with a countenance beaming with intelligence and animated with joy: he *went out* borne of four; he *returns* bearing his own couch: he *went out* the pitted emblem of Divine chastisement; he *returns* a monument of Divine mercy!

Which of us, my brethren, would not rejoice to become the honoured instrument in communicating a happiness like this to the afflicted and respected brother and his destitute household whose cause I am now pleading? Were it conceivable that any of us should be so highly favoured by Him who is all-powerful to make whole as well as to wound, to restore

as well as to destroy, with what delight should we recall that warning, persuading and exhorting voice which has been often heard in the church, snatch away the veil of oblivion which covers the events of his past life, and pour the oil of joy on the heads of his widowed wife, and these orphan though not fatherless children! This is an exercise of our benevolent feelings which is not vouchsafed to us. The Father hath reserved it for the Son of his love. We are far too frail and sinful to be so *blessing* and so *blessed*. But, thanks be to God, the generous emotions of your bosoms need not be ungratified. Channels are provided in which every stream of benevolent affection may run, and into which, I doubt not, you are this moment eager to pour them. Were I pleading the cause of a Heathen, I should do it with confidence, grounding my claim on the admitted plea of the Syro-Phœnician woman, that the dogs may be permitted to partake of the crumbs which fall from the children's table. But here is a Christian brother, and a Christian minister, suddenly deprived of the means of providing for those whom God hath given him.

Does any one ask, What *return* shall I have for my money?

That you will enjoy any *great* temporal reward for what you are about to give, I dare not promise you. The objects of your beneficence are not likely, by your utmost efforts, to be placed in a situation where they will have the power of conferring *great* favours on others. I cannot even assure you that their parent's tongue will invoke on your heads that blessing which prospereth; for a hand whose doings I presume not to question, has commanded it into silence; and his family altar I almost fear may be *cold*. But you will not be without your reward even in this life. These tender plants which are springing up around his board, which but for *you* must be speedily uprooted from their places, and cast forth to grow wild in the desert, or be scorched in the sun or choked by the weeds of vice, trained by your hand and watered by your beneficence, will grow up in luxuriance and fertility. And perhaps it may be the lot of some of you in the weary journey of life, when deprived of those

* The sum of 12l. 14s. 9d. was collected on the occasion.

means of promoting your own comfort and relieving the distresses of others which you now possess, thankfully to pluck some portion of their fruit. For which of us can tell what need we may have for the services of those to whom we do good? "Cast thy bread upon the waters, for thou shalt find it after many days." Your benevolence will be rewarded even *here, for God will give more of it*, and increase your happiness in the same proportion. But you will be abundantly rewarded in a better world, where the tongue of the dumb shall be unloosed, where "*that which is sown in dishonour shall be raised in glory, and that which is sown in weakness shall be raised in power*," and where you shall receive those acknowledgements which were here withheld, and where Christ himself shall undertake to return the kindness which has been shewn towards his afflicted "little ones."

*Hove-House,
Sept. 10, 1822.*

SIR,
As your correspondent R. S. (pp. 470, 471) confesses that he does not know the case of Brighton, he may be excused on the plea of ignorance for having reported it from a reporter in terms which imply a censure upon men who have deserved none. My reason for noticing it is, however, that the report states what is not the fact, and what could not be believed to be the fact without doing harm. The reporter said, that the people of Brighton were unable to complete their scheme, and advised with respect to Clifton, "Let the expense of the building be known, and the money advanced before the undertaking." Now the fact is, that the Unitarians of Brighton never supposed themselves able to build a chapel for the common accommodation of themselves and visitors from London and other parts of the kingdom; and the work was not undertaken by them.

The subscription did indeed commence in Brighton, and with great liberality; but the building was undertaken by a Committee of gentlemen at a distance, who both counted the cost and completed the scheme. As the subscriptions from London and other parts were less numerous, but not less liberal, than might have been

expected, the deficient sums were immediately advanced by the Committee; and it is certain that there is no intention on the part of any gentleman who did so, to require interest for the sums so advanced, till the people of Brighton shall be better able to bear it. More than two years have passed since the chapel was opened for divine worship; and there has been no omission of morning or evening service in that time. It is proper that this should be made public for the information of those of our friends who, knowing as little of the Brighton case as your correspondent, might be misled as he has been. The New-Road Chapel in Brighton ought to have been named as a case not of warning, but of encouragement and incitement.

JOHN MORELL.

Clapton,

Sept. 15, 1822.

SIR,
I NEVER heard the names of "the Jury who lately convicted Mrs. Wright," so that I am quite ignorant who the "professing Unitarians" that have excited the regret of S. C. (p. 459) by that discreditable transaction. I would not apply the term to any of those jurymen who, under the disadvantages of prejudice and misinformation, could believe that they were doing God service, by devoting to imprisonment and confiscation, for such a cause, a fellow-creature, alike the offspring of their heavenly Father, though so unhappy as to reject his revelation, or even to deny his existence. The discredit attaches to those who wished that "restraints upon discussion were abandoned," and yet contributed to consign a persecuted publisher to the *tender mercies* of the King's Bench, satisfied with the exclamation, "What could we do, and how could we act otherwise?" They certainly might have done much. They might have borne a testimony highly honourable to Christians, whose faith stands not in human policy, but "in the power of God," by absenting themselves (as they would probably have done, without scruple, for an adequate personal convenience) from such a jury, at the possible hazard of pecuniary penalties, rather than lend their assistance to the execution of what they esteemed an unrighteous law. No

one, I think, will envy the reflections of these "professing Unitarians," when the victim of their verdict shall, as is too probable, be torn from her husband and infant family by a sentence to a prison, and perhaps that family beggared by a moderate fine.

But there are, in the conclusion of your correspondent's letter, some important considerations, which have not yet received the attention they deserve. I am incompetent to decide on their application to the case in question; but of this I have no doubt, that jurymen, especially in the cases of libel, ought, as *S. C.* recommends, to examine more minutely than they have generally done, and upon *moral* rather than on *legal* principles, the accusations of a prosecutor, who, by the wordy *vituperations* against a defendant, with which he is allowed to charge his weapon of warfare, whether a *declaration*, *indictment* or *information ex officio*, often becomes himself the publisher of "a false, scandalous and malicious libel."

That interesting letter, (pp. 492—495) the result of much attentive observation and mortifying experience, is calculated to make a humane Englishman blush for his country, and wish that the *Protector's* Admiral in 1655, instead of conquering Jamaica, had, steered homeward in an opposite direction. The following representations may serve to confirm Mr. Cooper's opinion respecting the hopelessness, or rather the impolicy, if not the injustice, of attempting to communicate religious instruction to Negroes, while they "are to remain the victims of a disgusting tyranny," under a perpetual hereditary bondage, which shews how incomplete was the applauded triumph of humanity in the Abolition of the Slave Trade.

"The Rev. James Ramsay, M.A., Vicar of Teston, in Kent," (where he died in 1789,) published in 1784, "An Essay on the Treatment and Conversion of African Slaves, in the British Sugar Colonies," among which he had resided 20 years. This author, described by Clarkson as "the first controversial writer, and one of the most able and indefatigable labourers" in the cause of the Abolition, has a chapter entitled, "The Advancement of Slaves must accompany their Religious Instruction."

Mr. Ramsay remarks that "master and slave are in every respect opposite terms; the persons to whom they are applied are natural enemies to each other;" and that "to make a man capable of religion, we must endow him with the rights and privileges of a man; we must teach him to feel his weight in society, and set a value on himself as a member of the community, before we can attempt to persuade him to lay in his claim to heaven." Then "to shew the necessity of advancing the slave in the scale of social life," he proceeds to "relate the little efficacy of such attempts as have been made to communicate religious knowledge to him in his hitherto debased state."

Among Mr. Ramsay's testimonies is "Robertson, a minister of Nevis," who "wrote professedly on the conversion of slaves in our colonies," (about 1734,) "and seems to have laboured honestly in it himself." He appears, "from his observations," to have been "of opinion that the manufacture of sugar and the practice of religion were things incompatible; and that before we began to deliberate about the conversion of slaves, the previous question had need to be discussed whether we should maintain this manufacture, or apply ourselves to promote the growth of Christianity."

This just view of the subject seems to have been well understood by the *privileged orders* in the West Indies. Mr. Ramsay relates, that, on his "first settlement" there, besides instructing Negroes in his own family, he "made also some *public* attempts to instruct slaves." It was, however, "quickly suggested, and generally believed, that he wanted to interrupt the work of slaves, to give them time, forsooth, to say their prayers; that he aimed at making of them Christians, to render them incapable of being good slaves." Thus "he stood, in opinion, a rebel convict against the interest and majesty of plantership." And as, "in the bidding prayer, he had inserted a petition for the conversion of slaves, it was deemed so disagreeable a *memento*, that several white people on account of it left off attending divine service;" so that "he was obliged to omit the prayer entirely, to try and bring them back."

Mr. Ramsay has, I think, been quoted on this subject in one of your early volumes [VI. 452]; also the opinion of that ambitious statesman and polite scholar, or rather that *lettered barbarian*, *Carteret Lord Granville*, who died in 1763, according to *Biog. Brit.*, (III. 278,) with a verse of Homer on his lips, leaving papers on various subjects, among which is expressed his *hope* "never to see our Negroes in America become Christians, because he believed that this would render them less laborious slaves." Lord Granville, however, was neither so inconsistent nor self-convicted, as those *West-India* proprietors who support *Bible, Tract, or School Societies*; for "at home he was not for having the vulgar taught to read, that they might think of nothing but the plough and their other low avocations." (*Ibid.* IV. *Addend.* to III.) Happily, the barbarous monopoly of knowledge has now scarcely a *noble, clerical, or untitled* advocate; for *Church and State* have at length judged it expedient, no longer to discourage the education of the people, even though the Duke of Richmond's dreaded *universal suffrage* should, one day, be the unavoidable consequence.

J. T. RUTT.

SIR,

Swansea,
Sept. 10, 1822.

IN all probability many of your readers will have seen the notice of a late reply to my *Remonstrance*, with "answers to the questions by a Trinitarian," and a reference in your pages to this work may be deemed an attention due from me to the Unitarian public. Beyond this reference, however, it is not my intention to give any consideration to this publication; and to this determination I have been led by the two following reasons: first, because I have but too much cause to think that the precaution of the author in not having openly advanced into the field, is little better than a tacit acknowledgment of his insufficiency to meet the subject. He has warily and prudently, as concerns the nature of his reply, placed himself in ambush, since in truth the work is stamped generally with a spirit which all true Christians must reject; and it does not come within the

scope of my intention to subject myself to the pride and contumely of any disingenuous anonymous writer. This opponent, whoever he is, has indulged in misrepresentation, imputation and misquotation; the character of the work at once displays itself. Let but the subjects of its second and third pages be compared with their respective heads in the *Remonstrance*, and the reason why this "Trinitarian" has shot his arrow in the dark, will immediately stand manifest. Secondly, as to sound argument, I deem the work altogether too frivolous to be deserving of a lengthened attention. The evasions are generally so palpable and puerile, that any man of sense might truly be ashamed to subscribe his name to them. Against such a reply, I leave the *Remonstrance* charged with its own vindication, sufficiently satisfied that under any thing like a fair comparison, its merit, be it what it may, will be found to have lost little or nothing by the test of this "*Examination*." I have no desire, however, that my opponent's work should be given over to die a natural and sudden death; on the contrary, should it not be found to hang inconveniently heavy upon its leading-strings, I could wish it to be held up for a time, that Trinitarians of sound understanding, on viewing the rickety offspring, may turn aside their faces for shame. As to Unitarians, were they in want of any materials for argument, this volume would furnish them with an ample supply, besides, perhaps, no small amusement; for the varied, studied and endless contrivance and subterfuge is diverting enough, and must have cost the author no small pains, for, as may be seen, instead of plain, concise answers, he has occupied upon some single questions more pages than the whole of the questions themselves would require.

The attempt, however, may not be without its use, and it will serve me in stopping up a few insignificant crevices through which an approach has been sought. An answer to Unitarian questions was what I particularly desired to see, having an assurance (and in which I am fortified by the "*Examination*") that such an adventurous course could not fail greatly to expose the weakness of the Trinitarian cause, and in like degree to display

the strength of ours; for what does the Unitarian want but to force his opponent to a close contest, to draw him from a waste of time and words by desultory controversy, and to bring him within such an open, yet circumscribed field, as shall oblige him to meet the weight of the arguments tendered against him, as well as to exhibit his own?

The author of the "*Examination*" takes his ground upon an assumption of the suffrage of the immortal Locke (chiefly) and of Newton, and upon the use of two ostensible golden keys of his own manufacture, for the purpose of unlocking my questions; but the instant we begin to handle these keys, we plainly discover them to be nothing better than brass, and truly brazen ones they are. As to the Unitarianism of Locke and Newton, in so far as regards the question of the Trinity, I assert, and am ready to maintain it, that the proofs we are now enabled to bring forward, are so ample and decisive in their nature, that when duly presented, no Trinitarian of sound judgment and having a proper regard for the character of his understanding, as well as for the character of these two great men, can venture to resist the conviction; and as for the two keys or "*propositions,*" they are not only mere trumpery, where they are placed, as serving to "*exhibit the foundation of (Unitarian) objections,*" but, in truth, may admirably serve to unlock the arcanum of Trinitarians, and, in my conviction, to expose such a degree of awful responsibility as no man, holding the doctrines Trinitarians actually do, can possibly entertain, except under the grossest delusion and the most irrational conceptions of the Supreme Being. I feel satisfied that no man of acknowledged ability and having a due regard for it, will take up Unitarian questions upon the ground this "*Trinitarian*" has done; and at the same time I am as fully persuaded, that, being founded both upon scripture and reason, they are not to be met but by means of the same nature, and perhaps not much less palpably evasive.

I might state, as a further objection to any set reply to this "*Trinitarian,*" that he has expressly identified himself with those who join in raising a cry of blasphemy, and who fly in the face

of our legislators for abolishing penal laws which, even as a dead letter, they deemed too disgraceful to remain any longer upon our statute-book. This consideration alone is sufficient to condemn his work, since it is now notorious that such men are uniformly as weak in judgment as they are violent in spirit; and I must express my surprise and concern, that the respectable pastors of our National Church, and Trinitarians generally, should so long have stood by and witnessed with indifference the manifestation of a spirit, as hostile to the true interests of the Church, as it is injurious to pure Christianity.

The author of the "*Examination*" has evidently proceeded upon the haughty and most odious principle of infallibility, which gave birth to that sanguinary spirit which has proved to be the abomination of desolation, which, in the language of the amiable Watts, "*has made a slaughter-house of the church of Christ;*" which in former days crimsoned over our native soil, and which still haunts us; which, under a more efficient form, dictated the late horrible persecutions in France, and which now, leagued with despotism, thirsts to overthrow the altar of liberty in Spain, and to sink its ruins in the blood of its abettors. But if respectable Trinitarians can think that in our condemnation of this violence we are not guided by views to peace and good will, but only seek to ward off the weight of the accusation, then let their heated zealots proceed with redoubled ardour, let them blow their trumpets as it were in the new moon, let them vociferate in our market-places, let them proclaim blasphemy from our house-tops, under all the vehemence their rage would naturally dictate,—whilst Unitarians stand and look at them with equal surprise, pity and contempt. What a feast do these animosities and bitter revilings afford to the Deist! How have they continued to disfigure Christianity in the eyes of the whole Infidel world! It is high time then that Christians of every name should unite to put the perpetrators of such offences to utter shame, and to rescue Christianity from such a terror.

In common with every Unitarian, I proffer the right hand of good fellowship without reserve to all denomina-

tions of Christians. I cannot imagine how any man, with a heart and mind duly imbued with genuine Christianity, can act otherwise. I cannot see what claim a man with an anti-christian temper can have to the title of Christian, *for by their fruits ye shall know them*. I cannot conceive any thing more hateful and disgusting than that assumed priestly infallibility, pride and presumption, which adjudges others to eternal damnation as the worst of reprobates, upon an *unavoidable* difference of opinion; and, "for one, so long as life and health shall last," I will ever promptly place myself in the foremost rank against it, however great the authority or the numbers to which I may stand opposed.

JAMES GIFFORD.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCXC.

HARIRI, *a Persian Poet*.

Be patient then : submit to present ill :
Time is the sire of wonders—let thy soul
Unwavering trust the eternal Spirit still :
Countless his gifts, his power beyond controul.

No. CCCXCI.

SADI: *A Specimen of the Mystical Poetry of the Sufis*.

One day as I was in the bath, a friend of mine put into my hand a piece of scented clay. I took it and said to it, Art thou musk or ambergris? for I am charmed with thy delightful scent. It answered, I was a despicable piece of clay; but I was some time in the company of the *rose*: the sweet quality of my companion was communicated to me, otherwise I should have been only a piece of earth, as I appear to be.

No. CCCXCII.

From the Philoctetes of Sophocles.

But piety, whate'er to man arrives,
Lives he, or dies he, still on earth survives.

No. CCCXCIII.

ZOHAIH concludes the Third of his Pastorals with the following, among other Apophthegms.

Experience has taught me the events of this day and yesterday; but as to the events of to-morrow, I confess my blindness.

Half of man is his tongue, and the other half is his heart; the rest is only an image composed of blood and flesh.

How many men dost thou see whose abundant merit is admired when they are silent, but whose failings are discovered as soon as they open their lips!

An old man never grows wise after his folly: but when a youth has acted foolishly, he may attain wisdom.

No. CCCXCIV.

God, from the Alcoran.

God is mighty and wise. His is the kingdom of heaven and earth: he giveth life, and he putteth to death; yea, he is the Almighty. He is the first and the last, the manifest and the mysterious, and he knoweth all things. It is he who created the heaven and the earth in six days, and then ascended his throne. He knoweth that which entereth into the earth, and that which issueth out of it; that which cometh down from heaven and that which ascendeth to it; and he is with you wheresoever ye may be.

No. CCCXCV.

Asiatic Descriptions of Spring.

Lo! at thy bidding Spring appears
Thy slave, ambitious to be seen;
Lord of the world! thy voice she hears,
And robes th' exulting earth in green.

Now had the stormy Winter departed, and the graceful Spring returned: the face of the fields was pictured by Providence, as by a painter. The birds sung from amidst the flowers, hundreds of nightingales and thousands of linnets ravished the ear and compelled mankind to listen; while the footsteps of heavenly benevolence recalled the earth from death to newness of life.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Essays on the Formation and Publication of Opinions, and on other Subjects.* Cr. 8vo. pp. 296. 8s. Hunter. 1821.

THIS is not a common book. The author (whoever he be) possesses an acute, discriminating mind; embraces comprehensive views of mankind; and asserts and maintains the most liberal and philosophical principles. His style appears to indicate a practised writer: it is free, perspicuous, manly, and often beautiful. We fall in so entirely with his speculations, that we have little more to do than to describe his plan and to quote a few passages as samples of his talents and illustrations of his design and spirit.

The first Essay is "On the Formation of Opinions." This is divided into eight Sections. Section I., is "On the terms Belief, Assent and Opinion." "*Assent* appears to denote the state of the understanding with regard only to propositions." "*Belief* has a more comprehensive acceptance, expressing the state of the mind with regard to any fact or circumstance, although that fact or circumstance may never have occurred to it in the form of a proposition, or, what is the same thing, may never have been reduced by it into words." "*Opinion* is seldom, if ever, used in reference to subjects which are certain or demonstrable;" it is employed by the author, "in reference to propositions of a probable nature, to designate that which is believed."

The IInd Section is "On the Independence of Belief on the Will." Here the Essayist examines and we think overturns the assumption of the voluntary nature of belief. He observes that there are a great number of facts and propositions in regard to our belief of which it is allowed that the will can have no power and motives no efficacy; e. g. mathematical axioms, propositions in geometry, and facts coming under the senses or supported by good testimony. If the will exercises any controul, it must be

on those subjects that admit of diversity of opinion. But the belief, doubt or disbelief which a man entertains of any proposition, may be the same in strength and every other respect as the belief, doubt or disbelief which he entertains of a proposition in regard to which there is entire unanimity; and if in the latter case his opinion is involuntary, there can be no reason to suppose it otherwise in the former. It is supposed that when the understanding is in a state of fluctuation between two opinions, it is in the power of the will to determine the decision: but all the various degrees of belief and disbelief, from the fullest conviction to doubt, and from doubt to absolute incredulity, correspond to the degree of evidence, or to the nature of the considerations present to the mind. The understanding, it is clear, cannot believe a proposition on precisely the same evidence as that on which it previously doubted it, and yet to ascribe to mere volition a change from doubt to conviction, is asserting that this may take place; it is affirming that a man, without the slightest reason, may, if he please, believe to-day what he doubted yesterday. The following distinction is obviously just:

"Belief appears to be the firmest when there are no hostile or contrary considerations for the mind to rest upon. In proportion to the number and importance of contrary considerations belief is impaired, and if they are increased to a certain extent, it fades into doubt. The latter is often a state of oscillation, in which the mind passes from one class of arguments to another, the predominant affection of the moment according with the arguments on which the contemplation happens to be fixed. The mind may also be said to be in doubt when it is acquainted with neither side of a question, and has therefore no grounds for a determinate opinion. The one may be called active or positive, the other passive or negative doubt."—*Note*, p. 11.

The author next meets the allegation that the will may have the power of changing the character of the evi-

dence: this, he says, implies that it may be capable either of raising additional ideas in the mind, or of detaching some of the ideas already there, from the rest with which they are associated, and dismissing them from view; which is contrary to the conclusions of the best metaphysical writers.

"But the proof of the involuntary nature of belief depends not on the justness of any metaphysical argument. Every one may bring the question to the test of experiment; he may appeal to his own consciousness, and try whether, in any conceivable case, he can at pleasure change his opinion, and he will soon find that the most ardent wishes can be of no avail. Take any controverted fact in history; let a man make himself perfectly acquainted with the statements and authorities on both sides, and, at the end of his investigation, he will either believe, doubt, or disbelieve the fact in question. Now apply any possible motive to his mind. Blame him, praise him, intimidate him by threats, or allure him by promises, and after all your efforts, how far will you have succeeded in changing the state of his intellect with regard to the fact? How far will you have altered the connexion which he discerns between certain premises and certain conclusions? To affect his belief you must affect the subject of it by producing new arguments or considerations. The understanding being passive as to the impressions made upon it, if you wish to change those impressions you must change the cause which produces them. You can alter perceptions only by altering the thing perceived. Every man's consciousness will tell him, that the will can no more modify the effect of an argument on the understanding, than it can change the taste of sugar to the palate, or the fragrance of a rose to the smell; and that nothing can weaken its force, as apprehended by the intellect, but another argument opposed to it."—Pp. 14, 15.

Section III. treats of the "Opinions of Locke and some other Writers (Reid and Bacon) on this Subject." These great writers are shewn to have maintained the involuntary nature of belief. A little inconsistency is pointed out in Locke's language. The author had exposed in the 1st Section the incorrectness of some of the definitions in the "Essay on Human Understanding." These exceptions to Locke's accuracy are not made in disparagement of that great philosopher;

their being made is in fact an acknowledgment of his just authority. No one is at the pains to vindicate his dissent from Stillingfleet, Norris, or any other of Locke's antagonists.

In Section IV. the author suggests "the Circumstances which have led Men to regard Belief as voluntary." The common error may, he thinks, be mainly ascribed to the intimate connexion subsisting between belief and the expression or declaration of it, the latter of which is at all times an act of the will; the term *assent* being used to express the intimation of our concurrence with an opinion as well as the concurrence itself. Another source of the error he conceives to be the practice of confounding the consent of the understanding with that of the will or feelings. He further accounts for the error by remarking, that it may have arisen in some degree from the circumstance of many people having no real conception of the truth or falsehood of those opinions which they profess. With such persons opinions are mere professions, a party-lodge, not depending on the understanding, and to be assumed or discarded at pleasure. In regard to some subjects, all mankind are in this predicament; opinions being on most occasions simply objects of memory, results at which we recollect to have arrived without at the moment recollecting the process. Hence it is obviously possible for even an acute logician to be mistaken, as to the opinions about which he has attained a decisive conviction, and not to find out his mistake till he is reduced to the necessity of recollecting, or rather repeating, the process through which he had originally gone.

The author proceeds in Section V. to "the Sources of Differences of Opinion," and on this very difficult part of the subject displays great ingenuity. Belief is an involuntary state of mind, but may, like sleep, which is also involuntary, be to a certain extent prevented or induced according to our pleasure. This result is traced to wilful partiality of attention or examination. Again, external circumstances which vary in the case of each individual, occasion different ideas to be presented to each mind, different associations to be established even amongst the same ideas, and of

course different opinions to be formed. National circumstances occasion national, and individual circumstances individual peculiarities of thinking. How then, if belief is perfectly independent of the will, shall we account for the fact, that the same events or the same arguments produce different effects on different minds? Different conclusions from the same arguments originate either in that defect of language, in consequence of which the terms employed do not convey to every mind the same ideas, or in those circumstances which occasion other ideas besides those actually expressed, (and different ideas in the case of different individuals,) to present themselves to the understanding: to which we may add such circumstances as, when the original arguments or consequent suggestions are numerous and complicated, have a tendency to fix the attention of different persons on different parts, and thereby occasion different considerations to remain ultimately in view.

Section VI. is a continuation of the same subject, as far as regards "the feelings and passions of mankind." Here the author describes and explains the peculiar influence possessed by the sensitive over the intellectual part of our nature. The effects of arguments partly depend upon states of feeling. The attribute of drawing and fixing the attention belongs in a remarkable degree to all strong emotions:

"Fear, for example, may so concentrate our thoughts on some particular features of our situation, may so absorb our attention, that we may overlook all other circumstances, and be led to conclusions which would be instantly rejected by a dispassionate understanding.

"While the mind is in this state of excitement, it has a sort of elective attraction (if we may borrow an illustration from chemical science) for some ideas to the neglect of all others. It singles out from the number presented to it those which are connected with the prevailing emotion, while the rest are overlooked and forgotten. In examining any question, it may really comprehend all the arguments submitted to it; but, at the conclusion of the review, those only are retained which have been illuminated by the predominant passion; and since opinions, as we have seen, are the result of the considerations which have been attended to and are in sight, not of such

as have been overlooked and have vanished, it is those by which the judgment will be determined."—Pp. 53, 54.

The author next examines the justness of the common saying, "*quod volumus facile credimus*," "we readily believe what is agreeable to our wishes;" on which he remarks, that, like many other maxims current in the world, it points at a truth without much precision. Wishes, he contends, are totally inoperative till they are transformed into hope. If, instead of having a ground for hope, we have a reason for fear, our apprehension disposes us, in the same way, to believe the reverse of what we wish.

Perhaps, the Essayist has not in this part of the argument sufficiently adverted to the natural tendency of wishes to form themselves into hopes, and thus into opinions. The Roman poet appears to us to describe the true philosophy of the human mind:

*Quæque cupit, sperat; sumpque illum ora-
cula fallunt.*

The influence of general opinion and some of the most striking effects of eloquence are explained by the author on the principle of the partiality of attention which they tend to create. Emotions are shewn to have less room to operate in proportion to the perspicuity of our views. With regard to the major part of mankind, traditional prejudices and early associations have a predominant influence, imparting a tincture to every subject, and leaving traces in every conclusion.

The author proceeds to the practical part of his subject in Section VII., which is entitled, "On Belief and Opinions as Objects of Moral Approbation and Disapprobation, Rewards and Punishments." It follows, of course, that if opinions be involuntary they cannot involve either merit or demerit. The nature of an opinion cannot make it criminal. Praise or blame may, however, be justly attached to the manner in which an inquiry is prosecuted. But the consideration of opinions, as reprehensible in so far as they are the result of unfair investigation, can scarcely be rendered a useful or practical principle; for opinions furnish no criterion of the fairness or unfairness of investigation, since the most opposite results, the most contrary opinions, may ensue

from the same degree of impartiality and application.—Opinions, then, do not fall within the province of legislation:

“The allurements and the menaces of power are alike incapable of establishing opinions in the mind, or eradicating those which are already there. They may draw hypocritical professions from avarice and ambition, or extort verbal renunciations from fear and feebleness; but this is all they can accomplish. The way to alter belief is not to address motives to the will, but arguments to the intellect. To do otherwise, to apply rewards and punishments to opinions, is as absurd as to raise men to the peerage for their ruddy complexions, to whip them for the gout, and hang them for the scrofula.”—P. 70.

The Essayist distinguishes, at the same time, between the innocence of the man and the harmlessness of his views, and between holding opinions and expressing them: the expression of opinions is always a voluntary act, and, being neutral in itself, may be commendable or reprehensible according to the circumstances in which it takes place.

The author treats, in Section VIII., “On the Evil Consequences of the common Errors on this Subject.” One of its most obvious effects has been to draw mankind from an attention to moral conduct, and to lead them to regard the belief of certain tenets as far more deserving of approbation than a course of the most consistent virtue:

“The error under consideration has also produced much secret misery, by loading the minds of the timid and conscientious with the imaginary guilt of holding opinions which they regarded with horror while they could not avoid them. What is still worse, it has frequently alarmed the inquirer into an abandonment of the pursuit of truth. Under a confused supposition of criminality in the belief of particular doctrines, men have with reason been deterred from examining evidence, lest it should irresistibly lead them to views which it might be culpable to entertain. If it is really true, indeed, that the least deviation from a given line of opinion will be attended with guilt, the only safe course is to exclude all examination, to shun every research which might, by possibility, terminate in any such result. When it is already fixed and determined, that an investigation must end in a prescribed

way, otherwise the inquirer will be involved in criminality, all inquiry becomes not only useless but foolish. This apprehension of the consequences of research once extended even to natural philosophy; and there is little doubt that it may be justly charged by moral science with much of the slowness of its progress. If the former has long since emancipated itself from this error, the latter still confessedly labours under its oppression. The intellect is still intimidated into a desertion of every track which appears to lead to conclusions at variance with the prescribed modes of thinking:

“Men grow pale
Lest their own judgments should become
too bright,
And their free thoughts be crimes, and
earth have too much light.”

Pp. 74, 75.

The same error has probably been one principal cause of requiring subscriptions to a long list of abstruse, complex, and often unintelligible doctrines, in order to qualify the aspirant not only for ecclesiastical, but even for civil and military offices. The most fatal consequence of the error has been the attempt to regulate men's creeds by the application of intimidation and punishment. All religious persecutors have been more or less actuated by the mischievous principle. Even the victims themselves appear, in many instances, not to have called in question the right of persecution, but only the propriety of its exercise on their own persons. In reading the history of intolerance, our pity for the sufferers is often neutralized by a detestation of their principles, by a knowledge that they would have inflicted equal tortures on their adversaries had they had equal power; and all that is left for us to do is to mourn over the degradation of our common nature.

Other causes may have mingled their influence in persecution. There seems to be a principle inherent in the nature of man that leads him to seek for the approbation of his fellow-creatures, not only in his actions but in his modes of thinking. Hence he is uneasy under dissent and disagreement. He resents not only the opposition to his doctrines, but the presumption of the opponent, and grows eager to chastise it. Those men in general are the least hurt at opposition who, having a clear discernment of

the foundation of their tenets, least require the support of other people's approbation. The state of doubt is, indeed, a state of trouble, to which every one will be averse in proportion as he is unaccustomed to intellectual exertion and candid inquiry. Hence, whoever takes his opinions on trust has a thorough repugnance to be disturbed by contrary arguments.

In a note on this place the author makes an observation well worthy of attention :

"It is a curious fact, which, I think, may be observed in the history of persecution, that men are generally more inclined to punish those who believe less than they themselves do, than those who believe more. We pity rather than condemn the extravagancies of fanaticism, and the absurdities of superstition ; but are apt to grow angry at the speculations of scepticism. If any one superadds something to the established creed, his conduct is viewed with tolerable composure ; it is when he attempts to subtract from it, that he provokes indignation. Is it that we feel a sort of superiority at perceiving the absurdity of what others believe, and, on the other hand, are mortified when any body else appears to arrogate the same superiority over ourselves ?"—P. 87.

More fixed and steady sources of intolerance may be found in the connexion often subsisting between men's permanent interests or favourite objects, and the maintenance of certain doctrines.

In concluding this Essay the author glances at the inquiry, how far these causes of intolerance continue in action, in the present day, and in our own country. As far as they are placed in the passions of mankind, we can only look for a mitigation in proportion as the passions are weakened, or placed under stricter controul : and the spirits of men are evidently softened by the improvement of the age, and the sympathies of mankind constrain that bigotry to be contented with reproach and invective, which in a former age would have had recourse to more formidable weapons. The advancement of knowledge also lessens the intolerance which is founded in ignorance and error, though it has not yet accomplished its destruction. There is still a boundary in speculation beyond which no one is allowed to proceed ; at which innocence ter-

minates and guilt commences ; a boundary not fixed and determinate, but varying with the creed of every party.

"Although the advanced civilization of the age rejects the palpably absurd application of torture and death, it is not to be concealed, that, amongst a numerous class, there is an analogous, though less barbarous persecution, of all who depart from received doctrines—the persecution of private antipathy and public odium. They are looked upon as a species of criminals, and their deviations from established opinions, or, if any one prefers the phrase, their speculative errors, are regarded by many with as much horror as flagrant violations of morality. In the ordinary ranks of men, where exploded prejudices often linger for ages, this is scarcely to be wondered at ; but it is painful, and on a first view unaccountable, to witness the prevalence of the same spirit in the republic of letters ; to see mistakes in speculation pursued with all the warmth of moral indignation and reproach. He who believes an opinion on the authority of others, who has taken no pains to investigate its claims to credibility, nor weighed the objections to the evidence on which it rests, is lauded for his acquiescence, while obloquy from every side is too often heaped on the man, who has minutely searched into the subject, and been led to an opposite conclusion. There are few things more disgusting to an enlightened mind than to see a number of men, a mob, whether learned or illiterate, who have never scrutinized the foundation of their opinions, assailing with contumely an individual, who, after the labour of research and reflection, has adopted different sentiments from theirs, and pluming themselves on the notion of superior virtue because their understandings have been tenacious of prejudice.

"This conduct is the more remarkable, as on every side we meet with the admission, that belief is not dependent on the will ; and yet the same men, by whom this admission is readily made, will argue and inveigh on the virtual assumption of the contrary.

"This is a striking proof, amongst a multitude of others, of what the thinking mind must have frequently observed, that a principle is often retained in its applications, long after it has been discarded as an abstract proposition. In a subject of so much importance, however, it behoves intelligent men to be rigidly consistent. If our opinions are not voluntary, but independent of the will, the contrary doctrine and all its consequences ought to be practically abandoned ; they ought to be weeded from the sentiments,

habits, and institutions of society. We may venture to assert, that neither the virtue nor the happiness of man will ever be placed on a perfectly firm basis, till this fundamental error has been extirpated from the human mind."—Pp. 92—94.

We shall return in the next number to this very able and truly pleasing writer. Our apology for dwelling so long upon the first Essay is the great practical importance of the subject. The influence of the truth which the Essayist seeks to establish is, in our judgment, incalculably beneficial. "It often happens," as he well observes in the Preface, pp. vii. viii., "that an important principle is vaguely apprehended, and incidentally expressed, long before it is reduced to a definite form, or fixed by regular proof: but while it floats in this state on the surface of men's understandings it is only of casual and limited utility; it is sometimes forgotten and sometimes abandoned, seldom pursued to its consequences, and frequently denied in its modifications. It is only after it has been clearly established by an indisputable process of reasoning, explored in its bearings, and exhibited in all its force, that it becomes of uniform and essential service; it is only then that it can be decisively appealed to both in controversy and in practice, and that it exerts the whole extent of its influence on private manners and public institutions."

ART II.—*Plain and Familiar Lectures on the Leading Evidences and Truths of Natural and Revealed Religion; addressed principally to the Rising Generation.* By Lawrence Holden. 12mo. pp. 262. Portrait. Sherwood and Co. 6s. 1820.

MR. HOLDEN has been for many years the acceptable and highly esteemed pastor of the Presbyterian or Unitarian congregation at Tenterden, in Kent. He has, we are informed, become more abundant in labours, as he has advanced in age. This volume is an evidence of his activity in the pastoral care; it consists of addresses to the youth of his flock, at whose request it has been published, accompanied with a faithful portrait of the worthy author.

The following are the contents of

the Lectures: I. On the various Faculties of the Human Mind. II. On the Existence of God. III. On the Providential and Moral Government of God. IV. The Probability of a Divine Revelation, under the already stated Views of the all-directing Providence and Government of God. V. The Divine Original of the Mosaic Dispensation. VI. The Old Testament considered in the Light of History and Prophecy. VII. The Divine Original of Christianity. VIII. The Christian Religion considered in the Light of History. IX. The Christian Religion considered in the Light of Prophecy. X. Proofs of the Divine Original of Christianity, from the Characters and Circumstances of the First Disciples. XI. The Conversion of the Apostle Paul attended to, in Proof of the Truth of the Christian Religion. XII. The Truths and Purposes of Divine Revelation in correspondence with its Miraculous Attestations. XIII. The Morality of Revelation considered, in Correspondence with its Divine Original. XIV. General Application.

The prevalence of infidelity led Mr. Holden to instruct the younger members of his congregation in the principles of their faith; but he does not join in the undistinguishing clamour against unbelievers, as if they were not men, or not worthy to live. He says, (*Pref. p. vi.*)

"In any occasional observations on the arguments and objections of unbelievers which may be met with in the course of the following Lectures, the author would persuade himself that nothing will be found to have escaped from him disrespectful, uncandid, or inconsistent with the benignant and charitable spirit of our holy religion; assuredly nothing of this nature is intended; nor would he for a moment attempt to justify an appeal to the strong arm of the law to check or put a stop to their writings. *Let them write, and let them be answered.* Justly as he condemns the misrepresentations and partial quotations of these writers, and much as he has been at other times disgusted with their sarcastic mockery and profaneness, he considers *reason and argument* as better weapons than *force*; and that, if divine revelation cannot be supported by its own evidences, it should fall. His own decisive conviction of the firm foundations upon which it rests, is connected with a corresponding assurance

that sooner or later all opposition must fall before it."

Nothing, indeed, is more pleasing in these Lectures than the unassuming tone of the preacher, and the free and manly spirit which he encourages in his hearers. At the close of the IVth, he thus addresses his juvenile flock:

"The free exercise of the understanding, upon this and every other subject which is at all interesting, must be ever delightful. The observations here offered to your attention, are not urged upon you with a tone of authority, as though commanding your abject and blind submission. My greatest pleasure is in meeting you from time to time, fully prepared to judge upon all subjects for yourselves. Yet, my young friends, I am so well satisfied myself, of the firmness of the ground on which I stand, that I have no fear or apprehension, when calling into free and full exercise the highest and best capacities of your nature: convinced, that if no unhappy bias takes place in your minds, from sin and from the world, religion, whether natural or revealed, the more fully it is inquired into, the more decisive will appear the firm foundations upon which it rests."—Pp. 66, 67.

Mr. Holden is sparing of critical remarks upon sceptical writers; but he naturally introduces the name of Hume in the Lecture (the VIIth) on the Historic Testimony in favour of Christianity, and smartly confutes the favourite argument of this renowned sceptic by an *argumentum ad hominem*.

"Mr. Hume, who in some of his writings thus attempted to destroy all faith in history, and to plunge the mind into all the uncertainty and unhappiness of universal scepticism, himself wrote a History of England. But did he expect his readers to question whether there ever were such kings of England as *Alfred*, or *John*, or *Henry the Eighth*? Or did he expect that in remote ages it should be questioned whether such a person or writer as *Hume* ever existed?—Pp. 126, 127.

The dilemma in which serious and candid Deists are placed, is properly urged by the Lecturer:

"Many unbelievers have admitted the excellence and greatly comprehensive nature of the gospel morality; as also the

purity and excellence of the character of the Founder of this holy religion. But what can we say of the morality of the gospel, if it was a system of fraud? Or, what can we say of the purity and excellence of the character of Christ, if he knew that he had no just pretensions to a divine commission?"—P. 134.

We are much pleased with a remark or two in the introduction to Lect. XIII. on "the Morality of Revelation:"

"By a system of morals, I do not mean to assert that it presents itself in these writings in the particular form of a system; but that they contain it. Much less when I use the term system of morals, is it my intention to exclude the sacred sanction of divine authority; for they here present themselves also in the form of laws; or in all cases connected with and expressive of the will of that all-perfect Being under whose government we live; and on whose favour and approbation our everlasting happiness will be found to depend."—Pp. 215, 216.

The Lectures almost bear the character of paternal counsels. The benevolent spirit of the gospel pervades them all. And though not aspiring to originality, nor distinguished by ingenuity, and though written without the ordinary anxieties of authors in regard to style, they insinuate themselves by the good feeling which they express into the affections of the reader, and are in fact better suited than some works of higher pretension to attract, persuade, convince and improve the greater number of youthful inquirers.

ART. III.—*An Inquiry into the Scriptural Authority for Social Worship; with Observations on its Reasonableness and Utility; and an Account of the Manner in which the Religious Services of the Temple at Jerusalem, and of the Synagogue, were conducted in the Time of Christ.* By Thomas Moore. 12mo. pp. 156. Hunter and Eaton. 1821.

SOME late attempts to disparage the authority of social worship led the author of this tract (see his "Advertisement") to preach several Sermons in defence of the practice, which, by the advice of some friends, he has given to the public in the present

form. A small work of this kind was much wanted, and we have no hesitation in recommending Mr. Moore's "Inquiry," as a judicious and satisfactory argument for common or joint prayer.

The "Inquiry" consists of three chapters. In the first, the author alleges "Arguments from Reason in favour of Social Worship." Of its reasonableness he thinks "the universal practice of Christians" a presumption, and for its utility he appeals to experience. The second Chapter is a discussion of "the Degree of Encouragement given to Social Prayer by the Scriptures of the Old Testament." Here, the practice of the Jews is fully inquired into, and the author expresses the result of the inquiry in the following terms:

"From the instances which have been selected, then, it is perfectly manifest that the Israelites were always accustomed to public social worship, consisting of both prayer and praise; and it is observable that of these instances some consist of thanksgiving and adoration; some of confession of sin; others of petition; and in others all these are united. Should it be said that part of them took place on extraordinary occasions, and are therefore no proofs of the common practice of the Jews, it is obvious to reply that they are such instances only of which the historian would take any notice; the usual and every-day services of religion would, of course, be passed over in silence, just as days of public thanksgiving, or any solemn act of national worship on some singular occasion, might be mentioned by historians of the present day, whilst the regular worship of the Sunday would not form a subject sufficiently remarkable to be adverted to. The whole of these instances, however, together with the Psalms composed expressly for the Temple service, and the officers appointed to conduct it, prove incontestably that social worship was the constant and stated practice of the Jews, and that it was always connected with the observance of the Mosaic rites.

"It is a remarkable circumstance, that in the first edition of Mr. Wakefield's pamphlet against public worship, which at the time excited considerable attention, he says expressly, 'I find no circumstances in the Scriptures, concerning this people, the Hebrews, that wear any aspect of public worship, as we conduct it;' but in his second edition he abandoned this topic of argument, in consequence of

the satisfactory answers to it,* and allows himself to have been mistaken. He adds, however, that the Jewish public worship is nothing to the purpose; † in which he appears to us to have been equally mistaken: and, among other reasons, because, in the first place, this part of the religious services of the Jews appears to have been sanctioned by the personal attendance of Christ and his apostles; and, secondly, the universal prevalence of social prayer and praise among this people, accounts satisfactorily for no command occurring in the New Testament for the observance of this custom. To this it may be added, that social prayer is a duty altogether independent of the Mosaic institutes; but by its connexion with them it may be considered as receiving an additional divine sanction."—Pp. 42–44.

The author next describes from Vittinga, Buxtorf, Lightfoot and others, "the religious services of the Temple in the time of Christ," and, after stating a variety of particulars, thus concludes this part of the "Inquiry:"

"From the whole of this account, then, it is evident that the entire service of the Temple was not only public, but as social as possible. It was the service of the whole people, conducted by officers appointed for this purpose.

"The mode of prayer, it is true, was probably different from that in use among Christians. There is no proof that they had any minister to conduct this part of the services, and Prideaux says, that every one repeated what prayers he thought proper according to his own conceptions, referring to the instance of the Pharisee and Publican, as mentioned by Christ.‡ It appears, however, from Lightfoot's and other accounts of these services, on the best authority, that they had forms, and of these several have been given. The comment moreover upon the Talmud says expressly, § that these were the prayers of the people; and Maimonides || observes that their prayers were

* "From the able pens of Mrs. Barbauld, Dr. Disney, Mr. Simson, (*Simpson*), and Mr. Pope."

† "See Pope's Answer to Wakefield."

‡ "Luke xviii. 10, &c."

§ "Temp. Serv. ch. ix. sect. vi."

|| "Maimonides, who lived about the end of the eleventh century of the Christian æra, was the most learned and least superstitious of the Jewish writers. 'He was the Jewish oracle,' says Lewis, 'an author, as Cuneus observes, above

at first free, and unrestricted with respect both to time and forms, but that after their return from the Babylonian captivity, they made use of forms, and at stated times.* And with respect to the Temple service, the fact evidently was, that at the times of morning and evening sacrifice they had public prayers, in which all the people joined, either personally or by their representatives; and the outer court of the Temple being constantly open during the day, individuals went thither at other times, when they pleased, each to offer up his own prayer in his own thoughts and words; so that to infer from the instance of the Pharisee and publican, that all the prayers offered in the Temple were private, or individual and unsocial, would be just as reasonable as if a stranger who had never attended the religious worship of the Roman Catholics in the present day, should conclude that they had no public prayers, because he happened to go into one of their chapels when two or three individuals were repeating their prayers separately, as is commonly seen to be the case, after the public services are concluded. Whilst the Jews had forms of prayer which they were required to repeat at least three times a day,† once in private, and if possible at the morning and evening service in the Temple, they were at liberty to use each for himself any other prayers he might think proper. And as it was considered to be the duty of all, who could, to be present at public prayers, considerable numbers usually attended on these occasions, as appears from Luke i. 10.‡ This, then, was at

least prayer in society; and as they were in the habit of repeating the same forms, it was not individual and separate, but prayer in conjunction, or strictly social. However, the following circumstances are decisive: whilst the people themselves were praying in the outer court, the officers of the Temple, called the Israelites of the Station, who were the delegates of the people, were repeating the prayers in their behalf. And if they had no priest, or minister, to lead their devotions,* the reason appears to have been this: 'The offering of incense,' as Prideaux observes,† 'upon the golden altar in the Holy Place, at every morning and evening service in the Temple, at the time of the sacrifice, was instituted on purpose to offer up unto God the prayers of the people, who were then without praying unto him. And hence it was that St. Luke tells us, that while Zacharias went into the Temple to burn incense, 'the whole multitude were praying without at the time of incense.' And for the same reason it is that David prayed, 'Let my prayers be set before thee as incense, and the lifting up of my hands as the evening sacrifice.'‡ And according to this usage is to be explained what we find in Revelation, (viii. 4, 5,) for there it is said, 'An angel came and stood at the altar, having a golden censer, and there was given unto him much

as we are informed, by a vision in the Temple, the whole multitude that had been praying without in the court of the women, were waiting for him; and the reason of this was, that, having finished their public prayers, they were expecting the benediction which the officiating priests always pronounced at the conclusion of this part of the services. (Ver. 22.) Lightfoot's Temp. Serv. Ch. ix. Sect. vi."

* "It is not proved, at least, that there was no such leader. Perhaps the Israelites of the Station were considered as such: they were denominated the angels of the people, like the reader of the prayers in the Synagogue. Or if not, there is a passage in Joel, already quoted, (p. 41,) ch. ii. 15—17, in which, when the congregation of all the people were gathered together, the priests are commanded to offer up prayers in their behalf, between the porch of the Temple and the altar. This probably was not inconsistent with the usual practice. See also 1 Maccabees vii. 36, 37."

† "Conn. Part I. Book vi. p. 383; Godwin's Moses and Aaron, Lib. ii. Ch. i. p. 64."

‡ "Psalm cxli. 2."

our highest praise; the only man of that nation who had the good fortune to understand what it is to write seriously, and to the purpose.' (Pref. to his Ant. p. 74.) Lightfoot and Vitringa have made ample use of his works, which treat at large of the services of the Temple and the Synagogue. He made an excellent Abridgment of the Talmud, and 'for this and his other works,' says Prideaux, 'he was esteemed the best writer among the Jews.' Prideaux's Conn. Part I. Book v. p. 228."

* "Vitringa de Syn. Vet. Lib. iii. Pars ii. Cap. xiv. p. 1032."

† "Such was the practice of David and Daniel. Psalm lv. 17; Dan. vi. 10."

‡ "Or the account attributed to him, which, if spurious, was still written at a very early period, and is sufficient authority for a fact of this kind, mentioned as it is incidentally, and without design. Zacharias, the officiating priest for the time, being detained longer than usual,

incense, that he should offer it up with the prayers of all saints upon the golden altar, which was before the throne; and the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hands,' &c. However inconsistent it may be with the more rational and enlightened devotion required by the Christian religion, it is clear that this practice gave a unity to the public prayers of the Temple, and rendered the whole perfectly social."—*Pp. 56—60.*

The remainder of this Chapter is devoted to "the religious worship of the synagogue," concerning which the author has collected much curious and interesting matter, tending to shew that the worship of the synagogue was social, and, in fact, the model of that which was adopted by the Christian Church. We give his view of the subject in his own words:

"So perfectly social, then, was the mode of worship which Christ and his apostles sanctioned by their regular attendance upon it. It has been observed, it is true, that we read of Christ teaching, and reading the Scriptures and expounding them in the synagogues, but never of his praying there. The reason of this, however, is extremely obvious. The prayers were the stated part of the synagogue services, in which all who attended regularly joined; it is therefore evident that no notice whatever would be taken of our Lord's joining in them, for this was a matter of course; and when it is said that his custom was to attend the synagogue on the Sabbath, this expression will always be understood by those who have any respect for the common usage of language, as implying that he joined in the prayers like all the rest who were present. But the case is different with reading the Scriptures and expounding them; for none were permitted to do this, but those who were called out from the assembly for this purpose by the minister.

"In his own city Nazareth, as a member of the synagogue in that place, he was selected as the reader of the lesson for the day, and took occasion, as was usual, to comment upon it. This, therefore, especially as the passage was extremely remarkable, having reference to himself as the Messiah, it was very natural and proper for the historian to notice. But this very circumstance of his being selected as the reader, proves that he was present at the prayers. In all other places, when he taught the people, it was according to the custom, after the

reading of the law and the prophets was concluded.* And thus did St. Paul at Antioch; which also being remarkable, especially with respect to the subject of his teaching, it was proper for the historian to mention. If a stranger happened to preach at any of our places of worship in the present day, those who heard him would naturally mention this circumstance to their friends, particularly if there were any thing singular either in his manner or his subject. But who would think of observing that he was present at the prayers, and joined in them with the others? His being there to preach implied this. No person, therefore, who pays any attention to the meaning which general custom has assigned to these expressions, can doubt that when it is said, it was the custom of Christ and his apostles to attend the synagogue on the Sabbath-day, this implies, that they constantly joined in the usual services of these places; and we see at once, that so universal and so long established was the practice of social prayer in the habits of their countrymen, that it would never occur to them to give a particular command to enforce the observance of it, as if it were something new, or generally neglected."—*Pp. 83—85.*

The last Chapter relates to "the Social Worship of Christians." Under this head, the author adduces the "Passages in the New Testament in favour of Social Prayer," first examining those that have been quoted against the practice. Amongst these latter, is Matt. vi. 5 and 6, his explanation of which is worthy of being given at length, together with his introductory remarks:

"Will it then still be urged, that our Lord not only discouraged this practice, but absolutely commanded his followers to abstain from the observance of it? Had he meant to do this, and had he disapproved of social prayer as highly as its opponents in the present day wish to have it believed, what was his duty relative to this subject? As this practice had been so long and so universally established in the habits of his countrymen, instead of giving it encouragement by a regular attendance upon it in their synagogues, had he intended to set it aside, whilst his prohibition of it was the most clear and unequivocal, would he not have embraced every opportunity that occurred of warning his hearers of its pernicious

* "See Prideaux's Conn. Part. i. Book vi. p. 380."

tendency; and giving them exhortations to avoid it? He was a reformer of religious abuses, and came for that express purpose. Would he not have laboured incessantly to exterminate this most fundamental abuse, as he must have considered it, had he entertained the views on the subject which its opponents are ready to attribute to him? And would he not have instructed his apostles to pursue the same course? But what is the fact? In the whole account of his public instructions, there is but one passage that can with any plausibility be urged as bearing the appearance of a prohibition of social worship; and that, if examined by the same rules of interpretation as are adopted in other cases of a like kind, will be found to have no such meaning; whilst in the recorded discourses of his apostles, and in their epistles, there is not a single expression adverse to this practice. This solitary passage, which is of so much importance as to shew that professing Christians have hitherto been universally mistaken in their Master's intentions, and ought to reject all public and social prayer for the future, occurs in Matt. vi. 5, 6: 'And when thou prayest, be not as the hypocrites; for they love to pray standing in the synagogues, and in the corners of the streets, *that they may be seen of men.* Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret, will reward thee openly.' Take this passage as it stands separately, without any reference to the context, to other passages of the Scriptures, or to the kind of phraseology in general use at that time, and without regard to the conduct of Christ and his apostles, or his particular design on this occasion, and it would be nothing extraordinary, if any person were led to suppose that it does contain something like a prohibition of all public social prayer. But in this way any absurdities whatever may find sufficient support in the Scriptures. It is, in fact, by the use of this method chiefly, that the popular errors of the present day, gross as they may be, are enabled to maintain their hold on the public mind. The advocates for them are in the habit of taking detached sentences of the Bible, that seem to uphold their favourite opinions, and judging of them by the sound, despising all the just rules of criticism, overlooking the design of the writer, the context, the general strain of the Scriptures, and making no allowance for difference in the customs and modes of expression that prevailed when they were written;

and in this manner it is no wonder if their hearers be misled: it would be strange, indeed, if they were not. But in forming a judgment of the passage before us, take into consideration all the circumstances that have a tendency to throw light upon it, and it will be clearly perceived, that it neither is nor can be inimical to social worship. For in the first place it should be remembered, that it is the only passage that appears to contain a prohibition of all public prayer, whilst there are many others decidedly in its favour: secondly, if our Lord intended here absolutely to forbid his followers to pray in the presence of men, then his own conduct was in opposition to his instructions; for he not only attended the social worship of the synagogue, but there are other instances upon record in which he did pray in company: thirdly, his apostles, to whom he addressed himself on this occasion, did not so understand him; for there are various passages in the Acts and the Epistles which prove that they were in the habit of social prayer; and lastly, if Christ here meant to prohibit all public social prayer, then in the context all almsgiving in the presence or with the knowledge of others, is as expressly forbidden by him; for he exhorts immediately before, 'Take heed, that ye do not your alms before men, *to be seen of them.* Let not thy left hand know what thy right hand doeth.' The language in this case is not less positive and absolute than in the former. Now it is perfectly evident, that this exhortation cannot be meant to be understood literally, and so its full extent; for few deeds of charity can be done with absolute secrecy; and a large proportion of them, if performed at all, must take place in public, or with the knowledge of many individuals. Nor is it possible that so truly benevolent a teacher as Christ was, should ever intend to throw a check upon a practice; which, however wrong the motives may be from which it may sometimes proceed, is fraught with so much benefit to mankind, and for which at all times the necessity is so general and so urgent. On the contrary, he conferred the highest praise on the poor widow for casting the only two mites she possessed into the treasury, which was a public act; and his apostles also speak with deserved commendation of the liberal contributions of individuals for the relief of others, particularly Paul, in the case of the Gentiles affording such assistance to the poor brethren at Jerusalem; none of which deeds of charity were done in secret. And to this it may not be improper to add, that his own benevolent acts, though he had no money

to bestow, were usually performed in public. However, there can be no doubt that the sole object of Christ in this exhortation, was to discourage as much as possible all ostentation, and to enjoin nothing but that the design of charitable deeds, according to his own words, should not be, that *they might be seen of men*.

And certainly it is equally clear that he had the same object *only* in what he forbids respecting prayer. The same phraseology is used in both cases, and with the same intention. In this passage he is evidently speaking of his disciples' praying separately as individuals, and not in their social capacity. This is manifest from the nature of the case, as well as from all that has been now observed; but it is further confirmed by his use of the singular number on this occasion, and afterwards changing it for the plural: 'But when *thou* prayest, be not as the hypocrites are: for they love to pray standing in the synagogues,* and in the corners of the streets, that *they may be seen of men*. But *thou*, when *thou* prayest,' &c. Here, then, the pronoun in the singular number is repeated, and thus rendered emphatical, evidently pointing out his meaning to be, when ye pray separately as individuals, do this, not in public from motives of ostentation and parade, but retire to your closets, &c. When, however, he gives them a model for their devotions in the Lord's Prayer, and, as Luke observes,† at the request of his disciples, he makes use of the plural form of expression, as speaking of them collectively: 'But when *ye* pray, use not vain repetitions, as the Heathen do,' &c. 'In this manner therefore pray *ye*: Our Father who art in heaven,' &c., using the plural number throughout. This form, indeed, is evidently intended to be used in society, not less than in private. It is admirably adapted to the use of all men, at all times, and in all circumstances: it is moreover composed of sentences found in the Hebrew liturgies of

that time,* which were all used as social prayers.

"To the passage under consideration, moreover, the observation has been applied,† That among the Jews nothing was more common than the use of a phrase directly negative, and without restriction, to express a limited and comparative idea. The following are instances of this kind: 'If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, and even his own life also, he cannot be my disciple.' No one understands this as meaning any thing more than to assert the great principle, that to prefer any earthly consideration to our duty, is inconsistent with the Christian character. Again; 'Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.' The meaning of which is better expressed by Mr. Wakefield's translation: 'He that believeth on me, believeth not so much on me as on him that sent me.' And in the Acts, Peter says, 'Ananias, thou hast not lied unto men, but unto God;' that is, 'Your offence is greater against God than against men.' If passages like these are to be understood literally, without regard to the nature of the particular case, the connexion in which they stand, as well as the true spirit of religion, and the principles of common sense, what are the contradictions and absurdities, as observed before, that will not find vouchers enough in the Scriptures? Similar latitude of interpretation is not only allowable, but necessary, in the exhortation of Christ, 'When thou prayest, be not as the hypocrites,' &c. But when all the circumstances which have been stated are taken into consideration, it seems impossible to avoid the conclusion, that nothing more is intended in this passage (as in that on the subject of almsgiving, the phraseology of which is precisely similar) than a solemn caution against ostentation, or praying in order *to be seen of men*, without the slightest intention of giving discouragement to social prayer, originating in right motives and accompanied by humility. It is plainly directed, and directed only, against individual prayer in places of public resort."—Pp. 91—98.

* "In the Temple, individuals were in the habit of going to pray separately at any time in public, after the social worship of that place was concluded; and it is very possible, that the same practice might be observed in the synagogues; or, if not, many might attend the usual services of those places constantly for no purpose but to be seen of others, and on that account, and that only, are they censured. He does not condemn them because they prayed in the synagogue, but because they prayed there *to be seen of men*."

† "Chap. xi. 2."

* "With the exception of the expression, 'as we forgive them that trespass against us,' which is the only part of it upon which Christ makes any comment, as if there were nothing else in it that was new and uncommon."

† "See Simpson's Reply to Wakefield."

Long as this quotation is, we cannot forbear making another which we think also valuable :

"To the Corinthians * the apostle gives directions on the subject, which prove indisputably that prayer was not confined to the closet, but that Christians were then in the habit of using it in their assemblies for religious purposes: the man whilst praying was to have his head uncovered, the woman to wear the usual covering on the head.

"There is one passage, however, which can leave no doubt on the mind of any person who has not previously received the strongest bias on the subject, that social prayer in the manner now in use, that is, of one individual delivering the prayer in the name of all, and the congregation signifying their participation and concurrence by the response, Amen, was the habitual practice of Christians in general in the apostolic age.† 'Let him that speaketh in an unknown language,‡ pray that he may interpret. For if I pray in an unknown language, my spirit prayeth, but my meaning is unprofitable. What is it then? I will pray with the spirit,' that is, with *my* spirit, as in the preceding verse, understanding myself, 'and with the understanding also,' or with meaning, so as to be understood by others. 'I will sing with the spirit, and I will sing with the understanding also. Otherwise when thou shalt bless God with the spirit,' with thy mind, understanding thyself, but not understood by others,§ 'how shall he that filleth the

place of the unlearned say Amen at thy giving of thanks, since he knoweth not what thou sayest? For thou indeed givest thanks well; but the other is not edified.'* Were there no other text on the subject in the New Testament, this would be sufficient.

"It is not easy to imagine a more puerile attempt to evade the proof afforded by this passage, that social prayer was the common practice of Christians in their assemblies at this time, than that which has been made by some observations on the use of the word *amen*, as if it were not intended to express a participation in the prayer at the conclusion of which it was uttered. Every one knows that *amen* is a Hebrew word, signifying *truth*, and that it is properly translated *verily* at the beginning of many of our Lord's solemn affirmations recorded in the Gospels. But every one knows also that, by common consent, when it is used by those who hear, at the end of a prayer delivered in their presence, this use of it implies, not their approbation only, but their concurrence, their participation in what the speaker has uttered. That this was the ancient as well as modern sense in which it was so used, is unquestionable. The common response, says Vitringa, in the Jewish synagogue, was *amen*; by which the whole congregation replied to the minister's prayers and benedictions; and thereby signified their concurrence with him ('*sum eo consensus testatus cum precante*'). He has a distinct section on this use of the word, in which he enumerates the several circumstances insisted upon by the Talmudic writers as requisite to render it acceptable to God, among which one at least was proper, namely, that it should be accompanied by a firm persuasion that God heareth prayer."†—Pp. 119—122.

In the conclusion of this Chapter, and of the "Inquiry," the author

* "1 Cor. xi. 4."

† "1 Cor. xiv. 13, &c."

‡ "This does not necessarily refer to the gift of speaking different languages, given on the day of Pentecost, and which was so essential to the apostles in preaching to different nations: a foreigner might speak in a language unknown to the rest of the assembly, and it seems strange, if an individual possessed the miraculous power of speaking an unknown language, that he should not at the same time be enabled to interpret that language."

§ "See Locke on the passage. This sagacious and skilful commentator, however, understands by *my spirit* in the 14th verse, the mind of the worshiper; but by *spirit* in the next verse supernatural assistance to pray in an unknown language. But what sufficient reason can there be for changing the meaning of the same word so suddenly in the same passage? The repetition of the pronoun *my* was not necessary. The signification seems to be the same here as in our Lord's ex-

pression addressed to the woman of Samaria, of worshipping God in spirit and in truth, that is, with the mind and sincerely."

* "Vitringa quotes this text, among others, in order to shew that the worship of the synagogue and of Christian assemblies was essentially the same, both including prayers, thanksgivings and benedictions, with the responses of the people, by saying, Amen. The chief difference appears to have been, that the Christians did not use forms of prayer, or read the law. Vitringa de Syn. Vet. Lib. iij. Pars ii. Cap. xix. p. 1100."

† "Vitringa, p. 1092."

proves that "the practice of Christians immediately after the Apostolic Age" was consonant to the present usage of the Christian Church, as well as to that of the ancient Jewish Synagogue.

It is stated in the title-page that the volume is "printed for the author," and we are informed that, for reasons not necessary to be detailed, it is extremely desirable that the public should so far patronize it as to exonerate him. This alone would not induce us to recommend the work; but we confess that it increases our desire to bespeak the favour of our readers for a publication which on the ground of its merits is entitled to no small portion of praise.

ART. IV.—*A Letter to a Friend at Saffron Walden, touching some Recent Disputes amongst the Dissenters in that Place.* By a Member of the Church of England. 8vo. pp. 8. Rivingtons. 3d.

THIS "Member of the Church of England" has taken advantage of the intolerance of a Dissenting Minister and his congregation, (see the Review of the account of Mr. W. Clayton's "Extraordinary Proceedings" in our last number, pp. 504, 505,) to disparage and revile Nonconformists in general, and to chaunt the praises of his own church, "the best-constituted church in the world." We forgive his jokes and gibes at Dissent: for these Mr. W. Clayton has to answer, it being the necessary consequence of outrageous, unchristian conduct like his to provoke the sneer and to aid the triumph of the champions of political churches, churches by law established on the ruins of the fundamental principles of the gospel: yet, we think that this "Member of the Church of England" has not chosen the fittest moment to extol the frame of the national ecclesiastical polity, and to claim for his church "apostolical discipline;" a moment, when the distress of the leading interests of the country causes the Church to be felt an insupportable burden, and when certain occurrences have filled the community with shame and indignation at the open traffic in church benefices and the corrupt appointments to episcopal rank for the

sake of ministerial patronage and parliamentary votes.

The Letter-writer laughs at the office of a Dissenting "deacon;" but he must allow the Dissenters to look with as little veneration upon a Church-of-England bishop.

The "moderation" of the Church of England is much vaunted by this author; but if we are to judge of the mother by her sons, we must dispute the boast, for the public is sickened with the high priestly claims that are set up at every Visitation, and sorely aggrieved by the rigour with which ecclesiastical dues are constantly enforced. True, the church does not persecute Nonconformists, but let the Bishop of St. David's say, whether this tolerance of hers be owing to a tender regard to conscience, or to legislative enactments by which "heresy" is taken from the cognizance of the priest, and put under the protection of the magistrate.

Our Churchman appeals to "the history of the last two hundred years" for the fact, "that the different Nonconformists, amidst all their clamours for liberty of conscience, have uniformly endeavoured to seize every opportunity of suppressing all modes of worship but their own:" the reproach ought to be felt by such Dissenters as those of the "Abbey-Lane Meeting" at Saffron-Walden, that make popes of their ministers and cherish bigotry as an idol; but it falls pointless at the feet of the leading bodies of Dissenters in the metropolis and elsewhere, who have on every suitable occasion, for the last quarter of a century at least, proclaimed their deliberate judgment of the equal right of all men to adopt their opinions and observe their worship, without restriction, molestation or even censure.

The "Member of the Church of England" asserts the safety of relying "for the sense of Scripture upon the wisdom of our learned and pious Reformers;" just as if he did not know that those Reformers interpreted the Scriptures differently, and that their "wisdom" is a riddle of which no two Churchmen living will give the same solution. Scripture, we humbly think, is quite as intelligible to the people of the present day, as the "wisdom" of the Reformers; and it would surely be more consist-

ent with piety to send inquirers for their opinions to prophets and apostles, rather than to the Reformers; though it might not be quite so safe for the reputation of a church whose kingdom is of this world, whose ministers are called Fathers and exercise lordship, whose creeds are contradictory and one of them abundant in curses, and whose worship consists of "vain repetitions."

Knowing little of the people at Saffron Walden whom this "Member of the Church of England" and Mr. W. Clayton jointly reproach in the same spirit and nearly the same terms, we must leave them to defend them-

selves from the gross charge (p. 2) of "setting up the Devil's code, and calling it the gospel of Jesus Christ;" but we dismiss the subject with remarking, that if they be proved to be Antinomians in theory, they may retort upon their opponents as Antinomians in practice, who trample upon the evangelical law of love, uphold their cause by excommunications, the instruments by which "the Man of Sin" has ever defended his throne, and in default of convincing such as differ from them, pursue and vex them with insinuations, menaces and revilings.

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On the Liturgy of the Church; preached at Ashby de la Zouch, in the County of Leicester, July 4, 1822, before the Committee of the Society for Promoting Christian Knowledge. By W. M'Doual, M. A., Vicar. 1s. 6d.

On the Corruption of Human Nature, a Charge delivered to the Clergy of the Archdeaconry of Ely, at a Visitation held in the Parish Church of St. Michael's, Cambridge. With an Appendix. By J. H. Browne, A. M., Archdeacon of Ely. 3s.

A Charge delivered in July, 1822, at Stokeale, Thurst and Malton, to the Clergy of the Archdeaconry of Cleveland; and published at their Particular Desire. By the Ven. and Rev. Francis Wrangham, M. A. F.R.S. 3s.

Funeral.

The Christian's Exercise under Affliction: preached in the Parish Church of Chelsfield, Kent, April 21, 1822, on the Death of Mary Ann Davies, aged 26. With Extracts from her Letters, &c. By James Williams, A. B., Curate. 6d.

The Christian Minister's Living and Dying Testimony, preached in the Parish Church of Bray, Berks, August 4, 1822, on the Death of Edward Townsend, A. M., Thirty-four Years resident Vicar. By George Welford, A. M., Curate. 1s.

On the much-lamented Death of the Rev. Samuel Newton, of Witham. By Robert Winter, D.D. With an Address over the Grave. By W. Walford. 1s. 6d.

POETRY.

THE CHRISTIAN MOURNER'S PROSPECT OF DEATH.

The hour, the hour, the parting hour,
That takes from this dark world its power,

And lays at once the thorn and flower

On the same withering bier, my soul;

The hour that ends all earthly woes,

And gives the wearied heart repose,

How soft, how sweet, that last long close

Of mortal hope and fear, my soul!

How sweet, while on this broken lyre

The melodies of Time expire,

To feel it strung with chords of fire

To praise the immortal One, my soul!

And, while our farewell tears we pour

To those we leave on this cold shore,

To feel that we shall weep no more,

Nor dwell in Heaven alone, my soul!

How sweet, while, waning fast away,

The stars of this dim life decay,

To hail, prophetic of the day,

The golden dawn above, my soul!

To feel we only sleep to rise

In sunnier lands and fairer skies,

To bind again our broken ties

In ever-living love, my soul!

The hour, the hour, so pure and calm,

That bathes the wounded heart in balm,

And round the pale brow twines the palm

That shuns this wintry clime, my soul!

The hour that draws o'er earth and all

Its briars and blooms the mortal pall,

How soft, how sweet, that evening-fall

Of Fear and Grief and Time, my soul!

Credition, Sept. 14, 1822.

OBITUARY.

MEMOIR of Ma. WILLIAM BUTLER.

"Nullum munus Reipublice afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem."

CICERO.

If the above remark of the great Roman Orator be true, no apology need be offered for submitting the following Memoir to the public eye. It traces a few lineaments in the character of one who was very eminent as an instructor of the rising generation, and who, therefore, brought to the national altar a pure and munificent oblation.

The late Mr. WILLIAM BUTLER, whose merits as a teacher of writing and geography are here recorded, was a native of St. John's, near Worcester, where he was born October 12, 1748. Splendid lineage conferred upon him none of its honours, nor was he anxious to claim them. Without affecting to undervalue high birth, when it is illustrated by the talent or virtue of its possessor, he felt no wish to trace his pedigree to remote antiquity or great ancestors. His father enjoyed a very moderate competency, arising from the cultivation of a small farm. If, however, his advantages of fortune were slender, he derived from his parents a better inheritance than that which mere fortune can bestow. The plain good sense, the strong and healthy constitution, and the independence of character which distinguished the son through life, were hereditary qualities; while to the admonitions of a mother, strengthened by the prudent frugality of her table, he owed that obedience to the temperate dictates of nature, in the choice and love of simple diet, which he inflexibly evinced in riper years.

Mr. Butler received his early education at Worcester, and was originally intended for the profession of a land-surveyor. Being disappointed, however, in this expectation, and having acquired considerable knowledge, and especially a fine style of penmanship, he resolved to try his fortune as a teacher of writing and geography in that great mart of talent and wealth, the metropolis. He accordingly quitted Worcester in 1765, and from that period (being then only in his 17th year) he wholly maintained himself by his own exertions.

Mr. Butler might claim a fair and even superior distinction as an able penman: he diligently copied and imbibed the various excellences of masters eminent in caligraphy, especially those of *Bland*, his

great favourite; upon the model of whose penmanship his own free, tasteful and elegant running hand was formed.

But the great reputation and success which he attained sprang from a different source. They flowed from the *improvements* which were introduced by him into the *mode of instruction in writing and geography*. The former branch of education acquired under his care a usefulness and an elevation which it had not before possessed. He perceived that a writing master has it in his power to introduce a copious store of miscellaneous information into the schools that he attends by means of a judicious choice of copies, particularly geographical ones, sacred and profane, and such as contain historical facts, dates in chronology, and biographical notices of characters illustrious for "deeds of excellence and high renown." As an auxiliary to these, he proposed the publication of literary works having a direct reference to his own particular departments of instruction, but containing a rich fund of general and useful knowledge. The plan was original; it had, therefore, the impress of genius upon it. There was no laurel picked up which had fallen from the brow of any predecessor.

Libera per vacuum posui vestigia princeps.
HOR.

In aid of the plan above-mentioned, of combining general knowledge with his own immediate pursuits, Mr. Butler published his "*Arithmetical Questions*," "*Exercises on the Globes*," "*Chronological Exercises*," and "*Geographical Exercises in the New Testament*," with other works. It is not here intended to enumerate, much less to analyze, all the publications which his indefatigable industry and literary zeal induced him to compose. The favour with which they have been received by the public, the station which they occupy, not only in the youthful library, but often in that of the adult; and the commendation bestowed upon them by those who have themselves been deservedly praised, and whose suffrage is therefore valuable, preclude such a necessity. It may, however, be said, that they present a mass of information, both instructive and entertaining, rarely

collected in one form; that they contain a rich store of examples for imitation, of precepts for practice, and of amusement for the social or the solitary hour; and exhibit, moreover, an extensive reading and industrious research steadily directed to the highest object—that of promoting the moral, intellectual and religious improvement of the rising generation.

Of the high tone of moral and religious sentiment uniformly inculcated in what Mr. Butler prepared for young persons, an idea may be formed from the following sentence, which is taken from an admirably written preface to one of the works just mentioned: "In the mean time, without undertaking a formal defence of every question in this collection," (his Arithmetical Questions,) "I am encouraged to hope that the candid and serious part of the public will approve of a design (how imperfectly soever it may have been executed) which has for its object to facilitate the path of science; to allure the learner to mental exertion; to impress an early veneration and love for civil and religious liberty; to exhibit the beauty of virtue and the fatal consequences of vice and profligacy; to hold up to the admiration of the rising age characters eminent for patriotism, benevolence and general philanthropy; and to their detestation and abhorrence those of despots, tyrants and persecutors; to inculcate rational and manly ideas of Government; and to enforce just notions concerning the inferior orders of society." These noble ideas were always kept in view by Mr. Butler. His works are indeed elementary, but they are avenues that conduct to knowledge, and by the aid of which individuals, remembering that in their useful studies "*such things were, and were most precious to them,*" may be tempted to explore its inward recesses.

As a practical teacher, Mr. Butler had few superiors. It was his favourite opinion, that splendid talents are neither necessary nor even desirable in an instructor. The faculty of calling forth, and afterwards condensing, the learner's attention; of raising a confidence in the master's qualifications—vigilance, method and regularity; and an intimate acquaintance with the *wants* of children; were, in his estimation, the leading requisites of a good teacher. In all these he was admirably qualified. With what energy he endeavoured to communicate his own zeal to the learner; to fix the wandering thought, and prevent knowledge from being "poured into the heedless ear;" to animate the slothful, and give new vigour to the active; will be long remembered by those who received or witnessed

his instructions. He was "*all eye, all ear*;" nor will they forget the many incidental remarks, not only intellectual, but moral, which were made by him during the hours of tuition, and which, by connecting present experience with past years, may have become the inspiring rule of after life. A lesson given by the revered subject of this memoir, was a lesson both of *wisdom* and of *virtue*. Among the benefits resulting from Mr. Butler's plan of ingrafting so much general knowledge on his particular line of instruction, was that of its enabling him to avail himself of those great political events and discoveries in science which have for the last thirty years riveted public attention. They were rendered subservient to geographical acquisitions: he was accustomed to say, that great generals, such as Buonaparte then was in the height of his military glory, were among the best practical teachers of geography; for by their locomotive powers, and their rapid and extensive projects, they compelled the public to trace places, rivers and districts, which, but for the light thrown on them by their progress, would perhaps have remained in obscurity. On all the passing events of the day, by which the interests of mankind were in a greater or less degree affected, Mr. Butler kept a vigilant eye, for the purpose of impressing them into his service as a teacher. If a battle was fought, and a hero died while sustaining the glories of his country; if a planet was discovered by a philosopher at Palermo or Bremen;—the pupil was immediately directed to search in an Atlas for the place thus rendered memorable. Such an opportunity of increasing to-day's stock of knowledge was not deferred until to-morrow—a morrow which, like that designed by Lady Macbeth for Duncan, might "*never be.*"

It may, perhaps, be thought that too high an importance has been assigned to Mr. Butler's labours. Let, however, the multiplicity of his engagements, and the lengthened period to which they were protracted, be considered; let it be remembered, likewise, that his efforts were directed to that sex upon whose conduct much of the character and welfare of society at large depend—that the early germ of existence is intrusted to the mother's care, and that it is her skill and diligence, or ignorance and neglect, which determine whether it shall wither or produce fruit;—and the true value of the useful and honourable exertions now commemorated will be duly acknowledged. "A race of virtuous and moral mothers," says a learned prelate, "will produce a race of virtuous and moral

children. Nor is it merely in the relation of mother and child that the influence is perceived: the character of the domestics will greatly depend upon the character of the mistress.—Let it also be recollected, that history, both sacred and profane, triumphantly records the influence of maternal precept and example. Of the young Evangelist it is said, that he imbibed the elements of religious knowledge from Lois and Eunice, and no brighter fact adorns the splendid page of the Roman annals than that of Cornelia claiming her children as the richest ornaments of her life. When, therefore, the extent, the duration, and the object of Mr. Butler's services are considered, he may be said to have exerted a moral and intellectual influence of great and durable importance to mankind. *He was a blessing in his generation.*

Through the whole of life, Mr. Butler was actuated by those sentiments which draw a strong line of demarcation between the useless and the valuable member of society. He began his career with a resolution to be eminent and to do good: "To add something to the system of life, and to leave mankind wiser and better for his existence," was, as he expressed himself, the great principle which inspired his conduct. The means by which he determined to accomplish the laudable purposes of his ambition were, a rigid economy and improvement of time, and a steadiness of pursuit energetically directed to one object. To say that he was diligent, when compared with those who neither spin nor toil, and that time was not wasted in folly or vice, is mere negative praise. *He was the most industrious of the most industrious.* Regarding employment as the best security for virtue and happiness,* every moment was occupied. As the goldsmith collects the filings and small dust of the precious metals, so Mr. Butler gathered up and preserved the very fragments and minutest

particles of time, and which, though small as parts, yet as an aggregate become important. Through the greater part of his life he rose at five o'clock, both in winter and summer; and he often said, that during his very extensive range of biographical reading, he had met with but few instances of an eminent character who did not rise early. The utmost punctuality was observed in every engagement: every thing was systematized and planned. In whatever was read or done, his thoughts were perpetually employed in searching out every principle that could enable him to reach excellence in his line. He had the happy faculty of bringing the ample stores of knowledge with which his mind was enriched to bear on those subjects immediately connected with it; all mental acquisitions were made subservient to this view. Early in life he read much in controversial divinity; it was afterwards laid aside as productive of little practical utility. For the same reason he carefully avoided that delightful walk of literature which is decorated with the flowers of romance, which, however attractive for their beauty and fragrance, rarely yield substantial benefit to their admirers. Common sense was truly his distinguishing mental faculty: "*whatever was beyond it was rejected.*" He possessed, in an eminent degree, that sound judgment which never grasps at improbabilities, or forms visionary schemes; but which, knowing the intimate union between cause and effect, foresees consequences, and therefore selects the best means of securing a desirable end.

Highly as this excellent man was esteemed for his unwearied public services and intellectual attainments, the sentiment of love and respect was further strengthened by the qualities which embellished his moral character. He was eminently distinguished by a strict probity, an inviolable regard to truth, and an honourable independence of mind. He was a generous benefactor to others; and his diffusive benevolence was as much an impulse of nature as a sense of duty. Inferiors were treated with kindness and affability; and great anxiety was shewn not to say or do any thing which could render their situation as dependents painful to their feelings; and no inferior was ever suffered to perform the least service unrequited. Whatever was mean, unjust and dishonourable, excited warm indignation. His sense of the least impropriety of conduct being keen and vivid, it extended not only to the more glaring acts of wrong which disgrace individuals, but to those minuter deficiencies of behaviour, and to that absence of attention

* St. Anthony the Great found it so difficult to maintain the combat with his own heart, that in an hour of distress he cried to the Lord, asking how he should be saved. Presently, says the legend, he saw one in the likeness of himself who sat at work, and anon rose from his work and prayed, and then sat down to twist a rope of the film of the palm, and after a while rose and prayed again. It was the angel of the Lord. "Do this," said the angel, "and thou shalt be saved." The advice offered to the Saint accorded with that given by an old divine, whose receipt for success in life is, to work hard, to live hard, and to pray hard.

to the feelings of others, either in word or deed, which too frequently blamish the intercourse of society.

The moral excellencies now mentioned were the result of a benevolent heart and a well-disciplined mind; but they rested on that basis which was deemed by their possessor the surest foundation of virtue—a principle of religion. The Christian dispensation he regarded as a beautiful and salutary code of laws and scheme of moral government, admirably adapted to the wants and character of man in his passage through this world, but that dispensation was received with peculiar joy, as bringing life and immortality to light by the resurrection of Christ, which was considered as affording the *sole* ground for hope to mankind of a future existence. The leading feature of his religious character was a desire to inculcate mutual charity and forbearance among the professors of Christianity. He was the firm opponent of theological rancour, whether manifesting itself in those who wear the sacerdotal robe or in the breasts of laymen. He did not, with the mistaken disciples, imprecate the fire of heaven on those who differed from him in religious principle, or ask, with Othello, whether there are no stones but such as serve for thunder. Being a Dissenter himself; and, therefore, differing from the majority of his countrymen, he thought that sectarians in particular should allow to each other the same privilege which they themselves claim by separating from the established hierarchy. Religious persecution for conscience' sake, was, in Mr. Butler's opinion, the deepest of moral iniquities.

Mr. Butler, in October 1821, reached his 74th year. His labours had continued more than half a century, and during that long period he had enjoyed, with a brief exception, an unclouded day of health. His constitution, which was among the choicest gifts of nature, had been improved by exercise, by temperate habits, and by "*that soul's refreshing green*," a cheerful and good temper. The apparently unimpaired state of his health during the last year, justified the expectation that he would be yet spared many years to the world, and that death would arrive at last, not through any specific malady, but by the spruings of life being gradually worn out. But He who wisely as well as benevolently determines the bounds of mortal habitation and existence, decreed otherwise. On the 13th of May, after having in the morning attended a school in which he had taught forty-nine years, Mr. Butler was attacked by a painful disorder incident to age, and which finally terminated his existence, August

1, 1822. If his days of activity had been eminently bright and useful, his last hours gave a new lustre and efficacy to his character. The severity of his complaints was borne with fortitude, composure and exemplary patience. Fully aware throughout of the approach of dissolution, he looked forward to that awful event with tranquil acquiescence: the moments that were spared from suffering were anxiously employed in affectionate concern for the interest of others, and more especially in those serious contemplations and religious exercises which became his situation. His two favourite portions of Scripture, the 11th of John, and that sublime and consolatory chapter, the 15th of Corinthians, were frequently read to him;—their promises cheered the valley of the shadow of death.

In estimating the value of such a man as Mr. Butler, it will appear from what has been said that we should combine his moral principle with his literary employments; these were formed by him into duties, which he most conscientiously discharged: and though he did not create new systems of science, he will long be remembered in a large and respectable circle of pupils, to whom he communicated solid information, examples of virtue, and the means of happiness, and who, in an age fruitful of knowledge, has by his writings instructed, and will still continue to instruct, the rising generation, and benefit mankind. He was one of those men the remembrance of whom will be always agreeable, and whose virtues will live and have a force beyond the grave. "It will be an interesting occupation of the penitive hour to recount the advantages which we have received from beings who have left the world, and to reinforce our virtues from the dust of those who first taught them."*

On July the 16th were committed to "the house appointed for all the living," the remains of MARIA MARGARETTA PARKER, eldest daughter of the Rev. Samuel Parker, of Stockport, Cheshire. Could a Christian mind admit any thing to be premature which takes place under the direction of an infinitely wise and just Being, or suppose death not to be the appointment of that gracious Power who gave life—surely it must be at a time like the present, when called upon to weep over the grave of one so young, so affectionate, so reflective and so pious! But the beams of divine truth at once dispel the mist of scepticism. Its celestial light penetrating

* Foster's Essays.

the gloomy regions promises the commencement of an everlasting day.

The Book of Wisdom also declares, that "honourable age is not that which standeth in length of time, or is measured by number of years; but wisdom is the grey hair unto man, and an unspotted life is old age."

The much-lamented subject of this memoir, whose life in its progress was marked by its integrity, purity and simplicity, had entered on her twentieth year, when the decree, "Thou shalt die," became personally manifest. The awful mandate was received by her, not merely with calmness and submission, but in the full confidence, that He from whom she received existence best knew when it was fittest and best for her, for the church and for the world, that it should terminate. From her earliest years she had cherished an habitual sense of the Omnipresence of the Deity, and had made it her grand object to act, as seeing Him who is invisible. Faith in the providence of God, and the correct and liberal views which she had taken of the Divine government, enabled her to support the progress of severe disease, during the trial of several months, without murmur or complaint, and to relinquish those scenes of enjoyment and active usefulness on which she had entered with that sublime, reverential sentiment, "Thy will be done." She believed that that vital power which was becoming dormant and inactive, would be again energized; that the sleep of death is but for a season, and that after death comes judgment. She also felt the peculiar painfulness attending the dissolution of the ties of nature, when its finest sensibilities and tenderest sympathies have been justly awakened. They had become part of her identity. But religion, unsophisticated, rational religion, the religion of the Gospel of Christ, enabled her to triumph. From its consolatory doctrines she derived the animating hope, the firm belief, that through Divine favour she should meet again, in that state where the spirits of the just are made perfect, those valued relatives and friends whom she loved on earth, and whose watchfulness and care had contributed to her intellectual, moral and religious growth. It had been the object of her education to fit her to undertake the instruction of youth, for which, considering her age, she was eminently qualified. She entered on the important employment at Stockport, in January, 1821, immediately on quitting the residence of the writer of these remarks, who had long had the satisfaction of witnessing her ardent love of excellence and persevering assiduity in the

pursuit of useful knowledge. The sympathy and regret expressed both by her pupils and their friends during her illness and after her decease, bore honourable testimony to the faithful, respectable manner in which she had discharged the duties of her office. The Sabbath after her interment, the Rev. James Brookes, of Hyde, addressed a very respectable and sympathizing congregation, from a text chosen by the deceased,—"All flesh is grass;" and, agreeably to her wishes, he directed his impressive discourse principally to the young, and endeavoured to animate them to a course of early piety. From an ardent wish to assist in promoting that important end, not for the sake of eulogizing the dead, these remarks are also offered.

M.

July 24, aged 59, the Rev. JAMES GRISWOOD, minister of the Unitarian Baptist Chapel, in New Dock Street, Hull.

— 31, at Maidstone, aged 58, Miss WICHE, daughter of the late Rev. John Wiche, and sister-in-law of Dr. Evans, of Islington. During the last nine years she had been incapacitated from all active duties by a paralysis. Throughout her former life, she had formed a most valuable member of the family and society with which she was united; ardently grateful to her benefactors, assiduously kind, and anxiously affectionate in her friendships; of tender sensibilities, of unassuming manners. She esteemed and loved her friends, and forgot not their kindnesses; she thought little of herself; a spirit which the Seacher of hearts will estimate and reward.

Maidstone.

T. P.

August 4, at Hackney, ELEONORA, the wife of Mr. Stephen CURTIS. Few circumstances of general interest could occur in the narrow sphere of one who aspired only to live in the esteem of her friends, and sustain the character of an amiable, affectionate wife, and mother of a happy family. Education and natural disposition had fitted her for this not unimportant station in society. She governed her numerous offspring by love alone. Severity was never practised, and never needed; and what shall compensate for their early loss, for the lessons of virtue instilled into their tender minds by the warmth of maternal affection? She had been brought up in the principles of the Established Church, but viewed mankind as one family, and recognized none of the moral distinctions which sects

and parties are anxious to establish to each other's prejudice. Latterly, she attached but little value to creeds, experience having convinced her that a peaceful mind and journey through life depends on habits of virtue, and of the all-sufficient efficacy of a conscience void of offence in nature's extremity. Being asked, after her recovery from a former illness, if her thoughts had been drawn to the consideration of futurity in the hour of expected dissolution, she answered in the simplicity of truth, No; that being unconscious of any cause for anxiety upon that subject, she had experienced none, and had thought only of her children.

The close of life varied in no respect from this state of habitual confidence, serene composure, and tender solicitude for the natural objects of her attachment.

Would presumptuous zeal have disturbed tranquillity like this? Or could saving nostrums and exclusive passports have been a desirable substitute? S.C.

August 13, Mrs. TRYPHENA OLIVE, in the 86th year of her age. Mrs. Olive had been more than sixty years a member of the congregation assembling at the Unitarian Meeting, Hill Street, Poole. Her religious views were what are called low Arian; but the principal turn of her mind was not controversy, but piety; in which she excelled. As an instance of the pious turn of her mind it may be mentioned, that she had her stated times of private devotion, which she would allow nothing to interrupt: thus, while she lived in this world and enjoyed it, being of a cheerful disposition, she was assiduous in preparing for the next. For the last two years of her life, through a fall, she was confined to her room, and frequently in great pain, which she bore with pious resignation and patience; and in the intervals of abated affliction her usual cheerfulness returned. In the morning of the day, in the evening of which she died, she was cheerful, and as well as she had been for some time; but seemed to have a presentiment of her approaching dissolution. On this her last day, as she had done many times before, she read on the subject of death: she said she was very comfortable and happy. A little while after she had dined, a change took place; and after remaining a few hours in a dosing state, she expired. Those who sleep in Jesus will God bring with him.

— 15, At his house in *Hertford Street, London*, Rev. THOMAS COOMBE, D.D., Prebendary of Canterbury, to which Stall

he was appointed in 1800; Rector of the united parishes of St. Michael, Queenhithe, and Trinity the Less, London; to which livings he was presented, in 1808, by the Dean and Chapter of Canterbury. Dr. Coombe was a native of America, and formerly Chaplain to the Marquis of Rockingham, afterwards preacher at Curzon-Street Chapel, May Fair, and Chaplain to the King. He published the following: "Sermon, preached at St. Stephen's, Walbrook, for the Benefit of the Children belonging to St. Ethelberg Society, 1771;" "The Peasant of Auburn, a Poem, [in imitation of Goldsmith's *Deserted Village*,] 4to. 1783;" "The Influence of Christianity on the Condition of the World, a Sermon, preached at Trinity Chapel, Conduit Street, December 13, 1789."—*Gent. Mag.*

Sept. 6, at *Tapton-Grove, near Sheffield*, at an advanced age, WILLIAM SHORE, Esq., for many years an active partner in the banking-house of Messrs. Parker, Shores and Blakelock, Sheffield. Of a naturally retired disposition, his high worth and active intelligence were little known beyond the circle of his family and intimate friends. His virtues were of an exalted order. He had a discriminating judgment, which preserved him equally from the danger of imposition, and enabled him to see the merit of a good cause. He was one of those who contributed largely to benevolent institutions, and was an active friend and supporter of the Dissenting Interest, but who had the singular merit of not allowing his right hand to know what his left hand did.

Lately, at his apartments in *Skinner Street*, aged 67, THOMAS HINTON BURLEY OLDFIELD, Esq., the well-known and much-respected author of the "History of the Boroughs," and many years actively engaged in the political world in an extensive connexion with the boroughs of England, the returns for many of which he was in the habits of managing, as agent for proprietor or candidate. Mr. O. was a native of Derbyshire, and since the year 1777, has been connected with the various societies for Parliamentary Reform; the necessity of which no man knew better than himself. He ranked among his friends, Sir George Saville, Dr. Jebb, Dr. (Mr.) Wyrill, Granville Sharpe, Major Cartwright, J. H. Tooker, and indeed all the supporters of civil liberty in his time. Happy in a cheerful temper, he was still more happy in a fine and prosperous family,—two of his sons

being settled as merchants at Baltimore, and others in promising situations.

Monthly Mag.

Lately, at *Leeds*, aged 19, Mr. ROBERT NEWCOME BELL, grandson of the late Rev. Newcome Cappe, and nephew of the late Robert Cappe, M. D., of York; a truly excellent young man, who, by his amiable disposition and promising talents, had already proved himself worthy of his relation to the eminent persons whose names he bore. From a very early period he had not only obtained the affectionate attachment of his nearest connexions, but excited, in all those who had the opportunity of observing the dawn of his active and vigorous mind, confident expectations of future distinction. He was destined to the medical profession; and particularly to the department of surgery, to which he had always manifested a peculiar and decided inclination; so that from the very first he applied himself to the pursuits and studies necessary to prepare him for the exercise of it, with a zeal and ardour which are rarely found, except in those whom long experience has enabled gradually to overcome the painful impressions attendant upon the first introduction to surgical practice. By these qualities, and by his pleasing manners, the index of a pure and virtuous mind, he conciliated the esteem of many distinguished ornaments of his profession, and nearly all the members of it resident in the town of Leeds followed him with sincere regret to his grave. His own attachment to it was strong and enthusiastic; the result of an ardent thirst after knowledge, animated and directed by a lively sense of

the importance of the object to which it was to be applied; and those who observed the manner in which the whole power of his mind was devoted to the attainment of this object, could not but look forward with sanguine and, as it seemed, not unreasonable expectations, to the time, apparently not very distant, when he would occupy a station of great eminence and usefulness. It has pleased Divine Providence to order it otherwise; and the sudden removal of this amiable youth must be added to the many instances of early mortality, which might be expected to impress the most unreflecting mind with the necessity of being always ready, when we perceive that neither youth nor health, nor the possession of the most valuable endowments, can furnish any exemption from the common lot of humanity.

W. T.

Aged 39, PERCY BYSSHE SHELLEY, Esq., eldest son of Sir Timothy Shelley, of *Castle Goring*, Bart. He perished at sea, in a storm, with his friend Captain Williams, of the *Fusiliers*, off *Via Reggia*, on the coast of Italy. He had been at Pisa, and was returning to his villa at Lerici. Mr. Shelley was the author of "Cenci," a tragedy: "Queen Mab," and several minor pieces, which prove him to have been a man of highly cultivated genius. His last work was "Hellas," a dramatic poem, called forth by the recent events in Greece, in which he took the warmest interest, and dedicated it to Prince Alexander Maurocordato, whose friendship he enjoyed, and for whom he expressed the highest admiration.—*Monthly Mag.*

INTELLIGENCE.

Methodist-Unitarian Association, in Lancashire.

THE Annual Meeting of "The Methodist-Unitarian Association," was held at *Padiham*, on Thursday, May 30. The room in which the congregation assemble being but small, it was found necessary to conduct the religious services in the open air. At eleven o'clock in the morning, the worship was commenced by Mr. G. Harris, of Bolton, who gave out the hymns; Mr. H. Clarke prayed and read the Scriptures; Mr. R. Cree, of Preston, delivered a most animated and masterly discourse from 1 Cor. viii. 6: "To us there is but one God, the Father." The

congregation, which was supposed to exceed four hundred, most was deeply attentive. The evening service was also opened by Mr. Harris. Mr. J. Taylor, of Rochdale, engaged in prayer, and Mr. Harris preached from Mal. ii. 10: "Have we not all one Father?" The number of auditors who listened to this most interesting and very ably-delivered sermon amounted to upwards of one thousand. The interval between the services was most agreeably and usefully spent. One hundred and forty-one friends and members of the Association sat down to a plain, cheap dinner. After dinner, Mr. G. Harris being called to the Chair, and as many friends admitted as the room

would allow, the state of the several Societies in connexion was reported, from which it appeared that Unitarianism is making rapid progress in the district. Messrs. Ashworth, Taylor, Robinson, Brandreth, Clarke and Harris addressed the Meeting. The speakers recounted the difficulties the Societies had had to encounter, and the great and formidable obstacles they had surmounted. In speaking on the affairs of Padiham congregation, Mr. Robinson most feelingly observed, "We have had to fight our way with our lives in our hands." All the speakers warmly insisted on the importance, advantage and absolute necessity of erecting a chapel in Padiham; and Messrs. Taylor, Harris, Ashworth and Robinson were appointed a Committee for the purpose of carrying, if possible, this desirable object into effect. The whole of the large company were evidently most highly gratified; and the day cannot but be long remembered by all who had the pleasure of being present. Encouraged by this Meeting, the members of the Padiham congregation came forward, on the following Saturday, to dig with their own hands the foundation of the intended chapel. On the next Monday the foundation stone was laid amidst an immense concourse of spectators, to whom an address on the occasion was delivered by H. Clarke. This was preceded and followed by singing and prayer. The building is now nearly at its height, its dimensions are twelve yards two feet, by ten yards two feet within the walls. It will have no gallery at present, but it is built on a plan to admit one, and most sanguine expectations are entertained that there will ere long be a necessity for a gallery, and means found to put it up. In the prospect of the chapel affording room for a Sunday-school, they have already taken children as Sunday-scholars, and on Sunday last, the number of children present amounted to one hundred and eight. It is, however, with much difficulty they are at present taught; the room being too small for the congregation. Were there room, it is more than probable the number would soon swell to three hundred. With such a Sunday-school, and so large a congregation as from the favourable manner in which Unitarianism is generally attended to in Padiham, there is reason to expect the chapel will be quite filled as soon as it is completed. But although there are these very promising and highly pleasing appearances, they cannot be realized unless the chapel be finished. But this cannot even now be done without the assistance of friends. There is not an individual belonging to the congregation but what

is entirely dependent on daily labour for subsistence. They are nearly all weavers, and in this branch of business there is but little to be earned. It is truly astonishing that people so circumstanced have held out and done so much. For my own part, when I was at Padiham on Monday last, and there beheld the exceedingly great anxiety of the people for the prosecution of their plans, the difficulty with which they raise their little weekly contributions towards the work, and the hope of succeeding and fear of failing by which they are alternately elevated and depressed, I was involuntarily led to exclaim, "Oh! that those who have the means were but eye-witnesses of this scene; it would powerfully touch the springs of liberality, and soon cause such a pecuniary stream to flow, as would drown all these fears, and remove all these difficulties."

H. CLARKE.

Haslingden, Sept. 10, 1822.

P. S. The estimated sum required to build this chapel is £350, towards which about £100 is already subscribed. Subscriptions are received by Mr. J. Ashworth, Clough-House, Boothfold, Rossendale, Lancashire.

Provincial Meeting of the Presbyterian and Unitarian Ministers of Lancashire and Cheshire.

At the last Provincial Meeting, held at *Chowbent*, on the 20th June, a letter was received from the Rev. John Yates, who was absent from indisposition, strongly recommending extraordinary exertions in Missionary preaching at the present time, when a very general spirit of inquiry has been excited, and the public mind is more disposed than at any former period, to enter into an impartial examination of religious subjects; and containing an offer of £100 towards carrying into effect any plan which might be adopted. A Committee consisting of all the Presbyterian and Unitarian ministers in the two counties of Lancaster and Chester, together with one or two delegates from each congregation, with power to add to their number, was appointed to meet at Manchester, on the 4th July. It appearing on that day that due notice of the proposed measure had not been given to the ministers and congregations of the two counties, the Meeting was adjourned to July 18th. In consequence, a considerable meeting, consisting of ministers and members of congregations, took place at Manchester, in Cross-Street Chapel Rooms, on that day.

OTTIWELL WOOD, Esq. in the Chair.

It was Resolved,

1. That it is a most desirable object to form and maintain a regular correspondence with the different religious Societies in Lancashire and Cheshire, who are united on the common principles of the strict unity of God, and his universal love to his creatures.

2. That for the purpose recommended by the Rev. John Yates, a Fund be established to be supported by benefactions and subscriptions from individuals, and by contributions from congregations.

3. That the Fund be applied to the promotion of Missionary preaching, in the two counties of Lancaster and Chester.

4. That the Fund be placed under the direction of a Committee, to be annually appointed.

5. That the appointment of the Committee might conveniently take place at the General Provincial Meeting, held annually, in the month of June.

6. That it would materially contribute to the success of the measure, if every Presbyterian and Unitarian congregation within the two counties would annually appoint one or two of its members to attend the Provincial Meeting; to such a body, consisting of ministers and laymen, the Committee ought to report their proceedings for the past year, and from them the new Committee should receive their appointment, and such general instructions for their conduct, as might be judged expedient.

7. That a Treasurer for the Fund be appointed at the Provincial Meeting, and a Chairman of the Committee, and one or more Secretaries, by the members of the Committee, out of their own body.

8. That every minister in the two counties be a member of the Committee for the ensuing year, together with the seven following gentlemen, with power to add to their number: Mr. Joshua Crook, Mr. Robert Phillips, Mr. Hall, Mr. G. W. Wood, Mr. Joseph Pilkington, Mr. T. B. W. Saunderson, and Mr. S. D. Darbyshire.

9. That the thanks of this Meeting be given to Mr. Yates, for his very handsome offer, at the same time assuring him of the best wishes of all present for his speedy recovery.

10. That the above resolutions be printed, and that a copy be sent for insertion to the Repository, the Reformer and the Christian Reflector.

It was also Resolved,

1. That this Meeting is farther of opinion, that to a Committee appointed, as suggested in a foregoing resolution, might be advantageously referred, the considera-

tion of all measures affecting the civil rights of the Presbyterian and Unitarian Dissenters of the two counties.

2. That the establishment of a Register, under the superintendence of such a Committee, for recording the endowments of all Presbyterian and Unitarian Chapels in the two counties, would be attended with beneficial results.

OTTIWELL WOOD, *Chairman.*

NOAH JONES, *Secretary.*

That the thanks of the Meeting be given to Ottiwell Wood, Esq. for his conduct in the Chair.

Nottinghamshire, Derbyshire and the South of Yorkshire Annual Meeting of Unitarian Ministers.

THE Annual Meeting of the Unitarian Ministers of Nottinghamshire, Derbyshire and the South of Yorkshire, was held at Sheffield, on Friday, June 21st. It had been arranged at the previous Annual Meeting, that there should be a service on the preceding evening. Accordingly, that service was introduced by the Rev. Mr. Jones, of Belper; and the Rev. Jacob Brettell, of Rotherham, preached an animated sermon from Matt. xviii. 20, which was heard with deep attention and warm interest. The service of the following day was introduced by the Rev. P. Wright of Stannington, and the Rev. H. H. Piper of Norton, was the preacher. He took occasion, from the words "Approving ourselves as the ministers of God,"* to enforce the particular duties of Christian Ministers, in a manner that could leave little doubt of its being really useful to all that heard it. The plain, pointed and powerful appeals that were made to them on the ground of their Christian profession, and more especially on the ground of their being ministers of Christ, to walk worthy of the vocation with which they are called, made an impression on the mind of the writer of this article, and he doubts not, of most of his brethren, which will never be forgotten. It is only justice to add, that it was worthy of the character and reputation of the preacher, and worthy every way of the occasion on which it was delivered. It will not admit of a question, that were the duties of Christian ministers more generally insisted on, when they are assembled together on these annual occasions, much zeal and energy would be roused, and a more earnest and persevering attention to personal improvement and more extensive

* 2 Cor. vi. 4.

usefulness in their congregations would be the result. Although this was strictly a *concio ad clerum*, it was heard with the greatest attention and approbation by those to whom it did not directly relate. It was resolved that the next meeting should be held at Derby, in June, 1823. After the public services were ended and the business transacted, the ministers and friends dined together at the Angel Inn, to the number of about 50. Various subjects of conversation were started, amongst which, the establishment of a Quarterly Meeting within a convenient distance of Sheffield, after some discussion, was agreed upon. Apparently great interest was excited by the proposal of instituting a Sunday-Evening Lecture in Sheffield, to be conducted by the neighbouring ministers. A Committee was appointed to make the necessary arrangements for carrying both these objects vigorously into effect; and it is expected that the Evening Lectures will shortly commence and be carried on through the winter season: the first Quarterly Meeting is fixed for September 26, to be held at Sheffield. It is suggested that the attention of these Quarterly Meetings might be usefully directed to the establishment of Unitarian worship in several of the neighbouring villages; and no doubt can be entertained, that many active and zealous young men would be found in Sheffield, who would willingly join in promoting this object. Their services, together with the occasional assistance of the neighbouring ministers, might be turned to useful account in furthering the spread of the glorious gospel, the real glad tidings of the ever-blessed God. As yet no such effort has been made: and it is presumed that a prudent and vigorous attempt of this kind might be made with a fair prospect of success in Attercliffe, Sheffield Park, Bridgehouses, Dronfield and, *perhaps*, Owlerton.

P. W.

Sheffield, Sept. 18, 1822.

Sussex Unitarian Association.

ON Wednesday, the 28th ult., the third Annual Meeting of the Sussex Unitarian Association was held at Lewes, when a sermon was preached in the Westgate Meeting-House, by the Rev. J. Fullagar, of Chichester. As the preacher has kindly consented to publish his discourse, the public will have an opportunity of doing justice to its merits. At the conclusion of the religious service, the business of the Association was transacted. The Report of the Committee gave an interesting account of the exertions that had

been made by the Association during the last year; and particularly of the establishment of the Unitarian cause at Crawley, chiefly through the exertions of Missionaries in connexion with the Society. A chapel was stated to be much called for in this promising station, as the congregation are now compelled to hire a school-room of an individual altogether hostile to their views and inimical to their sentiments, who has given frequent intimations that their assembling there must ere long be discontinued. When obliged to give up their present place of meeting, the congregation must disperse, as no other room is to be met with in the town. The expense of building and fitting up a convenient room is calculated not to exceed £100; of which sum the congregation can raise £30. The case is well worth the attention of the Unitarian Fund. The exertions of the Association have also been directed to Cuckfield, but not with equal success: and it is in contemplation to extend the aid of the Society to Battle, by sending Missionaries there, alternately with Crawley.

Upwards of 60 ladies and gentlemen sat down to an economical dinner at the Star Inn, where Eb. Johnston, Esq. presided with his usual ability. Many excellent and animating speeches were delivered in the course of the afternoon: every one present seemed to partake of the delight arising from the consciousness of being engaged in furthering the spread of truth, and the consequent felicity of man. In the course of the day an interesting discussion took place, relative to the Test and Corporation Acts; when the members of the Association, wishing to express their sense of the obligations due to those who are labouring to obtain the repeal of these disgraceful laws, and anxious to express their conviction of the stigma which these Acts unjustly throw upon them, with their brethren at large,

Resolved unanimously,

That the Committee of this Association be instructed to transmit to the "Unitarian Association" in London, their thanks for their past services in the protection of the rights of Protestant Dissenters, and particularly to express their satisfaction on being informed, that the attention of the Unitarian Association has been in an especial manner directed to concerting measures, tending, as it is hoped, to a speedy repeal of the Test and Corporation Acts. That their satisfaction on this account is the greater, because it appears to them that Dissenters owe it to justice and to themselves, to remain no longer silent sufferers under this privation

of their undoubted rights; and because they have remarked symptoms of increasing indifference in the Dissenting body to the assertion of their right to equal protection and equal civil advantages with all other subjects of this realm.

The following ministers were present at this Meeting:—Rev. J. Fullagar, of Chichester; W. Marshall, of St. Albans; E. Chapman, of Billingshurst; Dr. Morell and — Ketley, of Brighton; W. Kite, of Ditchling; J. Taplin and Horsfield, of Lewes.

Many new subscribers to the Institution were obtained; and as the Committee are empowered by the Association to draw up and publish for the use of the Society a more extended catalogue of Books and Tracts than that which has hitherto been used, it is anticipated that a large increase will be made to the list of subscribers before the next Annual Meeting.

T. W. HORSFIELD,
Secretary.

Eleventh Annual Meeting of the Protestant Society for the Protection of Religious Liberty.

(Continued from p. 520.)

On these subjects he would repeat former cautions and advice. *Meeting-Houses* were rateable to the poor if any *beneficial* occupier could be found. But all *necessary* outgoings, including reasonable salaries of ministers, were to be allowed out of the receipts. On the net remaining proceeds only could the charge be made. The *necessity* of the expenses was then the matter mainly to be discussed, and which Churchmen, being the magistrates at Quarter Sessions, on an appeal against the rate, could alone decide. To prevent the vexation and expense of such appeals, he recommended, that in parishes where such charges were intended, the Dissenting inhabitants should attend the vestries and there remonstrate. If that effort was vain, then they should immediately demand a copy of the rate; being ever mindful, that unless the appeal was made to the next possible Sessions, the charge was confirmed. Having obtained the copy, let them examine what property was omitted or under-rated. Especially, let them turn to the assessments of the parochial officers, and the persons most desirous to burden them. Let them note whether the parsonage-house, the glebe, the rectorial and vicarial tithes, the Easter offerings, and all monies received for pew rents in the church or Episcopalian chapels were fully charged. Of any omissions or under-rating, let them complain on their appeal. Self-interest

would then often impel the aggressors to recede. Then the same mercenary motive that induced the charge, would happily re-act; and the threatened charge would be omitted, or the claim foregone. Recent cases render this result more probable. At the Norfolk Sessions in the last month, a decision had occurred unpropitious to the clergy, and favourable to this mean of Dissenting self-defence. Dr. BULWER, Rector of Cawston, had appealed against a full charge for tithes: and his appeal was disallowed. He was held liable to pay rates on the full value of all his tithes: since, whilst the fall of agricultural produce precluded farmers from a profit, yet all the receipts of the clergymen were profit, resulting too from the capital and industry of those by whom no profit was obtained. The erection of new churches by the Church Society, and out of the parliamentary grants for those objects, would increase this mean of resistance. In all those edifices, pews were to be let, and their costly fanes would be as rateable as the humbler Nonconformist House of Prayer. Thus the security from payment and vexation, which tolerating principles, public virtue and true policy should have given unasked, may result from less noble motives—and the very clergy and the enthusiasts for the Established Church become the earnest advocates for an exemption they have been earnest to resist.

On these *pecuniary affairs* he was more diffuse, because a writer in the *Edinburgh Review* had made them the subject of remark. The article was obviously written by a hand neither unfriendly to himself nor to their cause; but it evinced that the magnitude and nature of these questions were not understood. As to *turnpike-tolls* it states, "Dissenters are made to pay turnpikes if they attend any place of worship out of their parish; so are Churchmen: if any relief is granted to Dissenters in this point, the difficulty will be to prevent frauds upon turnpikes; for if any man going to any place of worship is to be exempted from tolls on Sundays, the number of religious persons rushing about on that day will be strangely increased; and the astonished toll-man will in vain look for a single person whose purpose is secular, or whose master is Mammon. If the interests of the tabernacle and the toll-bar can be accommodated, the Dissenters certainly ought to be indulged." The cases supposed were not parallel, and the difficulties apprehended did not exist. Churchmen ought not to leave their parish and parish church, nor to migrate beyond the parochial boundary. In that fold, and from the pastor whom the pa-

iron sent and the Bishop had ordained, they must alone seek their spiritual supply. In that one edifice, whoever be the minister, and whatever be his talents or his morals, they, if consistent Churchmen, should only worship. The limitation of their exemption to their own parishes, therefore was correct. But has every denomination of Dissenters in every parish, also its house of worship? Their principles teach them to attend, where kindred spirits assemble, on the minister they choose, and where most religious profit will ensue. To restrain the exemption from toll, as to Dissenters, to the parishes where they reside, was mockery—a very shadow of liberality and of relief. Nor had the legislature left the interests of any tollman so unprotected as the writer had supposed. On those subjects, clerks, commissioners, mortgages, contractors, and county members, were all astute. Each exemption clause imposed the proof of the right to exemption on the claimant of the right, and appended a penalty of 5*l.* or 10*l.* on any detected fraud. Amid such provisions folly alone could meditate an evasion of a shilling toll, and the interests of the toll-bar and the tabernacle might be alike secure. The objections thus removed, it might be sufficient to add, as a reason for tenacity on such subjects, that a payment of these tolls would impose a new yearly burden on some congregations of fifty pounds, and on Dissenters generally, throughout England and Wales, a new special annual tax of at least *twenty thousand pounds*.

But great as was that amount, there were other and higher feelings which on that subject excited diligence and zeal. Since the Revolution and the introduction of turnpike acts, and in those reigns when Dissenters were treated with respect by monarchs and their courts, the turnpike exemptions were equally extended to Dissenters as to Churchmen, and the clerical and ministerial office was deemed alike entitled to respect. The restriction on those exemptions was an innovation as it was a wrong. It was an assumption of a right of precedence before unclaimed. Honour, therefore, demanded the firm maintenance of the ancient privilege: and honour, especially as connected with principle, Dissenters highly prized. If glory, with but the branch of wild olive, the parsley wreath, or some laurel crown, at ancient games, induced mighty labours; if an honorary medal and a courtly star inspired the bravest to transcendent deeds—the same regard to honour must induce Dissenters not to retrograde in their pretensions, nor submit to any new despoilment. They might

not yet regain the equal rights they surrendered formerly, from loyalty and regard to the Protestant faith; but to be pushed yet more backward they could not endure. Therefore on this subject they felt as the Reviewer did not feel, and not interest only, but honour forbade them to recede.

The same sentiment applied to the remarks of the Reviewer, on the *assessment of the Meeting-houses to parochial rates*. He says, "Whether money be made or not by it, must be left to the examination of those magistrates who decide small civil questions; they may be indulgent or rude in this examination. This must depend on accident, but the law surely is not unfair." Without re-starting, that founders of places for public worship found the best charities—that charities are exempt from assessment—that every patriotic and Christian principle should induce the freedom of such buildings from such claims,—he affirmed, that Dissenters mainly objected to them, on account of the degradation and dishonour connected with the proceedings and tribunal that must grant redress. Could they pleasantly endure that at the sessions in a corporate town, some worshipful tallow-chandlers and buttermen, pledged by the Holy Sacrament to fealty to the Established Church,—or at the Quarter Sessions, a bench of clergy justices, who thronged it on those occasions—should examine the Meeting-house accounts, discuss the expenditure, gauge the merit of a minister, and determine what remuneration in collections and pew rents the love of his grateful people should subscribe? Patiently and without complaining, these things were not to be borne. The honour of their ministers was involved: and they were their ornament and boast. Though their comforts were often too much neglected—they were known, admired, beloved. In the records of history, their learning, fervour and sacrifices were inscribed. Neither in numbers nor in worth did they decline. Mitres, robes, titles, they needed not. Their labours brought them reverence; they were adorned with grace. He looked around, and as he beheld a multitude venerable for years and wisdom, great in knowledge, by humility exalted, beaming with holy light, patient, self-denying, in beneficence unwearied, the "very salt of earth;" he saw the only true successors of prophets and apostles. He saw men who had apostolic faith, disinterestedness and love; and for whom was laid up in heaven an apostolic crown! "*Rudeness*" toward such men was no light offence—their exposure to *rudeness* no light calamity; and zeal ought not to abate, till

by exemption of their Meeting-houses from rates, at least one occasion for such rudeness should for ever end.

Mr. WILKS then referred to cases *partly pecuniary*. They included expensive offices improperly obtruded on Dissenters, and monies improperly withheld. At *Barnstaple*, a minister was proposed as constable, although certainly exempt. The corporation of *York* had also occasioned unexpected trouble and expense. They had assailed one of the benefits incident to Dissenters from their partial proscription—one of the lesser rights resulting from a greater wrong. Corporations had occasionally wished to practise strange oppression. By the Test and Corporation Acts, Dissenters were excluded from corporate offices of emolument and honour, because they did not conform—and these corporations sought to impose on them fines for the non-acceptance of offices which, without conformity, they could not legally accept. This plundering persecution was formerly attempted by the Corporation of London. It was firmly and successfully resisted. For the information of that part of this audience whose cheeks glowed with the tints of health and whose bosoms glowed with the love of freedom, he would mention the decisions which ought ever to have exempted Dissenters from a renewal of those attempts. In the case of *The King and Grosvenor*, the Court of King's Bench would not grant an Information against Mr. Grosvenor for refusing to act as Sheriff of London and Middlesex when chosen to the office. But the great case of *Evans, against the Chamberlain of London*, was the pole-star by which Dissenters might securely steer. The corporation of London made a bye-law, imposing a fine of 600*l.* on every person who being elected should refuse the office of Sheriff. Mr. Evans was a Dissenter, was chosen and refused. An action was brought for the fine, and was determined on appeal by the House of Lords. The judges acquired immortal honour. The speeches, especially of Judge Foster and Lord Mansfield, should be inscribed on the memory of every statesman, on the heart of every British youth. "Conscience," said Lord Mansfield, "is not controlable by human laws, nor amenable to human tribunals. Persecution, or attempts to force conscience, will never produce conviction, and are only calculated to make hypocrites or martyrs."—"Than persecution, there is nothing certainly more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the Christian religion,

more iniquitous, more impolitic, more unjust. This attempt is as bad persecution as that of Procrustes, and is contrary to the law of the land." The non-liability of Mr. Evans was decided by this highest tribunal, and the judgment in his favour was unanimously affirmed. Yet the Corporation of *York* would revive the attempt which a great lawyer and a great statesman had thus denounced. They too had their bye-law, and they would have another Procrustean bed. But though the spirit of freedom slumbers it does not expire. Mr. OSWALD ALLEN, an eminent surgeon and well-principled Dissenter, was chosen Sheriff for that ancient city. He would not hold an office on sufferance, and as a criminal under an Indemnity Act, for which, as a Dissenter, he was disqualified. He dared not qualify; nor did he dare consent to pay any illegal fine. He applied for advice. The recommendation of the Committee suited his principles and purpose. He refused the office; an application was made to the Court of King's Bench, and the validity of his refusal was proclaimed. Success and honour were again the reward of firmness—and another buttress was added to this little citadel of Dissenting rights!

(To be continued.)

Philanthropic Legacy.

JOHN MACLACHLAN, Esq., formerly teacher of Mathematics in Glasgow, who died in spring last, in Calcutta, has bequeathed a handsome legacy, supposed to be about £20,000, the residue of his fortune, for the establishment of free-schools in *Glasgow*, for the education of male and female children of poor Highlanders residing in and about the city, and supplying books and stationery to those who are not able to purchase them. We have seen an extract from Mr. MACLACHLAN's will. The trust is confided to the Lord Provost and Magistrates of the city of Glasgow, the Ministers and other Members of the General Church Session, and the Ministers and Managers of the Gaelic Church or Churches of the said city, for the time being, and to their successors in office for ever. The boys, besides a grammatical knowledge of the English language, are to be taught writing, arithmetic and book-keeping; the girls, besides a proper knowledge of the English language, writing and the first five common rules of arithmetic, are to be instructed in needle-work, and such other useful employments as may enable them to gain an honest living after leaving school. This interesting circumstance

was communicated to Rowand Ronald, Esq., of this city, lately of Calcutta, in a letter dated Calcutta, March 16, 1822.—*Glasgow Courier.*

FOREIGN.

Free Press and Unitarianism in India.

"It must gratify every friend to the progress of human reason to learn, that notwithstanding the difficulties so long considered insuperable, a glorious change is effecting in British India. The free press of Calcutta has operated most powerfully in reforming the most inveterate and revolting abuses. The effect of seven native presses at work in that great city has been to triumph over Hindoo superstition in its strong hold. During the last festival of Jagarnaut there were so few pilgrims present that they were unable to drag the car. The Brahmins called in other aid, but no devotee could be persuaded to sacrifice himself to the idol. They now talk of removing the Rath to a more central situation. The wily priesthood have sagacity enough to perceive that they must remove the theatre of their sanguinary superstition beyond the sphere of a free press; or that the bigotry of thirty centuries will disappear. To the permanent glory of our Indian Administration, a large portion of the population of Bengal are receiving the rudiments of an improved system of education, while thousands of elementary works are circulating throughout our empire. Even Hindoo women, against whom widowhood, and consequent burning alive, are denounced for learning the alphabet, and who must not read the Veda, under pain of death, have placed their daughters at

the public schools. The celebrated Hindoo Reformer, *Ram Mohun Roy*, has held public monthly meetings at Calcutta, for the purpose of freely discussing the tenets of his religion, and exposing the cruelties practised under it. By the way, a Mr. *Adam*, a Baptist Missionary, awakened by the arguments of this Hindoo Reformer, has declared himself an Unitarian, and established an Unitarian press. This conversion gave great umbrage in a certain quarter, and the *Attorney General* was applied to, to interpose the shield of some antiquated statute, to protect spiritual intolerance. As became his talents and his character, the enlightened Lawyer assured the ——— that those days were passed. Mr. *Adam*, consequently, remains at Calcutta, supported and encouraged by some of its respectable inhabitants, who are about to erect an Unitarian Chapel for him. Such are the blessings of unfettered discussion."

We copy the above paragraph from the *Morning Chronicle*. The statement with regard to *Ram Mohun Roy* and Mr. *Adam* is quite correct, as we hope for an occasion of shewing very fully ere long. Can the writer mean that the *blank* in the passage should be filled up with the name of Dr. *Middleton*, the Bishop of Calcutta? Is it thus that Episcopacy displays its novel front in the East Indies? Has the learned Bishop no reliance upon his fond argument against the Unitarians from the Greek article, and would he uphold the doctrine of the Trinity by banishing its opponents from the earth? Happily, the recent law for the protection of Missionaries in our Asiatic dependencies is as good for Unitarians as for Athanasians and Calvinists.

CORRESPONDENCE.

Communications have been received from Messrs. Turner, of Newcastle; J. Marsom; G. Kenrick; D. Davis; D. A. Borrenstein; also from Christians; R. C.; and C.

Vectis is respectfully informed that No. CXXI. for January 1816, may be had of the Publishers. There must have been negligence (we cannot suspect artifice) in the booksellers referred to.

When we have received another communication or two from *Discipulus*, we shall be better able to judge of his proposal; but our Correspondents are none of them of the description that he seems to suppose.

ERRATA.

P. 491, col. 1, middle, for "the "most high God, possessor of heaven and earth," and his friend,"—read "the most high God, possessor of Heaven and Earth, of his friend:" the sense is—he raised his hand to Jehovah, the same as his friend knew under the appellation of "the most high God," &c.

Mr. D. Logan requests that the title of his verses, p. 517, may be altered to *The Christian Soldier's Song*, and that the word *of* may be supplied at the beginning of the second line.

THE
Monthly Repository.

No. CCII.]

OCTOBER, 1822.

[Vol. XVII.]

Blasphemy-Law in United States of America.

SIR,

Philadelphia,
August 28, 1822.

IN p. 224 of the Monthly Repository for this year, an article appeared, signed "Gamaliel," containing the following extract from Wm. Cobbett's Register for 2nd February last: "In the year 1819, a man was tried in New Jersey, under the act of King William III., for *impugning the Holy Trinity*, found guilty, and punished by imprisonment in the common goal."

Assuming the fact to be as thus stated, your correspondent expresses a wish that you may be furnished with some particulars; and makes such comments as would only be proper were the truth of what is alleged established by *satisfactory* evidence.

If such an occurrence had really happened, so extraordinary and unprecedented would it have been, that it could not have failed to create a general and strong excitement. Our newspapers would have circulated the news from one end of the United States to the other, and comments would not have been sparingly made. Unitarians, more especially, (of whom I am one,) could not have been indifferent to so alarming an attack on their religious freedom. But, happily, the news comes to us from the other side of the Atlantic, instead of the other side of the river Delaware, which divides the city of Philadelphia from the state of New Jersey; and it is not a little suspicious, that neither the place where this trial was had, the name of the offender, nor any particulars relative to the court, jury, proceedings, &c., are given by Wm. Cobbett, though enough is asserted for the purpose of defamation.

It might be sufficient to inform your readers, that this man stands on the records of the Supreme Court of Pennsylvania as a libeller, in consequence

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of the verdict of a jury, and after a fair and full investigation. But I have the pleasure to be able to inform your readers, that the 18th and 19th Articles of the Constitution of the Province, now State of New Jersey, make effectual provision for the religious liberty of all persons, and that, under this constitution, those of every Protestant sect, who demean themselves peaceably, are equally eligible to offices of trust, power and authority; whether executive, judicial or legislative; neither is there any law of New Jersey under which a prosecution could be maintained for denying the Trinity, or any other supposed doctrine of Holy Scripture. The constitution would be a dead letter did it not abrogate whatever is inconsistent with its spirit and express provisions.

About two or three years ago, several persons were prosecuted, convicted and punished by the Mayor's Court of Philadelphia, for uttering profane and contumelious language, to the great annoyance of people who were returning from their place of worship; and, on the part of the defendants, much was said about religious liberty, the rights of conscience, persecution, &c.; but the court very properly said, that, on their own principles, they ought to suffer, because they could not plead conscience for disturbing the peace and interfering with the rights of others. I have never heard of any person suffering from the civil power in consequence of maintaining and endeavouring to propagate his religious opinions. But, then, this license must not be abused for the purpose of uttering profane and impious ribaldry.

JAMES TAYLOR.

Letters between Rev. Jos. Cornish, of Colyton, and Mr. T. Williams, prosecuted in 1798, for selling Paine's "Age of Reason." (Communicated by Mr. Cornish.)

No. I.

Mr. Cornish to Mr. T. Williams.

SIR, *Colyton, Sept. 1798.*

THOUGH an utter stranger to your person, my feelings at your treatment are most indignant. Firmly believing the Christian revelation to be the best gift of the great Father of mercies, and that the evidences of its divine original must prove irresistible on a candid examination, unless to minds very peculiarly disposed, all attempts to stifle objections appear to me not only unwise, but directly contrary to its spirit and design.

The blessed Jesus and those who were commissioned by him, appealed to the reason and understandings of men; the Sacred Scriptures also repeatedly commend attentive hearers and diligent inquirers. Scoffers are sharply rebuked, and awful threats denounced against them; but the New Testament in no place countenances the infliction of penalties, by the civil power, on any who should reject or deride its teachings, leaving men entirely, as to belief and profession, to God and their own consciences. "What," said St. Paul, "have I to do with those who are without? Those who are without, God judgeth." The regulations of a Christian Society had nothing to do with Jews or Heathens.

Concerning your ideas on religion, I am as much a stranger as to your person. If you have not already attended to the subject, Lord Lyttelton on the Conversion of St. Paul, Dr. Doddridge's three sermons on the Evidences of Christianity, price 6d., not to mention innumerable other brief and valuable publications, would probably remove all doubt and create a firm belief in truths which yield the most effectual support under every worldly sorrow. Dr. Leland's Advantages and Necessity of the Christian Revelation, besides being highly entertaining and interesting, carries conviction in each important page, and richly deserves the attentive and frequent perusal of all who think religion an object worthy of serious consideration.

A cheap edition of it would prove a public benefit.

Not, however, to intrude on your time, your acceptance is requested of five guineas, as a small help under the expenses of a prosecution so injudiciously, some think wickedly, encouraged by political religionists,—the worst enemies, and in general the greatest strangers, to the religion of the heart.

Public wisdom, for which many profess a wonderful reverence, is, to adopt the language of the admired Dr. Jortin, "a mere Proteus, and, not to consider it in Pagan or Mahomedan countries, it was once the wisdom of Ahab and Jezebel, and afterwards of Annas and Caiaphas; and in Christian countries it hath appeared in a hundred shapes. It sets out with a great show of religion: it begins with the Gospel according to St. Matthew, and it often ends in the Gospel according to Mr. Hobbes."

This gospel according to Mr. Hobbes, who teaches, "that religion is merely what the civil power in any country hath decreed to be so named," is the gospel of too many politicians, and it is to be feared of not a few priests in every establishment now existing on the face of the earth. The gospel of real Christians is that of the blessed Jesus, "whose kingdom is not of this world," therefore, its true subjects in defending it will employ no worldly arts or weapons.

The times are now so difficult, that the generous find it necessary to set bounds to their exertions, very painful to their feelings, and the friends of liberty particularly have been called to repeated pecuniary aids. It may, however, be hoped, that a sufficient number of genuine Christians, or, to use Mr. Wilberforce's expression, friends to "vital Christianity," will be found disposed to manifest their regards to the gospel, which they value more than their own lives, by effectually expressing their abhorrence of a prosecution so disgraceful to all who took a part in it.

If they were actuated by a zeal for God, it was not according to knowledge, and no way becoming the disciples of the meek and holy Jesus, who came to promote peace on earth and good-will towards men. Clearly,

however, did this Divine Instructor foresee that numbers of his professed and pretended disciples and ministers would excite division and wield the sword.

The truth as it is in him will finally prevail, and then no civil forms of religion will domineer, or rational beings, whether professing Christianity or not, for their *mere profession*, either in speaking or writing, be domineered over. The ablest advocates for Christianity, like the great Lardner, have decidedly expressed their abhorrence of persecuting measures.

This little help would have been forwarded long ago, but it was thought best to wait till the sentence was passed, and opportunity did not immediately offer.

It would be worthy of the ministers of the gospel, publicly to petition the King to give orders for your immediate release and the remission of your fine, and, like a true Defender of the Faith, discountenance and reject every other mode of defence but reason and argument.

That you may be delivered from every effect of the prosecution under which you suffer, and be savingly enlightened in the knowledge of the best things, is the fervent prayer of

Yours, most sincerely,
JOSEPH CORNISH.

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No. II.

Mr. T. Williams to Mr. Cornish.

House of Correction, Clerkenwell,
Sept. 16, 1798.

SIR,

WITH heartfelt gratitude I return you my sincere thanks for your liberal donation in support of my family; and believe me, *as God is just, the persecution of me is unjust*; for I am not publicly charged with any thing but selling the book which was answered by the Bishop of Llandaff, Watson; and it was his answer that induced me to publish it, conceiving the work was sanctioned by his publishing an answer to it, and physically no man can be considered capable of forming an idea of an answer, (whether it be to the purpose or not,) unless he be permitted to peruse the work which gave cause to it; and if I have been guilty of any crime in publishing it, the Bishop of Llandaff was the cause of it, and would have evinced his affec-

tion for the Christian religion if he had used his influence to suppress the prosecution; and if he could not have accomplished it privately, he, as a servant of Christ, should have published to the world the words of his Lord and Master, who metaphorically says, St. Matt. xxvi. 52, "All they that institute persecution shall perish with persecution."

With respect to my ideas on religion; I presume when I inform you that I am by trade a book-binder, and that for six years last past, my chief support has been by binding the different works of the late venerable John Wealey, for Mr. G. Whitfield, one of the preachers and bookseller belonging to that Society at the New Chapel, City-Road, Moorfields, you will be satisfied that I am not a very immoral character; for it is to be presumed that no Christian Society will prefer supporting a person of that class to one of their own principle.

In regard of petitioning the King, I am satisfied there is no chance of one being conveyed to him, for the hearts of those through whose hands a petition must go, are as callous as the stone-floor of the melancholy cell I am now locked up in; and I conceive the only effectual means of procuring me any liberation, would be for some philanthropist to write an energetic letter to the Bishop of London, who is president of the conspirators against the gospel of our blessed Saviour and the liberty of religious opinion. Permit me to inform you that I have petitioned the Society before I received sentence, to stop all farther proceedings, when Mr. Wilberforce, the Bishops of London (Porteus), Durham (Barrington) and St. Asaph (Bagot), with other persons, came to the following unanimous decision: "That they did not feel themselves justified in intimating a wish to shew lenity;" which answer precludes me from making any further personal application, although by my being kept from my business my family are literally starving to what they would be if I was with them to render my efforts in their support. And permit me to picture to your mind what my feelings must have been since the first of May last, in the course of which month I was so ill, that I lay without the least expectation of seeing the month through; in which time I had one of my children died of the

small pox, and the other, immediately after her decease, was taken with a putrid fever, and for a month was given over by the physician: on her recovery, my wife was taken ill; and it being Sessions time now, my wife has not been allowed to see me all the week, and the last time I heard of her, I was informed she was very ill. When I was presented this morning with your kind letter, I was almost afraid to open it for fear of its containing some fatal news, but happily I was disappointed.

I have got nearly ready for the press, a letter to the Bishop of London, as president, and another to Mr. Wilberforce, as vice-president of the Society who prosecuted me; and, with your permission, I will send you a copy of each as soon as they are printed. I must beg leave to inform you, that I am not allowed to speak privately to my wife, and that neither pens, ink or paper is (if known) allowed, therefore must intrude on this letter of mine being kept a profound secret, as the channel of my information would be shut if it was known, and most likely I not be allowed to see my wife again during the remainder of the time I have to remain here, which, to all outward appearance, will be till the 28th of April next.

I remain, Sir,

Your most obliged,

Humble Servant,

THO^s. WILLIAMS.

No. III.

Mrs. Williams to Mr. Cornish.

London,

SIR,

Nov. 15, 1798.

I have this day received a fresh wound from my inhuman persecutors, orders being given to have my husband closely locked up to prevent his communication with any one, in consequence of a manuscript of the intended publication being found upon him. Although it contained no subject of crimination, being purely intended to shew that the conduct of his prosecutors was quite opposite to the spirit of the gospel; yet a handle is made of it for fresh severity, and to what length they will now carry it, I cannot tell; but with constant gratitude to you, I shall ever remain,

Your much obliged Servant,

E. WILLIAMS.

SIR,

September, 1822.

IT is very gratifying to view the faith of Unitarian Christians in connexion with a manly freedom of mind and a fearless exercise of the understanding, such as the history of religious inquiry has never before exhibited. It is still more delightful to see its appropriate effect on the temper of a man's heart; to view it pre-eminently favourable to an amiable mind; an enlarged Catholic spirit; a spirit friendly to social charities and private affections; in a word, a kind and candid temper, without which religion has no beauty, and human nature no loveliness. One is naturally desirous that such a spirit should "go on to perfection;" and that every thing in the conduct or writings of our Unitarian brethren, really or apparently inconsistent with it, should be done away. Permit me, Sir, by your useful pages, to throw out a hint or two for so good an end. With a very distinguished zeal and ability, the Repository and Reformer have protested and argued against the popular creed; and, with most of your readers, I have no doubt the name of Calvinism is tantamount to every thing unamiable and bad. I cannot but think, Sir, we have somewhat erred in this course of proceeding; and that the effect has not been good, either to our own minds, or in facilitating the conversion of our brethren. Should it appear to my fellow Unitarians that some ignorance of human nature has been betrayed, some disingenuousness discovered, and a forgetfulness of the requisitions of the Christian character, I shall be confident of their candid acknowledgment and ready correction of the error. To come to the point: If the wise and the good and the amiable (and who will say there are not many such?) amongst our Calvinistic brethren, deny the truth and correctness of the consequences we charge on their creed, and say, (as they do,) "Were Calvinism the odious thing you describe it, we would fling it from us," shall we continue the disingenuous practice of taxing the system with them? It has ever appeared to myself, Sir, bad every way, —bad to the best Unitarians, in embittering the temper towards their fellow-Christians, strengthening prejudice against them, and increasing the coldness and distance between them. The

accurate observer of human nature may perceive, that some of the best of men hear from the pulpit, or read, such charges on religious *opponents*, (an ugly word,) with a complacency sometimes which does them no good, either in the pursuit of truth or the practice of charity. Indeed, whenever the zeal of the pulpit has caused the kind of remark, "Calvinism has had a good trimming to-day," it is only too obvious the exertions of the preacher have been worthless. It is equally bad to the Calvinist, who is irritated and made indignant to see his religion represented in such odious colours; and, if he be not more than man, his dislike of those who do it must be augmented. And, surely, it is not the serious, conscientious Calvinist it would convert by misrepresenting his system; that is, charging it with consequences he denies, and knows nothing of in his own feelings and character. The less sincere professor of Calvinism is not likely to quarrel with a creed which, should the Unitarian convince him of its falsehood and evil, he would still prefer, as best suiting his defective views and principles. Will not all Unitarians acknowledge there is in thousands and tens of thousands of our fellow-Christians, who make a serious profession of Calvinism, an ardent zeal, a pure and fervent piety, a warm, active, unwearied benevolence, scarcely equalled, certainly not excelled, by any other Christian professors? How must such men feel when they read Unitarian descriptions of Calvinism? That they are equally false and offensive, and the worst possible way of advocating another system. If it be said, *our* cause is more misrepresented, it suggests at once the best argument for condemning the practice. Forbearance on our part would persuade and prevail more than the keenest words; and it is hardly necessary to remark, that if misrepresentation were on *one* side only, it would be comparatively harmless, and could not be perpetuated. I would, Sir, I could persuade all my Unitarian brethren, there is something low and vulgar in our usual way of speaking of the opposite faith, and that it offends equally against good taste and good policy; and I am very desirous of seeing in your valuable *Miscellany*, every possi-

ble effort to promote an urbaneness of the Christian character, (consistent, surely, with its sincerity, seriousness and solidity,) that will greatly add to its beauty and influence.

As a Unitarian Christian, I am happy to think our *creed* has no stigma of bigotry upon it: it sanctions no harsh judgments of other divisions of the Christian world; it unchristianizes none for mere opinion; it reflects on the heart of no man because his faith displeases us; it shuts out no one from salvation because he is not a Unitarian. But it should be remembered, that bigotry is not confined to mere *opinion*: though such is the liberal and Christian character of our faith, (as Unitarians,) it will not be *our* character, unless our sentiments and feelings with respect to other Christians correspond with our creed. The worst bigotry is that of the heart; and we should "keep the heart most diligently from it." He must not be flattered with any better title than that of a bigoted man, who joins an unkindly spirit with a kindly faith; who has neglected to mould his affections to his faith; and, in consequence, regards his differing brethren without either respect or affection. There is danger lest Unitarian Christians should feel a complacency in a generous and philanthropic creed, that may make them self-satisfied before the amiable temper of their creed has been carefully grafted on their own; and, while pluming themselves on the superiority of their faith, they are indulging, perhaps, a supercilious contempt for the understanding of their fellow-Christians whose opinions are opposed to their own; or suspecting their sincerity, and harshly judging their hearts. Wherever this is the case, there is the spirit of bigotry; and in Unitarian professors, it is the very worst spirit united with the very best faith; for the faith of the Unitarian cries out most loudly of all against it; and justly then are the holders of it shamed by every benevolent Calvinist who regards their faith with horror, but fervently prays for their conversion; or by the amiable Catholic who closes the door of heaven on the Protestant's faith, though he would endure the labours and sufferings of a martyr to save his soul.

Your readers, Sir, are greatly

obliged to you for the first article of your number for August; the subject, "Unitarianism in the United States of America." Many, I am sure, would read with as much delight as myself, the following passage; and I trust, with equal admiration of the spirit of the writer, (a Calvinistic Trinitarian,) and the excellence of their Unitarian brethren at Boston: "Boston is the head-quarters of Unitarianism; and many of the Unitarians there are so amiable and so intelligent; possess so much practical kindness, and so many social virtues, as to exert a powerful influence in favour of their opinions, and to shame many a narrow-minded, indolent professor of a purer faith; a faith which too many of us are apt to forget it is our duty to *illustrate*, as well as to maintain," &c. I would, Sir, that we ever made it our aim to present to our fellow-christians an amiable character and manners, as well as an amiable creed; and if we must think *proselytism* a bounden duty upon us, and are convinced we could make the conscientious Calvinist more zealous and more devout; more earnest in religion, purer in his morals and more active in benevolent usefulness; more amiable and more happy by making him a Unitarian; let us do it by shewing him the superior excellence, in theory and practice, of our faith, rather than by pressing upon him consequences of his own system, which he very properly denies because he finds none of them in himself.

CHRISTIANUS.

*South Petherton,
October 1, 1822.*

SIR,

I HAVE lately perused Dr. J. P. Smith's "Scripture Testimony to the Messiah" with considerable attention, and with a sincere desire to be informed on the important subject which it attempts to elucidate. Whilst I admire the learning, and reverence the serious piety and amiable temper which are displayed in this laborious work, I must confess that I have risen from its examination with a strengthened conviction that the author's views are altogether untenable. On the result of one of his critical arguments only, it is my intention, at present, to trouble you with a

few observations, but the consequences arising from it appear to me so remarkable, and to involve so much inconsistency and contradiction, that I should really be glad to learn how the difficulty is to be explained. The Doctor maintains, that the word מְלֹחִים, when applied to God, indicates the Deity in a threefold mode of existence, or, in fact, the Trinity; that *Ev dpxñ*, in the first chapter of John, refers to the same period *before* time, as בְּרֵאשִׁית in the first chapter of Genesis; or its translation, *Ev dpxñ*, in the Septuagint. He asserts also, in reference to John i. 3, and other passages in the New Testament, that Christ, or the second person of the Trinity, is the creator of the whole visible universe. Whatever signification the word מְלֹחִים may bear, it is evident that the Being thus designated, was, according to the Old Testament, the sole operative creator. If, then, מְלֹחִים mean the Trinity, it follows, that the Trinity is or are represented in the Old Testament as the Creator of the heavens and the earth, and all things therein. But, admitting this to be a faithful witness, how then can it be true that, according to the New Testament, only the second person of the Trinity was the Creator? The only rational conclusion appears to be, that the Doctor must be mistaken in attributing the natural creation to Christ, unless he can prove that מְלֹחִים, in the beginning of Genesis, refers exclusively to the second person of the Trinity, and then I cannot conceive how he is to avoid the consequence, that this word is not indicative of a plurality in the Deity.

I cannot conclude this letter without expressing my regret and astonishment, that a person of Dr. Smith's high character, and the general tenour of whose writings is so upright and amiable, should condescend to introduce his Scripture Testimony, by giving the Unitarians a bad name, and endeavouring to excite a prejudice against them as members of Christian society. He represents that they are generally persons of gaiety, addicted to the pursuit of frivolous and worldly gratifications, and destitute of religious seriousness. I hope and believe that his charges are unfounded. But before the Searcher of hearts they must individually stand or fall; and what-

ever their failings may be, I trust that they will never aggravate them, by adopting that Pharisaical arrogance which can say to a fellow-christian, "Stand aside, for I am holier than thou."

OMICRON.

Glasgow,

August 12, 1822.

SIR,

IT is with much pleasure that I transmit to you for insertion in the Monthly Repository, the substance of some letters which I received from a late highly-esteemed minister of the Church of Scotland, the Rev. James Nicol, of the parish of Traquair, near Peebles. I do this chiefly because they relate to subjects dear to every promoter of your interesting work, and because they describe something of the nature of a literary undertaking, in which the writer was to the period of his death engaged; some parts of which, I have reason to believe, will soon be published by Mr. R. Hunter, of St. Paul's Churchyard. To prevent an objection which has before been made in similar cases, I think it proper to add, that the only person who has a right to be consulted, has freely permitted me to make a public use of these communications.

B. MARDON.

LETTER I.

"Traquair Manse,
September 3, 1818.

"MY DEAR SIR,

"Your favour of the 16th of August reached me in course of post, and if I had not been precluded by circumstances, which it is needless to mention, I would have answered it immediately. * * * * * Though the greater number of letter-writers find no subject more agreeable for filling a page with than themselves, yet for the most part no subject is more insipid to their correspondents. I cannot, however, refrain from saying, that the account which you have received of my sentiments is true. Ever since I directed my studies to Theology, I not only considered it to be an imperious duty, but I found it to be an exalted enjoyment to bend the whole powers of my mind, fearlessly, but with reverence, to the investigation of Scripture; and convinced that the Scripture must be interpreted by

the same rules which are legitimate upon any other work in the same language, I saw the absolute necessity of appealing to reason as the ultimate judge of the meaning of revelation, because it is impossible there can be any other. To discard reason in order to be directed by revelation in the business of religion, has long appeared to me to be a course equally hopeful as to pluck out our eyes in order that we may be directed by the sun in the business of this world. I need not say, that a conduct such as I have long pursued, and am still pursuing, has led me to conclusions very different indeed from those in which I was educated; and, upon many of the leading doctrines of Christianity, very different from those which are held by any class of Christians with which I am acquainted. I must, however, add, that these conclusions have been of the greatest advantage to myself. They have uniformly tended to free the Scripture from the only objections which have been brought against its truth; to enhance the value and importance of revelation; to display the religion of Moses and the religion of Christ as worthy to command the assent of every understanding, and engage the affection of every heart; and to give to their precepts, their promises and their threatenings, a commanding influence, which upon any other interpretation they did not possess.

"It gives me great pleasure to understand from you, that your success in Glasgow is equal to what you could expect. Indeed, I am convinced that the great point is gained when mankind are brought to listen; for Truth is so adapted to gratify every desire of a rational being, that whenever she is allowed a patient hearing, she is almost sure of gaining her cause. In this respect, the whole country, at least in this neighbourhood, has undergone a wonderful change for the better. Opinions, which not long ago would have been heard with horror as blasphemy, are now the subject of fair discussion amongst many; and it was only yesterday when I happened to go into the house of a tradesman in my parish, whose wife has been long in a bad state of health, that I found him spending the few minutes of relaxation which his dinner-hour

allowed him, in reading the "Vindication" of your predecessor. Though a man on the borders of seventy, his opinions have been completely changed within the last ten years; and though his conduct upon that occasion, therefore, was what I had reason to expect, yet I must confess that I was not a little surprised when he told me that he had received the book from another man of equal age with himself, who, though a constant hearer of mine, I did not at all suspect as engaged in such speculations. 'When such things,' to alter our Saviour's expression, 'are done in the *dry tree*, what will be done in the *green*?'

"Though I have not the least doubt of the ultimate triumph of Truth, yet I must confess, that I have often sincerely lamented that her friends have sometimes thought themselves called upon to admit principles which I am convinced her cause did not require, and which have given too much advantage to her enemies. Amongst them I am forced to reckon Dr. Priestley. Never man, perhaps, entered upon the investigation of truth with greater ardour, or with a more sincere wish to advance her interests; but I must regret that he thought it necessary, in order to defend his opinions, to speak so *doubtfully*, at least, as he did speak, of the inspiration of Scripture, and especially of the justness of St. Paul's reasonings. Will you believe me when I say, that were I to attempt to level the whole fabric of superstition in the dust, I would draw my strongest arguments from St. Paul's writings, and what is more, from his Epistles to the Romans and Galatians, which have been the strong bulwarks of orthodoxy? I am happy to say, however, that Mr. Yates, and many other Unitarians, are illustrious examples of a conduct very different. Indeed, I am convinced that when once the Scriptures are properly understood, the friends of truth will find them in every instance perfectly consistent with reason and common sense.

"I am not ignorant that no man has a right to set up his own opinions as a standard for others, nor to suppose that circumstances which press strongly upon his own mind, will have the same weight upon the minds of all; yet, if it were allowed us to judge from our own feelings, I would not

hesitate to assert, that the great hindrance to the complete reception of truth, is the *seeming foundation* which those opinions which are called the peculiar doctrines of Christianity, have in the language of Scripture. Notwithstanding all that learning and abilities have done—and they have done much—yet I must confess that no explanation of *Original Sin*, which throws its baneful shade over the wide surface of revelation, has yet been given which divests that subject of absurdity and contradiction, or which in a satisfactory manner explains all the phenomena of the word of God. Even Taylor's hypothesis, though in many respects a work of extraordinary merit, appears to me to labour under insuperable difficulties. I am convinced, that if ever that subject be properly elucidated—and I think it may be elucidated—the shatters of revelation will be able not merely to defend it as a doctrine that *may be* reconciled with reason and common sense, but to bring it forward as a strong proof of Scripture itself. The same observations are applicable to the *Atonement*. Till a more rational account than any which we have of the Jewish economy, and especially of sacrifices, is given, I fear much that the orthodox doctrine of the *Atonement*, notwithstanding all its absurdity, will maintain its ground. Nay, what is more, I suspect much the Arminian statement of *Justification* is almost as absurd, though certainly not so dangerous to morality, as the orthodox statements; and will you pardon me when I say, that the account which the Unitarians give of that doctrine in some scattered notices subjoined to their excellent translation of the New Testament, tends not to throw much light upon the subject?

"I confess it is much easier to shew the weakness of another's system, than to establish a better, or rather to establish another altogether free from objections; and hence, I imagine, that whilst the orthodox doctrines have been repeatedly proved to be altogether untenable, the real doctrines of Scripture, except the unity of God, have not yet been exhibited in all their native beauty and majesty. You will, perhaps, impute all this to vanity—if you do, I will not say, that in your present circumstances you have great reason to impute it to any thing else.

But when you know me better, which I hope will soon be the case, I trust you will find that, as Pope somewhere says, 'I am too proud to be vain.' At the commencement of a correspondence, and will you allow me to say, of a friendship, from which I expect both pleasure and advantage, I wish you to bear in mind, that when I speak, as I have now done, of *the state* of religious knowledge, I must be understood as speaking of it as it is known to me. Many illustrations may have been given of the different doctrines which I mentioned above, which I have not seen, and hence many of the objections which I could bring against those which I have seen, may have been already fully obviated. For instance, I have never seen 'The Monthly Repository,' and hence I must be ignorant of many things it contains. I design, however, to avail myself of it from your recommendation. * * * * * [Dr.] Southwood Smith I only know from his Reply to Thomson *—a performance which did him infinite honour.

"I hope to have the pleasure of meeting with you some time; and should that happen, we could say more in an hour than we can write in an age. Are you never in this part of the world? Nothing could give me greater pleasure than to see you at Traquair Manse. As it is, you can write, and I expect to hear from you soon, and to receive all the information which I know you can give respecting the advancement of 'pure and undefiled religion' in the world. * * *"

"I was sorry that the Turnbells found it necessary to leave Scotland.† The little leaven might have leavened a great lump; but there is no help for it, and we oftentimes cannot be certain what is best. Of one thing, however, I am certain, that I am,

"My dear Sir,

"Yours, &c.

"JAMES NICOL."

Female Writers on Practical Divinity.

No. I.

MRS. MORE.

I DO not know whether it has been remarked by others as well as myself, that some of the finest and most useful English works on the subject of Practical Divinity are by female authors. I suppose it is owing to the peculiar susceptibility of the female mind, and its consequent warmth of feeling, that its productions, when they are really valuable, find a more ready way to the heart than those of the other sex; and it gives me great pleasure to see women gifted with superior talents, applying those talents to promote the cause of religion and virtue. As I think this a subject which it may be useful to consider, both as doing justice to those whose names are before the public, and as exciting the emulation of those of their sex who are capable of imitating such bright examples, I wish to devote this and some future articles to the consideration of some of the works of the English female authors of the day on Practical Divinity, and further to examine some of the prejudices which still exist on the subject of female education.

It is a proof (if any were needed) of the value of our religion, purified from the degrading superstitions of the Romish Church, that England has produced in one age so many female writers on morals and divinity, whose works are conspicuous for their force of argument, for their simplicity, and for that earnestness which can be expressed only because it is felt, and which can be felt only because the truths which it declares are as evident to the understanding as they are interesting to the heart. While, if we turn our attention to authors of the same sex in Catholic countries, and consider the services which they have rendered to the cause of religion, what a contrast will they form with our countrywomen! Whatever their religion may be as exemplified in their lives, in their writings it is cold, artificial, made use of to display talents by unnatural refinements, at the same time that it evinces the grossest inconsistencies. If in reading their works we find any religious observa-

* The Editor of the Christian Instructor.

† For the United States.

tion which pleases us, how soon is our pleasure alloyed by discovering some defective morality, some hidden licentiousness, or at least some artificial sentiment, which proves that they have drawn their ideas from that source which is tainted by the foul admixtures of superstition, instead of from that well-spring of life which, under the influence of a pure religion, springs up in every bosom! Compare the elevated and noble works of Mrs. Hannah More with the qualified morality, the affected feeling, the long-drawn-out sentiments of Madame Genlis; though I believe both to be women of great talents and sincere piety. It is the difference of the religions that has raised one to such an eminence above the other. Compare the brilliant imagination, the warm feelings, the conversational accomplishments of Madame de Staël, with the similar qualities of our first female poet, Mrs. Barbauld. What has given to the productions of the latter their irresistible force, their universal interest? Surely, the spirit of pure and simple devotion which breathes through every line. For genius, Madame de Staël stands pre-eminent, for goodness of heart scarcely less so; but our countrywoman has been taught to fix her standard higher, and has consequently made the greatest advances.

Many have feared that we are losing the simplicity and purity of our manners, by intercourse with the continent; but I do not fear. As long as our women, and such women, live and write under the influence of a pure religion, we are safe; and I would rather hope that truth is making sure, though slow advances, and that a simple belief and pure morality will in time take place of the superstitions and corruptions now prevalent in the countries of which I have been speaking.

The first work which claims our attention on the subject of which I am treating is Mrs. More's *Practical Piety*, a production which, though I believe it has been much read, is not in general sufficiently studied. I do not entirely approve the whole work, or perhaps even the whole of any one chapter; some doctrines are inculcated which are repugnant to my reason, some subjects are refined upon

more than is necessary; but the way in which holy truths are made evident, and carried home to every one's bosom, renders the work truly valuable. In the chapter on "Periodical Religion" some forcible remarks occur on a subject highly important, but on which it is most convenient for the world in general to entertain ideas totally opposite to those of Mrs. More, viz. religious conversation. How strange does it appear that the object for which we were brought into the world, the object which ought to engage our principal, not to say our whole attention, should be kept entirely out of sight in our intercourse with one another! How strange it is that countless millions of beings, created for the same ends, endowed with the same powers, enjoying in a great degree the same facilities and privileges, with a reward great beyond conception placed within the reach of each and all, with a punishment too dreadful for the imagination to comprehend, set before them, which they are all in danger of incurring without the strictest vigilance, should pass through life in constant communication with each other, should experience its vicissitudes and uncertainties, should approach its boundary, should be summoned to the last tribunal, without having held communion together concerning their best interests! While they experience the instability of every thing earthly, while they sicken at and become weary of the best enjoyments the world can give, they leave the glorious hopes, the awful threatenings, the thousand interesting objects of the gospel, to be unheard of, disregarded, and I fear I must say too often unfeared; for surely those who feel the hourly influence of religion in their conduct, who make it the delight of their thoughts, cannot for ever banish it from their conversation, cannot prevent "the mouth" from giving utterance to the "abundance of the heart." I am aware of and can make allowance for the sacredness of the feelings on this holy subject, but I must believe that those feelings are indulged too far, which would lead us to forget religion, or to encourage the forgetfulness of it in others.

I by no means advocate the practice of lightly bringing forward subjects of

religious discussion in mixed company; but there is a seriousness of deportment, a tone of mind, of manners and of conversation, which at once distinguish the religious man, and which I should wish to see generally esteemed and practised. I cannot render a more acceptable service to my readers than by extracting a passage on this subject from the chapter before us, and by directing their attention to a chapter on the "Introduction of Religious Conversation in mixed Company."

"If we really believe that it is the design of Christianity to raise us to a participation of the Divine Nature, the slightest reflection on this elevation of our character would lead us to maintain its dignity in the ordinary intercourse of life. We should not so much inquire whether we are transgressing any actual prohibition, whether any standing law is pointed against us, as whether we are supporting the dignity of the Christian character; whether we are acting suitably to our profession; whether more exactness in the common occurrences of the day, more correctness in our conversation, would not be such evidences of our religion as, by being obvious and intelligible, might not almost insensibly produce important effects.

"The most insignificant people must not undervalue, through indolence or selfishness, their own influence. Most persons have a little circle of which they are a sort of centre. Its smallness may lessen their quantity of good, but does not diminish the duty of using that little influence wisely. Where is the human being so inconsiderable but that he may in some shape benefit others, either by calling their virtues into exercise, or by setting them an example of virtue himself?

"But we are humble just in the wrong place. When the exhibition of our talents or splendid qualities is in question, we are not backward in the display. When a little self-denial is to be exercised, when a little good might be effected by our example, by our discreet management in company, by giving a better turn to conversation, then at once we grow wickedly modest—'Such an insignificant creature as I am can do no good. Had I a

higher rank or brighter talents, then, indeed, my influence might be exerted to some purpose.' Thus under the mask of diffidence we justify our indolence, and let slip those lesser occasions of promoting religion which if we all improved, how much might the condition of society be raised!"—"The hackneyed interrogation, 'What! must we be always talking about religion?' must have the hackneyed answer, Far from it. Talking about religion is not being religious. But we may bring the *spirit* of religion into company, and keep it in perpetual operation, when we do not professedly make it our subject. We may be constantly advancing its interests, we may be giving an example of candour, of moderation, of humility, of forbearance. We may employ our influence by correcting falsehood, by checking levity, by discouraging calumny, by vindicating misrepresented merit, by countenancing every thing which has a good tendency,—in short, by throwing our whole weight, be it great or small, into the right scale."—Practical Piety, Vol. I. Chap. iv.

The chapter on Prayer is a highly valuable summary of the reasons for the practice of this important duty, and of the answers to the most common objections against it. I will not injure this dissertation by extracting any part where the whole is so connected together, but will content myself with recommending this and the following chapter to the serious consideration of my readers.

Greatly, indeed, are we indebted to the author of the work before us. It contains rules for the government of the Christian in his conduct towards God, his fellow-creatures and himself. Many may deem the duties inculcated too severe, the observances too strict, the threatenings too urgent, the promises too difficult of attainment; but let such consider the paramount importance of the object in view; let them admire and be grateful for the benevolent earnestness of one who, having so far pressed forward toward that standard which she has not displaced from its divine elevation, endeavours to lend a helping hand to those who desire to advance, and to awaken those who slumber in a fearful indifference to eternal things. It is

true, she has drawn a faithful picture of the difficulties, the temptations and dangers of the followers of Christ, but let those who are discouraged refer to her picture of the death-bed of a Christian; let them declare if all the privations and anxieties which can be endured in a life of a few short years, may not willingly be undergone to secure the peace and tranquillity, nay, more, the hope and joy which she describes as being the portion of the good man, even on the bed of pain, of sickness and of death. Who would not resign the world and its fleeting pleasures, for an immortal inheritance, and for such a transition to it as is here described?

"The power of distinguishing objects increases with our approach to them. The Christian feels that he is entering on a state where every care will cease, every fear vanish, every desire be fulfilled, every sin be done away, every grace perfected. Where there will be no more temptations to resist, no more passions to subdue, no more insensibility to mercies, no more deadness in service, no more wandering in prayer, no more sorrows to be felt for himself, nor tears to be shed for others. He is going where his devotion will be without languor, his love without alloy, his doubts certainty, his expectation enjoyment, his hope fruition. All will be perfect, for God will be all in all."

"From God he knows that he shall derive immediately all his happiness. It will no longer pass through any of those channels which now sully its purity. It will be offered him through no second cause which may fail, no intermediate agent which may deceive, no uncertain medium which may disappoint. The felicity is not only certain, but perfect; not only perfect, but eternal."—"As he approaches the land of realities, the shadows of this earth cease to interest or mislead him. The films are removed from his eyes. Objects are stripped of their false lustre. Nothing that is really little, any longer looks great. The mists of vanity are dispersed. Every thing which is to have an end appears small, appears nothing. Eternal things assume their proper magnitude—for he beholds them in the true point of vision. He has ceased to lean on the

world, for he has found it both a reed and a spear; it has failed, and it has pierced him. He leans not on himself, for he has long known his weakness. He leans not on his virtues, for they can do nothing for him. Had he no better refuge, he feels that his *sun* would set in darkness, his life close in despair."—"But he knows in whom he has trusted, and therefore knows not what he should fear. He looks upwards with holy but humble confidence to that great Shepherd, who, having long since conducted him into green pastures, having by his rod corrected and by his staff supported him, will, he humbly trusts, guide him through the dark valley of the shadow of death, and safely conduct him to the peaceful realms of everlasting rest."—*Practical Piety*, Vol. II. Chap. xxi.

This work has often been objected to by those of different religious opinions from Mrs. More, on account of its doctrines, but this appears to me highly unreasonable. I differ nearly as much from the author, with respect to religious belief, as one Protestant can from another; but I find nothing really offensive to my feelings in comparison with those portions which excite my high admiration. There are opinions grounded on a belief in the doctrines of the atonement, of original sin, of the pre-existence of our Saviour, and some others; but these may be either omitted, or made to rest on another foundation. At all events, it appears highly unreasonable and absurd to decline receiving instruction from a work, because some parts do not accord with our opinions.

The other works of Mrs. More do not come under the description of those which I propose at present to consider, and are in the main points so similar in design and execution, that it will be unnecessary for me to observe more than that they all deserve a serious perusal, and that from the effects which they have already produced, much benefit may be anticipated from the further diffusion of them.

I propose in my next article to offer some remarks on the productions of other authors of the same class.

DISCIPULUS.

Coram Street,
Oct. 3, 1822.

SIR,

I BEG to submit the following propositions to the readers of the Repository, which I intend successively to discuss. My object is merely to attract the public attention to the views I entertain, and shall therefore content myself with the outlines of the evidence which can be adduced in their support.

1. Such was the genius of Heathenism, that its votaries, as soon as they had heard of, and had reason to believe, the miracles of Christ, were unavoidably led to consider him as a God.

2. The Pagan philosophers accounted for the miracles and resurrection of our Saviour, by the supposition that he was a supernatural being; in other words, they adopted the doctrine of his divinity to set aside the claims of his gospel.

3. Certain leading men in Judea and other countries, finding all open and avowed hostility to the gospel unavailing to check its progress, pretended to become its friends and teachers; and thus formed an artful scheme to sink it in Heathenism on one hand, and Judaism on the other, making the divinity and supernatural birth of the Saviour a fundamental principle in the new system. Their system being adapted to prejudices both of the Jews and Gentiles, and favouring the worst passions of the human heart, mightily prevailed in direct opposition to the authority and efforts of the apostles; and its introduction into the several churches founded by Paul, proved the principal means in the hands of Providence to call forth the apostolic epistles.

4. The rapid immersion of the gospel in Jewish and Pagan superstition, led Philo and Josephus to separate it from this unnatural alloy. They, therefore, under those names in which they had been accustomed to speak of the religion of Moses and the prophets, held forth the religion of Jesus as a sublime and pure system of morals, calculated to enlighten and reform the world; while, at the same time, they pass by Jesus himself unnoticed on all occasions, and that with no other view than to impress on the minds of men in distant climes and in future ages, the certain con-

clusion that his divinity, supernatural birth, and other doctrines connected with his death, and represented by many as essential to Christianity, in reality formed no part of that divine system, but were altogether foreign to it.

5. The miraculous conception is a fiction of those impostors who sought to sink Christianity in Heathenism, in order to bolster up the doctrine of our Lord's divinity, and to assimilate with more plausibility his history with the fables of Hercules, Perseus and other sons of Jupiter.

6. Our Divine Master foresaw the prevalence of his divinity and miraculous birth as the means of corrupting his religion; and he directed the historians of his life to record facts which, when investigated and ascertained, would infallibly prove them to be falsehoods, contradicted by himself and his apostles.

7. A Jew, stigmatised as an impostor by Josephus, composed a gospel, called the Gospel of the Birth of Mary; while certain Egyptian priests, his associates in iniquity, composed the Gospel of the Infancy of Jesus. From the former, about the beginning of the second century, were taken, after certain modifications, the contents of the first two chapters ascribed to Luke. About the same time the introductory chapters in Matthew were copied from the Gospel of the Infancy. The original spurious gospels were then kept secret for above three hundred years, when, at length, Jerome translated and published them as the genuine compositions of Matthew.

I would now proceed to the first proposition stated above; but I will defer the discussion to my next letter, as I here wish to add what I have left unsaid in my last answer to Dr. Smith (pp. 350—354). Peter has the following passage: "Wherefore, beloved, since you look for these things earnestly, endeavour to be found by him in peace without spots and without blemishes; and consider the long delay of our Lord as intended for your salvation: as our beloved brother Paul, according to the learning which is given to him, speaking in his Epistle to you, as indeed he does in all his Epistles, concerning these things, among which things some are hard to be understood, and these the uninformed and unstable

wrest, as they also do the other scriptures, to their own destruction. Being then forewarned, beloved, be on your guard, lest you be led astray by the deception of these impious men, and fall from the firm foundation of your faith." 2 Peter iii. 14.

In this passage Peter alludes to the disputed verse in the Philippians. This will appear evident if we compare the words of the two apostles as they stand in the original. They both warn their readers against certain impostors who claimed, as versed in the Heathen philosophy, superior wisdom, while, in reality, they were *uninformed*; that is, however wise in their own esteem or in a worldly sense, they were themselves ignorant of that gospel which they pretended to teach to others. Paul says that they gloried in their shame. Peter calls them *αἱσῆμοι*, lawless violators of all law, human and divine. Paul again says of them, *ὅτι τοῦ τέλος ἀπώλεια*, which carries an allusion to their lofty pretensions as the saviours of others, asserting that their end will be their *own* destruction. Peter understood this precisely, and he expresses the contrast more fully, *πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν*, "to their own peculiar destruction." From the passage in the Philippians it appears, that the deceivers endeavoured, and too successfully endeavoured, to withdraw the converts from the pattern of virtue and truth exemplified in Jesus. Paul is eloquent and earnest in defeating their end in this respect; and the same purpose Peter has in view when he says, "Being then forewarned, beloved, be on your guard lest you be misled by the deception of impious men." It was the advice of Paul that the converts should be *ἀμεμπτοι καὶ ἀκαρμαιοι τέκνα Θεοῦ ἀμωμητα*. Phil. ii. 15. Peter had these words of Paul in his memory, and virtually repeats them; *σκοῦδασατε ἀσπίλοι καὶ ἀμωμητοι αὐτῷ ὑπαθῆναι ἐν εἰρήνῃ*, in peace, which last words Paul expresses by *χωρὶς ὀργῆς καὶ διαλογισμῶν*, "without anger and wranglings."

Farther, Peter holds forth his brother Paul as having "wisdom," or, as the term might be rendered, "learning," learning peculiar to himself, or learning in which the other apostles had no share. Now I have shewn that in the letter to the Philippians, Paul does actually allude to the cele-

brated Ode of Aristotle, on Virtue; and the peculiar terms which Paul has copied from that source, constitutes the obscurity of which Peter complains. This last apostle was doubtless unacquainted with the writings of Aristotle; and hence the language of Paul must have contained on this occasion something that appeared to him difficult to be understood. There is no other passage in the writings of Paul, respecting which the apostle Peter could have made the same remark with equal propriety. Now it is certain that the men whom Paul and Peter here have in view, did pretend to teach the divinity of Christ. The impostors availed themselves of the borrowed language of Paul on this occasion, and when addressing persons who had not an opportunity to know the truth, they produced and interpreted his words as inculcating that doctrine. The "orthodox" divines have ever done the same thing, though without the guilt of those Gnostics who set them the example; and we have the authority of Peter for saying, that in doing this they wrest the language of the apostle, that is, violently pervert it to support a doctrine which it was intended to refute.

It is a remarkable fact, that Peter in the above passage recognizes the Epistle to the Hebrews as the composition of Paul. The former addressed his two Epistles to the Hebrew believers, most of whom were dispersed in Heathen countries. These were the men for whose use Paul composed his Epistle to the Hebrews, and it seems they were all in possession of this Epistle, and knew it to be the work of Paul, when Peter addressed to them his two letters. I mention this because Mr. Belsham, in his great and most valuable Commentary on the Epistles, now happily before the public, denies its authenticity; following chiefly the authority of Origen, of whom, notwithstanding his voluminous works, as Erasmus has observed, we know little but that he was always in the wrong.

JOHN JONES.

SIR,

I HAVE as strong a disapprobation as your correspondent S. C., (pp. 459—464,) of prosecutions against

opinions. They appear to me to be eminently hurtful to Christianity. But I cannot approve of the special pleading by which he would allow jurors to give verdicts against both evidence and law. The license is inconsistent with the sanctity and solemn obligation of an oath, and though it might be taken in one case, to further the interests of freedom and humanity, it would be employed in others to promote tyranny and cruelty. Those that cannot conscientiously become instruments in administering sanguinary and unchristian laws, should adopt Mr. Rutt's recommendation, (p. 548,) and absent themselves from Courts of Justice, at whatever risk: but, perhaps a still "more excellent way" would be to appear to their subpoenas, and to declare in the face of the court their incompetency, from convictions of conscience, to sit as jurors upon prosecutions for opinions, or such as may terminate in the infliction of unjust and cruel punishments. A few protests of this description would do more than a thousand evasive verdicts to bring such prosecutions into abhorrence, and to cause the repeal of the absurd laws on which they are founded.

A CHRISTIAN LIBERAL.

Question.—Has the World existed from Eternity?

(Extracted by a Correspondent from the *Westminster Magazine*, for July, 1785.)

WHATEVER has existed from eternity, must have existed of itself, not by means of another; for nothing could exist before it from which it could receive its being.

Every thing, therefore, that has existed from eternity, must be self-existent. On the other hand, whatever is self-existent, must have existed from eternity.

For if it has not, there must have been a time when it began to be; and if there was a time when it began to be, then something without itself gave it beginning; for, if something without itself did not give it beginning, then something within must have given it, and one part must have existed in consequence of another, which, in a self-existent being, is impossible—I say impossible.

For, whatever is self-existent cannot be divided into parts, or, which is the same thing, is not divisible; for if it was, then it behoved every part to be self-existent; and as every thing that is divisible may be divided *ad infinitum*, we should then have an infinite number of self-existent beings, which is equally impossible.

For if any thing exists of itself, there can be nothing else to controul its existence; or, what is the same thing, it must be superior to every thing else, and, consequently, omnipotent; seeing a superiority to every thing else is all we can mean by omnipotence.

But there cannot be two omnipotent Beings, because either they would agree in every respect, and, consequently, be one and the same, which is absurd; or they would differ, and then each would oppose and annihilate the power of each, which is inconsistent with omnipotence.

There is, therefore, only one self-existent Being, and that Being has been demonstrated to be omnipotent, eternal, indivisible, and, consequently, immaterial.

The visible world, however, is material and divisible: it is therefore not self-existent, and, consequently, has not existed from eternity.

But the world may be farther proved not to be self-existent; for all the parts of it are produced in succession, by some previous external cause, i. e. by something without themselves; but if all the parts are the effects of an external cause, the whole must be the effect of an external cause; for what may be said of all the parts, may also be said of the whole.

That all the parts, however, are the effects of an external cause, appears from this: that in the animal kingdom, no son can exist without a father; in the vegetable, no plant without a seed; and in the mineral, no stone without a collection of the requisite component parts.

Should it be said that these are not properly new existences, but only changes and modifications of matter; I ask, from whence do these changes arise? from themselves, or from another?

Does that particular modification of matter, the body of a man, exist by

his own will, or by his own command? Does it not rather begin to be, continue to be and cease to be, not only without his will, but by means of which he is ignorant, which are at once external to him and independent of him?

If, then, man cannot produce even this change or modification with respect to his own body, much less can he produce or create the materials of which it is formed.

But if man can do neither of these, much less can the other parts of the universe, inasmuch as he is superior to all the other parts, at least to all that we are acquainted with, and—

“What can we reason but from what we know?”

But if all the parts of the universe are thus changed and produced independent of themselves, the same must be true of the whole.

Ergo—The universe is not self-existent, but the effect of some external cause; and as every effect necessarily exists posterior to its cause, it follows that it cannot have existed from eternity.

Again, whatever is self-existent, must also be independent of all other things for the continuance of its existence.

But every thing in the universe is dependent on something without itself for the continuance of its existence. Thus, for example, the inhabitants of the earth depend on it for a supply of nourishment, as well as upon the other elements for things essential to life; and they cease to exist, at least in a certain form, as soon as these are denied. The earth itself depends on the other planets for the place it holds in the universe; and the whole system is held together by an attractive power, which operates from without on every part of it, which is unknown to it and independent of it.

If, then, the system of the universe is not independent, with respect to the continuance of its form and place, much less will it be so with respect to the continuance of its existence; and if it is not independent with respect to the continuance of its existence, much less will it be so with respect to existence itself; and if it is not independent with respect to existence

itself, it cannot be self-existent; and if it is not self-existent, it follows, from what was demonstrated above, that it cannot have existed from eternity.

J. G.

Attempt to illustrate Jude, ver. 9.

LETTER I.

SIR,

ANY attempt to illustrate those passages of Scripture which are confessedly obscure, especially where that obscurity has induced a suspicion and doubt as to the genuineness of those passages, and of the books in which they are contained, must be grateful to every one who has a reverence for the Sacred Writings, and feels pleasure in the investigation of their important contents. He that successfully performs this task is a friend to truth and to the best interests and improvement of his fellow-creatures.

With this view, Sir, I submit to you a few observations on a passage which occurs in the ninth verse of the Epistle of Jude: “Yet Michael the Archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.”

It may be proper, however, before we enter on an explanation of the passage, to take some notice of the *doubt* which has been entertained as to its genuineness, and as to that of the Epistle itself, and also as to the genuineness of the second chapter of the Second Epistle of Peter, where the same subjects as those connected with the above passage in Jude, are introduced and treated precisely in the same way, so that the arguments against the genuineness of the one will equally apply as to the genuineness of the other.

First, it is alleged respecting the Second Epistle of Peter,* that “this Epistle is placed by Eusebius amongst those books of the New Testament, the *genuineness* of which was *disputed* in the primitive ages.” It is added,

* See Imp. Version, Note, Ch. i.; see also Jude 1, Note.

"Some have thought the first and third chapters genuine, but from the difference of style have doubted the second." That the genuineness of these Epistles was disputed may be admitted; nor is it at all wonderful that, in collecting the books and settling the canon of the New Testament, a dispute should arise respecting the genuineness of some of those books: dispute naturally leads to investigation, and investigation to the discovery of the truth. The fact, however, is, that the dispute terminated in favour of their genuineness, as is clear from their being received into the canon of the New-Testament Scriptures. Are then the authors of the Improved Version prepared to shew that that decision was not made upon clear and satisfactory evidence that those books were the genuine productions of those persons whose names they bear?

Secondly, the authors of the Improved Version state, respecting the Epistle of Jude, that "it is commonly believed to have been written by Judas, otherwise called Lebbeus and Thaddæus, the son of Alpheus, the brother of James the Less, and first cousin to our Lord." If it was, indeed, written by him, (and this, according to them, is the common belief,) then is the Epistle not only genuine, but also of apostolical authority, and this must establish both those points; for he was one of the twelve Apostles of our Lord.†

Thirdly, on 2 Peter ii. 4, they observe,‡ that that passage "is the most doubtful portion of the Epistle," and that "by those who admit the genuineness of the Epistle, this chapter is supposed to have been a quotation from some ancient apocryphal book." They add, "The Epistle of Jude is supposed to allude to, or to quote from, the same apocryphal work." On the parallel passage in Jude, ver. 6, they say, "Perhaps the writer may refer to some fanciful account of a fall of angels contained in the apocryphal book which lay before him." That there ever existed, before the

writing of these Epistles, such a fanciful account of a fall of angels, or such an apocryphal book as that here supposed, out of which these writers made their quotations, there is not a shadow of evidence, or a pretence of evidence, much less is there any proof of the assertion, that Jude had this apocryphal book lying before him when he wrote his Epistle. The whole rests upon the perhaps, the suppositions or the assertions of these authors; or upon the suppositions of others which they have adopted. But what weight can their suppositions or those of any other man have in the decision of a question of this nature?

That the writers of these Epistles in the passages under our consideration refer to the Jewish Scriptures, and not to some fanciful account in a supposed apocryphal book, I shall endeavour to shew by the following arguments:

First, the authors of these Epistles, in the parts alluded to, are warning the Christians to whom they wrote, against false teachers, by whom they would be in danger of being seduced from the faith of the gospel. Peter says, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." And of them he adds, "Whose judgment now of a long time lingereth not, and their damnation slumbereth not." Jude gives a similar description of them: "For," says he, "there are certain men crept in unawares, who were before of old ordained" (before written) "to this condemnation; ungodly men turning the grace of our God into lasciviousness, and denying the only Lord" (Βασιλέα, the word used also by Peter, "the only sovereign") "God, and our Lord Jesus Christ." They then set before them various instances of the judgments of God in the punishment of persons of this description recorded in the Old-Testament Scriptures. Peter mentions first, the angels that sinned, whom God did not spare—then of the destruction of the old world, which also he says God did not spare—and then the overthrow of the cities of Sodom and Gomorrah, which, he says, were made an example unto those that after

* See Note at the beginning of the Epistle.

† See Matt. x. 3; Mark iii. 18.

‡ Note in loco.

should live ungodly, and on which he makes the following observation: "The Lord knoweth how to deliver the godly out of temptation, and to reserve the *unjust unto the day of judgment to be punished.*" He then refers to the history of Balaam, and compares the men of whom he is speaking with him, who, he says, "Have forsaken the right way, and gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness." Jude introduces his enumeration of the judgments of God in the punishment of the wicked, by saying, "I will therefore put you in *remembrance*, though ye once *knew* this." First, he *reminds* them, "How that the Lord, having saved the people out of the land of Egypt, afterward destroyed them which believed not." In the next place, he *reminds* them of the angels which kept not their first estate. Did he then mean to *remind* them of a fabulous story about angels, which had no foundation in truth, which he had (as is supposed) taken out of a spurious apocryphal book, a story with which they were probably wholly unacquainted? And what could a story of the fall of angels have to do with the writer's subject, as an instance of the punishment of ungodly men and seducers? Jude reminds them in the next place of the destruction of Sodom and Gomorrah, and the cities about them, which, he says, are set forth as an example, suffering the vengeance of eternal fire. And then, having described those ungodly men of whom he speaks as defiling the flesh, despising dominion, blaspheming (or, as Peter expresses it, who were not afraid to blaspheme) dignities, he reminds them of the contest between Michael the archangel and the Devil, contrasting their conduct with that of Michael. He also refers to the history of Cain, and of Balaam, and of Core, saying, "Wo unto them! for they" (the ungodly men of whom he is speaking) "have gone in the way of Cain, and run greedily after the error of Balaam, for reward, and perished, or will perish in the gainsaying of Core."

Now, is it possible to conceive that these writers, in referring to a series of facts recorded in their own Scriptures, and with which they were well

acquainted, should introduce and incorporate with those facts a fabulous story from an apocryphal book? Nothing, surely, can be more incredible than such a supposition, even supposing the Epistles were proved not to be genuine.

Secondly, the authors of the Improved Version, after having pronounced the passage respecting the angels that sinned, in 2 Peter ii. 4, to be the *most doubtful portion* in the Epistle, and after having repeatedly thrown out the supposition that it, with the parallel passage in Jude, was quoted from an apocryphal book, have themselves, with the most glaring inconsistency, attempted to explain these passages as having no relation to angels; and they have also attempted to prove that they are a plain, direct allusion to a portion of the Jewish history, in which, I conceive, they have been completely successful. Their exposition is as follows. 2 Pet. ii. 4, Note: "If God spared not the *messengers* who had sinned, i. e. the *spies* who were sent to explore the land of Canaan, &c.; see Simpson's Essays, p. 205, &c." Jude 6: "And the angels who kept not their first state." Note on the passage: "Or the *messengers* who watched not duly over their own principality, but deserted their proper habitation, he kept with perpetual chains under darkness, (punished them with judicial blindness of mind,) unto the judgment of a great day, i. e. when they were destroyed by a plague; alluding to the falsehood and punishment of the *spies*, Numbers xiv. See Simpson's Essays, p. 210." But the *allusion* would have been still more apparent, and their interpretation more firmly established, had they, or had the authors of the Received Version, rendered the Greek *τὰς ἀγγέλους*, the *spies*, as the latter have rendered it, James ii. 25, and as they themselves have explained it in 2 Peter ii. 4. A little more attention would probably have convinced the authors of the Improved Version, that the passage in Jude respecting Michael and the Devil, also is taken from one of the Jewish prophets, and not from a fabulous apocryphal book. Which leads me to observe,

Thirdly, that that passage in Jude

contains in it not merely an allusion to a passage in the prophecy of Zechariah,* but also an express quotation from it,—“*But said, The Lord rebuke thee.*” Peter also, treating on the same subject, and in the same connexion,† evidently refers to the same passage in the prophet: “Whereas,” says he, “angels, which are greater in power and might, bring not railing accusation against them before the Lord.” It may be further observed, that in the Septuagint Version, although in general it retains the Hebrew word Satan, yet in this passage of the prophet, renders it *Diabolos*, Devil, from which Jude seems to have adopted the word. Besides this, the authors of the Improved Version tell us, that “some suppose a reference in this passage (Jude 9) to Zech. iii. 1—3. Newcome.”‡ If this allusion is clearly established, the prophecy of Zechariah will serve as a key to unlock the meaning of that mysterious passage of Jude; and if the observations I have made have any solidity in them, they may tend, in some measure, to remove the suspicions which have been entertained respecting the genuineness of the Epistle of Jude, and of the second chapter of the second Epistle of Peter, and especially those passages in them which are supposed to be the most doubtful.

The question may be asked, What has given rise to this doubt, and why has so much pains been taken to discredit these accounts, and to induce the belief that they are *fanciful* and *spurious*? The authors of the Improved Version have furnished us with an answer to the question; they say, in note on Jude 6, “*Perhaps, however, the writer may refer to some fanciful account of a fall of angels contained in the apocryphal book which lay before him, without meaning to avouch for that fact any more than for the incident mentioned ver. 9.*”§ And again, in note on 2 Peter ii. 4, “If the common interpretation be admitted, it will not establish the po-

pular doctrine concerning *fallen angels*. For, 1. The Epistle itself is of doubtful authority. 2. From the change of style this is the most doubtful portion of the Epistle. 3. By those who admit the genuineness of the Epistle, this chapter is supposed to have been a quotation from some ancient apocryphal book, and the apostle might not mean to give authority to the doctrine. The Epistle of Jude” (they add) “is supposed to allude to, or to quote from, the same apocryphal work.” It is here plainly supposed, that if the passages referred to are genuine, they do in fact teach the popular doctrine concerning fallen angels, and, therefore, in order to get rid of the doctrine, it was necessary, in some way, to get rid of those passages in which it was contained; for the suspicion seems to have been lurking in their minds, that unless they were got rid of, that doctrine would be established. This will fully account for the pains they have taken to invalidate the authority of these Epistles, and particularly of the above passages which they contain. Notwithstanding all this, these very same gentlemen confidently assert, that by the angels (the messengers) that sinned, is meant *the spies* who were sent to explore the land of Canaan, as recorded Numbers xiv., and consequently as having no reference to fallen spiritual beings. Could they believe this, and at the same time seriously believe, what they have so repeatedly stated, that it is a *fanciful account of a fall of angels* taken out of some ancient apocryphal book, and that too by an *apostle*; and that he too should gravely insert such an idle tale amongst a number of references to the Jewish Scripture, he himself at the time not believing it, or mean to give authority to the doctrine? If they were satisfied of the truth of their own interpretation, which they give, not as the *supposed*, but certain meaning of the passage, what cause had they to be afraid that it would countenance a false, although popular doctrine? Could there be any danger that *the spies*, who were the twelve princes of the tribes of Israel whom Moses sent to explore the land of Canaan, should ever be interpreted to mean apostate spirits, who, in some unknown period, were for their sin and rebellion cast out of

* Chap. iii. 2.

† Compare 2 Peter ii. 10, 11, with Jude 8, 9.

‡ See note in loco.

§ See also note on ver. 9.

heaven, and reserved in chains of darkness unto the judgment of the great day?

JOHN MARSHOM.

SIR,
EVERY Dissenter must be amused with the controversy now carrying on with regard to what are called the "Peterborough Questions," that is, Eighty-seven Questions for trying the Orthodoxy of Candidates for Orders, and of Curates applying for Licenses. Bishop Marsh must have a great love of asking questions, for he has now drawn up 36 more. These new ones, he says, are to be answered by curates only, but the curates, if they were ordained in his diocese, must have previously answered the 87; so that they will have answered in all 123 questions, drawn up for the explanation of 39 articles, themselves compiled "for avoiding of Diversities of Opinions, and for the establishing of Consent touching True Religion." Where will this end?

The Bishop of Peterborough has printed his speech on the discussion of this matter in the House of Lords, and the perusal of it has suggested this letter, in which I wish to call the attention of your readers particularly to this prelate's statement of the doctrine and practice of *Toleration* within the Church of England. "I hardly know" (he says, in a note to the Speech, pp. 29, 30) "what answer to give, when I am charged with want of *Toleration* in the use of these questions. *Toleration* is a term which applies only to *Dissenters* from the Established Church. It is quite inapplicable to those who profess conformity to the 39 articles, which were published 'for avoiding diversities of opinions.' Though we can understand, therefore, what is meant by the toleration of Dissenters, when they have perfect liberty to preach their own doctrines in their own places of worship, we involve ourselves in a contradiction, when we speak about the toleration of *dissent* on the part of those who are bound by Articles 'for the establishing of consent touching true religion.' But if the toleration, which the Examination Questions are supposed to infringe, denotes the privilege of preaching *dissent* from the doctrines of the Church,

as well in our own pulpits, as in licensed meeting-houses, it is a species of toleration which would shortly end in the *destruction* of the Church. The foundation, indeed, might thereby be widened; but it would be widened with materials which would soon let down the whole superstructure."

This is, at least, a candid confession of intolerance in the internal government of the Church. Happy those that, in search of Christian liberty, have put themselves under the protection of English law, which allows such as choose to have churches without Bishops, or Bishops who are not Lords. Dr. Marsh was charged by the petitioner to the House of Lords, with treading in the steps of Archbishop Laud. He partly admits the charge, and he anticipates hypothetically a fate, which Heaven avert! "Nor is it improbable" (says his Lordship, Speech, p. 33) "that the fate which attended Archbishop Laud would befall the Bishop of Peterborough, if the same party should again obtain the ascendancy in the Church."

The manifest temper of the House of Lords on this occasion, must have shaken Dr. Marsh's confidence in his own proceedings; and it seems probable that in future Parliaments, Bishops will have something else to do than to defend and justify new tests of orthodoxy.

CANTABRIGIENSIS.

Warminster,
July 8, 1822.

SIR,
THERE is a letter preserved of the Emperor Adrian's, which reflects much on the Christians of Alexandria in his time, as worshipers of the god Serapis. It is preserved by Flavius Vopiscus in his *Life of Saturninus*, a writer who flourished within two centuries of this emperor. The letter is as follows, addressed from Egypt to his brother-in-law, Servian, at that time Consul in Rome:

"Adrian Emperor to Servianus Consul, health.

"You gave me great commendations of Egypt, my dear Servian; I have studied the nation well, and have discovered nothing but levity, caprice, inconstancy and a readiness to change with every wind.

"The worshippers of Serapis are the Christians, and even the pontiffs of their religion worship Serapis. There is not a chief of a synagogue or priest of the Christians, who is not either an astrologer, soothsayer or empiric. Even the patriarch of the Jews, when he comes into Egypt, is constrained to offer incense to Christ or to Serapis.

They are a most inconsiderate, seditious race. The city of Alexandria is rich and powerful, with a great trade producing plenty. Nobody is idle there. Some blow glass; others make paper. Many are employed in the linen manufacture and ready-made garments. All follow some trade or other, however infirm in hands or feet, or even blind.

"All of them, whether Jews or Christians, acknowledge but one God; that is, their interest. I wish to my soul that this city (the first in Egypt for its grandeur and riches) had better inhabitants.

"I have granted them all that they desired. I have restored to them their ancient privileges, yet they have treated me with contempt in refusing honours to my adopted son Verus, and you know what they have said of Antoninus. All the punishment I wish them, is to feed themselves with the chickens hatched with their own filthy dung," &c. &c.

This is a heavy charge brought against the early Christians of Alexandria, by so great and sensible a man as the Emperor Adrian, and must have been founded on some known facts, and requires, for the credit of Christianity, that this odious accusation should be repelled.

This great Emperor travelling with great state throughout the whole Roman Empire, was received with great state and pomp every where; sacrifices and divine honours were paid him, and all the pompous rites of Heathen superstition.

Alexandria was principally occupied by Jews and Christians, who could not conscientiously join in these impious ceremonies, nor be present on such occasions. Neither could they at other times frequent the public theatres, nor attend at the consecrations of images and the imperial standards. They, therefore, devoted their whole attention to trade and com-

merce, and not incurring any great expenses in their way of living, they grew very rich, which often brought persecutions on them, and confiscation of property, as was the case with the Jews in England under our Plantagenet princes.

Adrian, therefore, not receiving those attentions and divine honours from them, of which he was very fond, it created a great disgust towards them.

Why he calls them worshippers of Serapis is, that the god Serapis had a most pompous temple dedicated to him in that quarter of the city where it stood, which was called from it, *the Serapian*. Here stood the famous image of that god of the merchants, brought hither from Sinope, one of the greatest commercial cities in the time of the Ptolemies, one of whom seeing the high respect paid to it, thought the obtaining of this image to adorn his growing city, would be the surest way to promote its wealth and prosperity; for this deity was esteemed as the patron of trade and commerce, and had temples erected to him in after times in most of the principal seaports to which the merchants traded. A very beautiful temple to this deity stands at this time at Puteoli, now Pozzuoli, near Naples, though in ruins.

Besides, the military oath was full of idolatry, and the worshiping of the standard and ensigns of war, and the attendant pompous sacrifices, were not to be dispensed with by the soldiery, which is the reason so few Christians could become soldiers.

Those who refused to sacrifice to the Emperor, were by the Roman laws forbid to hold any dignity in the state, as appears by the Pandects, and from this Roman law our Test Act is supposed to have been adopted.

Herodian, in his history of his own times, mentions the entrance of the Emperor Caracalla into Alexandria: "As soon as he entered the city with his whole army, he went first to the great Temple, where he sacrificed many hecatombs, and loaded the altars with incense. Thence he proceeded to Alexander's monument, where he pulled off his purple robe, his diamond rings, his belt studded with precious stones, and all his valuable articles, which he offers at the hero's shrine."

The Heathen inhabitants of Alex-

andria took Serapis and Christ to be the same; hence Adrian's confused account of them.

Adrian was far from a persecutor of the Christians, although many suffered in the beginning of his reign, from the edict of Trajan, his predecessor, not being suppressed. He was, generally speaking, of an easy temper, and tolerated all religious sects, being in his private character humane and courteous and easy of access.

H. W.

Swedenborgian Doctrine of Atonement.

THE following Resolutions are extracted from the printed Report of an Annual Conference, held by the admirers and receivers of the Theological writings of the Hon. Emanuel Swedenborg, assembled from various parts of the kingdom, at Hawkstone Inn, Hawkstone Park, July 5, 1822.

J. W. SALMON, Esq., in the Chair.

Resolved,

1. That it is a point of the utmost importance to the Christian Church, that all her members be enlightened with clear and just ideas on the subject of the Atonement made by the *Great Saviour*.

2. That at this day, throughout all Christendom, the popular and prevailing idea on this subject is, that *God the Father* was so grievously and so justly offended at the crying sins of mankind, as to be incapable, consistently with his justice, of entering into any covenant of reconciliation with them, until plenary satisfaction was made to that justice: it is further maintained, that such plenary satisfaction was made by the meritorious sufferings and death of an *Only-begotten Son*, and that, in consequence of this atoning sacrifice, the guilt of the offending sinner was instantly cancelled, and he was again restored, through faith in that sacrifice, to all the blessings of reconciliation with an offended God.

3. That it appears to this Meeting, that the above idea is grounded in a mistaken and unscriptural apprehension, 1st. of the nature of God; 2ndly, of the nature of sin; 3rdly, of the proper meaning of reconciliation between God and his creatures; and

4thly, of the true end and design of the sufferings and death of the *Great Saviour*.

4. That in regard, 1st, to the nature of God, the above idea evidently implies, that the Father of the Universe is changeable, inasmuch as it supposes that he is not in himself merciful, compassionate and forgiving, but is moved to mercy, compassion and forgiveness, by the deeds of another being. Thus it supposes that the God of Love requires excitations to love, and that he has besides, as it were, two faces, one marked with enmity, vengeance and rejection of his sinful creatures, whilst the other wears the contrary aspect of friendliness, forgiveness and a desire of reconciliation. It supposes further, what is contradictory to every rational idea, that there are two Gods, one an atoning God, and the other an atoned God, thus introducing a distracting perplexity into the human mind respecting the Divine Unity, and the proper object of divine worship.

5. That in regard, 2ndly, to the nature of sin, the above idea regards its defilements rather as spots and filth which may be wiped away by another's innocence, than as a deep and radical infection, which can never be removed but by the sincere repentance and consequent change of mind and life on the part of the offender. For such is the view presented in the Sacred Scriptures concerning human defilement, as where it is written in Ezekiel, "When the wicked man turneth away from his wickedness and doeth that which is lawful and right, he shall save his soul alive," xviii. 27; see also verses 21, 22; xxxiii. 15, 16; see also Matt. iii. 2, iv. 17; Luke xiii. 3, 5, xxiv. 47, besides numberless other passages. The connexion of the sinner too, with the power of darkness, is, by the above idea, kept entirely out of sight, when yet the atonement made by the *Great Saviour* evidently implies the emancipation of the human race from the tremendous tyranny resulting from such a connexion. (See Matt. xii. 29; Luke x. 19, xi. 21, 22; John xii. 31, 32.)

6. That, 3rdly, as to the proper meaning of reconciliation between God and his creatures, the above idea is directly opposed to the apostolic testimony which declares, that "God

was in Christ reconciling the world unto himself, not imputing their trespasses unto them," (2 Cor. v. 10,) by which testimony it is manifest, that the reconciliation in question was not the reconciliation of God to the world, but of the world to God; thus it did not imply any change of the disposition of God towards man, but of man towards God; whereas, according to the above idea, a change is implied in the disposition of God towards man, whilst the effected reconciliation is supposed to consist in the reconciliation of God to the world, and not (as the apostle describes it) of the world unto God.

7. That the above idea is equally at variance with the true end and design of the sufferings and death of the great Saviour, since it supposes that those sufferings and that death were merely vicarious; in other words, that they were endured not only for man, but in man's stead, and that thus their high merit consisted in paying a debt for man, which man was unable to pay for himself; whereas it is most evident from the divine testimony of the Sacred Scriptures throughout, that the sufferings and death of the great Saviour, though endured for the sake of man, were not endured in the stead of man, inasmuch as they were the necessary results of that astonishing process, by which, with a view to promote man's salvation, that great Saviour, in the first place, combated, subdued, and thus removed from man the overwhelming influence of the powers of darkness, and by which, in the second place, he glorified or made divine his human essence, by uniting it fully with divinity in himself, and thus rendering it the medium of man's continual approach and access to that divinity. The great Saviour accordingly testifies on this occasion, "Now is the judgment of this world; now shall the prince of this world be cast out," and then triumphantly adds, "And I, if I be lifted up from the earth, will draw all unto me," (John xii. 31, 32,) plainly intimating that by his sufferings and death, he not only effected a work of divine judgment, but also glorified his human nature, thus making it the centre of all divine attractions, and the consequent only source of divine ability on the part of man to regain conjunction

of life, or, what amounts to the same thing, reconciliation with his heavenly Father. It is accordingly written, "As many as received him, to them gave he power to become the sons of God." John i. 12; see also Luke x. 19; John x. 10, xv. 5.

8. That from the combined light of the above considerations, it is most evident to this meeting, that the Atonement or Reconciliation, (for both mean the same thing, and are expressed by the same term in the original Greek,) which was effected by the great Saviour, was the result, not of any vicarious sacrifice, (because no such sacrifice was necessary to move the Divine mercy,) but of that grandest of all events, the manifestation of God in the flesh, by virtue of which manifestation, the ardour of the Divine love to save mankind was most powerfully and unequivocally expressed, as it is written, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16); and again, "In his love and in his pity he redeemed them" (Isa. lxi. 9). The most cogent motives to excite man to repentance were thus brought into exercise; the return, too, of offending sinners to their heavenly Father, and consequently their reconciliation was facilitated, through the opening of a new door of approach and accession in the glorified humanity of Jesus Christ (John x. 7, 9); at the same time the door was closed of that overwhelming infernal influence which had before been open (Rev. i. 18); God was thus brought near to man in a visible and approachable humanity (John xiv. 6, 9); whilst man, by faith in this incarnate medium of salvation, was led to the acknowledgment of his Saviour Jesus Christ as the only God, and by repentance of life was brought near to him (Matt. iv. 7). In this sense, therefore, the great work of Atonement or Reconciliation was eminently accomplished, and the divine testimony fulfilled, where it is written concerning the incarnate God, "Surely he has borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace

was upon him; and with his stripes we are healed" (Isa. liii. 4, 5). For by the great Saviour bearing our griefs and carrying our sorrows, by his being wounded for our transgressions, and bruised for our iniquities, is evidently meant, that in his human nature he was pleased to submit, for our sakes, to every species of suffering, of trial, and of temptation; and this for the blessed purpose, that by his stripes we might be healed, since all his sufferings, trials and temptations, tended to the double effect of subduing the powers of darkness, and of glorifying his humanity, thus of providing the means of our healing, by removing from us the tyranny of those infernal powers, and giving us access, at the same time, in his glorified or divine humanity, to all the fullness of the Divine presence, mercy and protection, in agreement with his own words, "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke xxiv. 26.)

J. W. SALMON,
President.

SIR,
A FRIEND has just put into my hands the second volume of a favourite book of his, "Lacon: or, Many Things in Few Words; addressed to those who Think. By the Rev. C. C. Colton, A. M., late Fellow of King's College, Cambridge." It must be allowed to be an amusing work; but I think that this attempt to modernize the quaint, punning style of the century before last, should not pass without observation. Mr. Colton endeavours to reduce every system to an apophthegm, every opinion to a maxim, every reflection to a joke. This way of writing may appear profound to small thinkers, but is in reality the easiest of all modes of discharging one's thoughts. It is only setting together clashing images, and returning upon one sentence another with words that clink. It is, in fact, the trick of young writers, or of old writers whose habits never improve. The worst of this style is, that it tempts a writer to throw an air of ludicrousness around every subject; smartness presently becomes jesting, and jesting ends in story-telling or punning.

Some of Mr. Colton's stories are

from no higher authority than "Joe Miller." Of those that are not taken from that notorious wag, some appear from their broad features to be his, though borrowed from more respectable authors; for instance, the tale of the fisherman who sold his fish for one hundred lashes, in order to take revenge upon a porter who would not let him into the house without a promise of sharing with him in half the produce of the sale, and who, consequently, received fifty lashes. (Pp. 130, 131.) This is from Fuller's Worthies, and is repeated in Sir J. Hawkins's edition of Walton's Angler.

In one of his "Many Things," Mr. Colton refers to Mandeville, perhaps for the sake of the following succession of bad and not very decorous puns, which he has the modesty to put into a note: "If we were inclined to pun after the manner of Swift on the name of Mandeville, we might say that Mandeville was a devil of a man, who wrote a book to prove man a devil."—(P. 137.)

His first antithesis, a double one, (pp. 7—9,) is evidently made for the sake of bringing in an anecdote, and, as this is one of the best stories, I shall transcribe it. "We are not more ingenious in searching out bad motives for good actions, when performed by others, than good motives for bad actions when performed by ourselves. I have observed elsewhere, that no swindler has assumed so many names as self-love, nor is so much ashamed of his own; self-love can gild the most nauseous pill, and can make the grossest venality, when tinselled over with the semblance of gratitude, sit easy on the weakest stomach. There is an anecdote of Sir Robert Walpole, so much to my present purpose, that I cannot refrain from relating it, as I conceive that it will be considered apposite by all my readers, and may perhaps be new to some. Sir Robert wished to carry a favourite measure in the House of Commons. None understood better than this minister, two grand secrets of state—the great power of *principle*, and the great weakness of *principle*. A day or two previous to the agitation of the measure alluded to, he chanced upon a county member who sometimes looked to the weight

and value of an argument, rather than to its justice or its truth. Sir Robert took him aside, and rather unceremoniously put a thousand-pound bank-note into his hand, saying, 'I must have your vote and influence on such a day.' Our Aristides from the country thus replied: 'Sir Robert, you have shewn yourself my friend on many occasions, and on points where both my honour and my interest were nearly and dearly concerned; I am also informed that it was owing to your good offices, that my wife lately met with so distinguished and flattering a reception at Court. I should think myself therefore,' continued he, putting, however, the note very carefully into his own pocket, 'I should think myself, Sir Robert, a perfect monster of ingratitude, if on this occasion I refused you my vote and influence.' They parted: Sir Robert not a little surprised at having discovered a new page in the volume of man, and the other scarcely more pleased with the *valuable* reasoning of Sir Robert, than with his own specious rhetoric, which had so suddenly metamorphosed an act of the foulest corruption, into one of the sincerest gratitude."

Although he is a clergyman, and, I take for granted, a parish-priest, the author cannot forbear joking even upon the doctrines of the Church. His diocesan should look to his soundness in the doctrine of the Trinity, upon which he thus epigrammatizes in prose, in order to introduce a former epigram of his in verse (pp. 69, 70): your correspondent Dr. Carpenter must excuse the quotation, though it places him in bad company, and is palpably unjust to his share of the controversy referred to.

"We injure mysteries, which are matters of *faith*, by any attempt at explanation, in order to make them matters of *reason*. Could they be explained, they would cease to be mysteries; and it has been well said, that a thing is not necessarily *against* reason, because it happens to be *above* it. Dr. B——* once told Horne

Tooke that he had just witnessed an exemplification of the Trinity; for he had seen three men in one whiskey! 'Poh, poh!' replied our etymologist, 'that is no exemplification at all; you should have seen *one* man in *three* whiskeys!' A certain missionary once asked a new convert if he had any clear notions on this sacred subject; his Asiatic proselyte immediately made three folds in his garment, and having held them in that state a few seconds, pulled them back again into one. We believe the doctrine of the Trinity, because, though above reason, it is matter of faith; but we are not bound to believe in all the explanations of it, which are often against *both*, and matter of *neither*. The attention of the religious world in the West of England was lately much occupied by a very learned controversy on this subject, carried on by three doughty champions, each of whom with more of erudition, but perhaps less of gentleness, than the shepherds in Virgil, were '*et cantare pares, et respondere parati*.' The individuals, however, were more at home in knocking down each other's arguments, than in establishing their own; which led the sharp-sighted editor of a certain journal whose columns our polemics had filled, without much profit to the sale, to suppose that it was high time for him to interfere, and to sum up with all due impartiality between the parties:

—— 'Componere lites
Inter Peliden festinat, et inter Atriden.'

"He did so, and though luminous on many other points, '*The Western Luminary*' was rather obscure upon this:

'Magnis tamen excidit ausis.'

"To convince him, however, that his three learned correspondents, however they had disagreed in particulars, agreed as to the main, and that he himself in summing up, had settled the controversy in a manner more conclusive than superficial observers might admit, or accede to, I sent him the following little '*jeu d'esprit*,' which he had the candour to insert:—

"Cleve—Dennis—Carpenter—agree!
And fully prove a Trinity;
For in their writings, all may see
Not one incomprehensible—but *three*!

* "This anecdote is rather against the Doctor, for the wit is Parson Horne's, but the profaneness is the Doctor's; perhaps even I shall not wholly escape for relating it."

"Yet Filadelf deemed the task undone,
So finished what these scribes began,
And shewed, more clearly than the
sun,

Not three incomprehensibles—but one!"

Reprehensible as this levity is in itself, it appears the more censurable from some passages of the book, in which Mr. Colton has proved that he can write manly sense, and throw aside the beggarly ornament of alliteration and sentence-balancing, or, as he himself would express it, of point and pun. I refer especially to the argument against Materialism, contained in pp. 31—47.

It is but justice to Mr. Colton to add, that he shews himself every where to be the friend of constitutional liberty. He makes a good remark (p. 168) upon Mr. Pitt's supremacy, who was, he says, for twenty years, *de facto*, a king.

My object in writing these remarks is not to depreciate Mr. Colton's work so much as to put our younger writers and preachers upon their guard against the easy, tempting mode of composition, which consists only in stringing together glittering sentences, which like a chain of many-coloured beads may strike and please children and grown-up persons with childish understandings, but must ever be offensive to those whose minds have been cultivated by an acquaintance with the best and purest English authors. Mr. Colton himself says, (p. 26,) and you will forgive the bad taste of the remark for the sake of its truth, "So idle are dull readers, and so inquisitious are dull authors, that puffed nonsense bids fair to blow unpuffed sense wholly out of the field."

I am,—an admirer of the *sound speech*, of apostolic sanction, that *cannot be condemned*;—

SIMPLEX.

SIR,

June 30, 1822.

THE late Mr. Evanston has very satisfactorily proved, in my opinion, that the term *Son of God* is applied to Jesus, both by our Lord himself and his apostles, in consideration of his resurrection after death to a new and spiritual life. See Diss. 2d edit. pp. 67—69. I would further observe, that our Saviour is frequently called in Scrip-

ture, on account of his having been raised from the dead, "by the glory and power of the Father," the first-born "among many brethren;" "the first-born of every creature," or of of the whole *spiritual* creation of mankind; because he is the *first man* who was raised from the dead to an *immortal* existence. The Psalmist also, in the name of the Almighty Father, says, "He shall call me, Thou art my *Father*," (a term which our blessed Lord so emphatically uses,) "my God and my *strong salvation*," having overcome the *last enemy* of mankind, *Death*. "And I will make him my *first-born*, higher than the kings of the earth." Ps. lxxxix. 26, 27. Alluding to his being not only the *first* that should rise from the dead, but the *head* or chief of the whole spiritual creation. St. John styles him "the first-begotten of the dead." Rev. i. 5. And in his Gospel, "the only-begotten Son of God," being the *only Son* of the resurrection, and will continue to be so till his coming again to raise all the righteous dead. John i. 14—18; iii. 16—18. Christians of these days seem not sufficiently to be impressed with the magnitude and greatness of the circumstance of the resurrection of our Lord and Saviour Jesus Christ; which miraculous event was the constant theme and conversation of the apostles and *first disciples*, as insuring *their own* resurrection to immortal happiness. Their writings abound with this stupendous miracle. It is, in fact, the gospel, or "glad tidings of great joy to *all people*;" for "there is none other name under heaven, given among men, whereby we can be saved" from sin and death, than "the name of Jesus Christ of Nazareth, whom God hath raised from the dead," and appointed the Judge or Ruler of both quick and dead.

St. John slightly, but sufficiently, bears testimony to his *human birth*, though not to his miraculous conception; for he calls him *the son of Joseph*, ch. i. ver. 45; and also by the phrase, "he was made flesh," or a man, "and dwelt among them." And then instantly refers to his present state of exaltation in heaven; and, indeed, to that of all good Christians becoming the sons of God; which can only be by a resurrection from the

dead to a spiritual and immortal existence, by the immediate vivifying power of God. See chap. i. ver. 13. The subject of this *new birth*, or regeneration, is renewed in the third chapter of John's Gospel, in our Lord's conversation with Nicodemus. Jesus says, verse 3, "Except a man be born again, he cannot enter into the kingdom of God;" that is, he cannot partake of the kingdom of heaven till he rises from the dead, or is *changed*, at the last day. "That which is born of the flesh is flesh," mortal and corruptible; "and that which is born of the spirit is spirit," incorruptible and immortal. The two states are widely different; and the latter we can have no conception of. St. Paul has asserted the same thing: "The *first* man is of the earth, earthy," weak and perishable; "the second man is from heaven," immortal and spiritual. "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly; and as we have borne the image of the earthy, we shall also bear the image of the heavenly: for flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." This requires no comment. The doctrine of a *new birth* to endless life and happiness, has given occasion to much controversy in the Christian world; but there seems to be no difficulty attached to the above solution: nor would the terms *first-born*, *first-begotten*, and *only-begotten* Son of God, (the latter phrase is applied to the sons of Israel, see 2 Esdras vi. 58, a book which our Lord has quoted more than once, and calls it "The Wisdom of God;" see Luke xi. 49,*)—these terms, I repeat, would not be difficult to understand, if Christian commentators had distinguished the sentiments and phrases of the Evangelist John from the words of Christ. For St. John, as well as the other apostles, whenever they speak of their Master, (not historically,) speak of him in his present *glorified* and *exalted* state. So also does St. Paul. As

they often also *figuratively* apply the death and resurrection of our Lord, so they *figuratively* allude to this great change at the resurrection of the just, in their exhortations to holiness and *newness* of life.

Here, then, is a plain truth in plain language, and such as is suited to the plainest understanding. And the more we study the Sacred Scriptures, the more we shall be convinced that they do not require the aid of metaphysical subtleties to elucidate them; and that the *doctrines* of Christianity are as plain and intelligible as are its *precepts*; or the poor to whom the gospel was preached, would not have understood and embraced it, or received it so *gladly* as they did. And this truth (to borrow an observation from an excellent writer in your last number) is founded upon a truly *scriptural interpretation* of Scripture phraseology.

PHILALETHES.

P. S. It is worthy of notice that St. Peter, in his first discourse to the Jews, after our Lord's ascension, in applying the words of David, in Ps. xvi., to the resurrection of Jesus, proves that this circumstance could not be applied to the patriarch David, who was both *dead* and *buried*, and whose *sepulchre* remained with them to that day. And he, moreover, asserts that David, from the foregoing circumstances, is *not* ascended into the heavens; but was considered by the apostle to be in his grave. And David himself contemplated *his own* restoration to life, at some future period, long after that of his Lord. For, though David himself "fell on *sleep* and saw corruption," yet he immediately adds, (after representing the *Holy One* leaving the grave and being restored to life again and immortality,) "Thou wilt shew me the path of life," &c., therefore "my flesh also shall *rest* in hope." Also in Ps. xvii. he says, "I shall be satisfied, when I *awake*, with thy likeness." I would observe, that the terms *sleep* and *wake*, as applied by the writers of the Old and New Testament to the dead, and their restoration to life again, imply in the very terms a *suspension of thought* and *action* in death, as the faculties and functions of our *bodies* are suspended during a healthful repose and rest in

* The term *beloved* is also applied to our Lord by God himself, in the Gospels, as it is to others in the Old Testament. Daniel, in particular, is said to be *greatly beloved*, chap. ix. 23, x. 11, 19.

sleep. And they give no countenance whatever to the strange notion of our being *awake* and *asleep* at the same time, any more than they do, to the no less apparent absurdity, that we are *dead* and *alive* at the same time; except only in a figurative, metaphysical or moral sense; such as St. Paul uses in 1 Tim. v. 6: "She that liveth in pleasure is dead while she liveth." And in Rom. vi. 11: "Reckon ye also yourselves to be dead indeed unto sin; but alive unto God through Jesus Christ our Lord." Indeed, the doctrine of a separate state of existence independent of the body, is the strong hold of unbelievers in revelation; as it is also the foundation of the Popish doctrine of purgatory: but demolish this *fortress*, and the unbeliever must be compelled to embrace Christianity for the only *sure* and *certain* hope of future existence by a *resurrection from the dead*; and the Popish masses for the dead, and prayers to *lifeless* saints for intercession and pardon, lose all their support from the Sacred Scriptures. I must make one more observation on this most awful and sublime subject, that the apostle Paul informs us that the *germ*, "or seed sown in corruption," is deposited with the body in the *grave*; hence we may infer that the *identity* and *individuality* of every human being will be fully ascertained at the resurrection, whether it be found *naked*, or whether it be "*clothed upon* with its house which is from heaven," or spiritualised. See 2 Cor. v. 2, 3. This *germ* or *seed* is in fact that *link in the chain* which forms the *natural* connexion between our present and future existence. It is only from *revelation* that this great question, respecting the formation of man, with all his various attributes, can be fully ascertained: and we can go no further than what the Sacred Scriptures assure us is the fact concerning the *powers* of our nature, which must all originate and terminate in the wisdom, power and goodness of our Creator. See *Meditations on the Scriptures*, II. 72, Note.

SIR,

THE diffusion of pure and scriptural principles is so much to be desired by Christians of every denomination, that, as long as any one of

your correspondents declares *that* to be the grand wish of his heart, I think he ought to be heard with indulgence, though some of his remarks may appear to convey censure which it is not very pleasant to hear. Even should those remarks be erroneous in themselves, if it appear that no unfriendly feelings have dictated them, he may be pardoned for making use of a privilege which no sect pretending to religious liberty ought to deny its members—that of pointing out failings which, in his eyes, appear to hide the beauty and holiness of its doctrines from the view of those who cannot get near enough to behold them closely.

Every sect, we know, has its besetting dangers and its besetting sins; and it has often struck me that the danger which most constantly assails the confirmed Unitarian, arises less from temptation to desert the standard of principle than from a superabundant hardihood; a sort of determination to be a law unto himself; to reckon all caution, timidity; to speak and act, in short, with too little brotherly regard for the opinions of his fellow-men. This is by no means wonderful; for Unitarians are so accustomed to be unjustly classed with unbelievers, that, galled by the indiscriminate nature of these censures, they are often driven back upon themselves; their pride is roused, and hence they are led to rate too cheaply the opinion of those who differ from them. We all know that those who feel that, *let them do what they will*, they shall still be regarded with a suspicious eye, gradually grow less watchful over their own conduct in those little daily circumstances of life which require circumspection. They would not do an immoral thing; but, seeing that their religious character is already forfeited in the eyes of their Calvinistic friends, they are not so anxious to save appearances here. Hence it does sometimes happen that accusations, originally unjust, assume a far more plausible appearance, in the course of time. Of these I shall perhaps mention one or two more particularly hereafter.

Some worthy members of the Unitarian fold have, I know, given it as their opinion, that we ought to be less eager after *proselyting* than we are. From this opinion, provided pro-

selying be carried on with apostolic meekness and zeal, I must dissent; for it is the conviction of my mind, that the more earnestly and assiduously we labour in this field, the more shall we be respected by those who differ from us. This is an age of strong excitement: and it is indifference, and not zeal, which will bring down contempt and censure. The Unitarian Minister who will condescend to take pattern by a Wesleyan brother in the unwearied, indefatigable, laborious exertion of body and soul in a religious cause, may meet with opposition for a time; but if his course be marked by mildness, tenderness towards others, and an earnest application of principles to practice, he must, he will be finally respected. It is not from such men as these that the better part of Calvinists and Methodists shrink with fear and trembling; nor is it against such that most of their pulpit invectives are levelled. For our bishops, who sit in high places, and know nothing of labour but the name,—for our worldly ones, who rather wish Unitarianism to remain a small and genteel sect,—they have but little reverence; and oftentimes, I fear, they are kept aloof from the plainer sort of Unitarians by the want of conciliation; the lack of attention towards the prejudices of their education which they meet with among them.

It has often struck me, that many conscientious Unitarians would be better known and more valued by their Calvinistic friends, if the little caution they *do* exercise, in their intercourse with them, were not sometimes misplaced. They are hardly explicit enough when opportunities occur in stating the grounds of their religious opinions, or rather they shrink from the trouble of explaining to their neighbours, when subjected to an illiberal remark, *why* they hold these opinions. They, in short, forget, or do not choose to consider, how often these remarks have their origin in mere ignorance and mistaken zeal for the honour of God, rather than from any real illiberality; and they will not stay to reason calmly with those who make them, but content themselves with declaiming generally on want of Christian candour and charity. In this, however, they are themselves nei-

ther candid nor charitable, and still less, it seems to me, do they study the interests of religion. The remarks of ignorant, partially-informed people, may be abundantly provoking; but every individual ought to recollect, that it is one thing to take notice of every personal aspersion, and another to take every opportunity of rescuing religion from undeserved calumny: that no true Christian ought to grudge any labour or effort in the latter; nor to spare any degree of watchfulness in avoiding such actions as may reflect discredit on his principles. In short, what I wish to see among Unitarians, is a larger portion of that spirit of *zealous charity*, which led St. Paul to become "all things to all men, if by any means he might save some;" a greater condescension to the weaknesses, tenderness for the prejudices and regard for the opinions of others. I am quite of the mind of the good divine who, when his friend expressed some surprise at the meekness with which one of his flock received a very severe reproof from him, answered, "O my friend, when there's love in the heart, you may say any thing." People will bear the strongest things from those whose hearts they believe to be set upon their good. Instead of this, Unitarians are not sufficiently anxious to conciliate. They ought, surely, to recollect how closely interwoven with the pious and devotional feelings of numbers are those very tenets against which they war. They do not enough separate the pure gold from the dross; nor reflect how rooted and built up in the prejudices of education individuals may be found, whose friendly regard for themselves and their principles it is worth almost any labour to gain.

There is another point on which I would touch, but I feel that it ought to be done with delicacy. It is with reference to the friendships or, at any rate, combinations which Unitarians are led to form with others from political motives. It is so much the part of true Christians to bear their testimony, unshrinkingly, against public corruption, that we should be careful how we say a syllable which might check the career of the upright, even-handed politician. But it is surely possible to serve one's country steadily and effectually, without connect-

ing ourselves with individuals of doubtful character, or known enemies to religion. Granting that all state prosecutions for infidelity are unwise and unchristian; granting that in intercourse (if we must have it) with persons of this character, we ought to abstain from acrimony and ungentleness; still it does seem a plain duty that we should carefully restrict ourselves to *necessary* intercourse with such. That if we feel they can do us no personal harm, (a supposition which, by the bye, it seems to me can never be justified by human experience or Scripture example,) we ought to remember our often-reviled religion, and for her sake, forbear to associate ourselves with those whose religious or moral characters are at war with all our notions of piety or of equity. Political men are apt to regard public more than private character in their friendly intercourse, as if the salvation of their country were a thing (vast as it is) to be put in any sort of competition with the furtherance of religious interests. If it please the Supreme Being that even "the *wrath of man*" should praise him—if important and beneficial changes in the affairs of nations are sometimes brought about by individuals whom the utmost stretch of charity will not allow us to regard with a favourable eye,—let us admire his dispensations; but let not we thrust ourselves forward to "do evil that good may come;" let us not drive back the weak brother, and give the open foe opportunity to speak evil of our good. Observations of this kind may perhaps be applied with especial force to Unitarian Ministers; but laymen are too apt to make scapegoats of their pastors, and reserve to themselves the liberty of acting as they please. In such a time as this, every Unitarian should reckon himself (not as a motive for ostentation, but of wariness) "a city set on a hill." May he that "never slumbereth nor sleepeth" "keep that city," and dispose us to unceasing vigilance, unwearied zeal and full and fervent charity!

B.

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London,

September 30, 1822.

SIR,
THERE is no part of your work read with greater pleasure, as far

as my knowledge extends, than the reports of the various associations of churches and ministers in the country. In reading them, from time to time, the question has unavoidably arisen in my own mind, and in the minds of several of my friends, Why have we no similar association in London? Are we too much divided in opinion, too lukewarm or too much immersed in secular affairs? I hope and trust that each of these questions may be confidently answered in the negative. Let then an individual humbly recommend that this matter be taken into consideration. The Independents and Baptists have long held periodical meetings of associated churches, and there appears no reason why the Presbyterians should not adopt a measure which they, I am told, have found essentially useful in cherishing a brotherly spirit and in forwarding their respective interests.

I could name several ministers in London and the neighbourhood who could instantly put this plan in motion; and may I be pardoned for specifying one, the venerable Dr. Raza, to whom the Dissenters in general, and the Presbyterians in particular, are so largely indebted, and whose sanction would probably unite in the association projected, most of the churches of English Presbyterians in the metropolis and the vicinity?

The two other denominations, before mentioned, hold Monthly Meetings, but, considering the small number of Presbyterian congregations, Quarterly Meetings might be for them most expedient. At these meetings, each minister in the Union might preach in rotation; and the services of country ministers might be frequently and advantageously obtained. To suit the altered manners of society, an afternoon would perhaps be more eligible than a morning-service. As in the country associations and in those of the London Independents and Baptists, the ministers and their friends might partake, after the services, of an economical and friendly dinner. Convenience would probably dictate that the meetings be held in London on the two winter meetings, and in the country on the two summer ones. Charities of various descriptions would be promoted by the measure proposed, but for obvious reasons

pecuniary collections and subscriptions would be as much as possible avoided on these occasions.

But I begin to feel that an anonymous writer may be thought presumptuous in these suggestions, and therefore I leave the proposal in the hands of our ministers, assuring them only that, in common I have reason to believe with many others, I should be gratified to become, as I subscribe myself,

COADJUTOR.

London,

August 24, (St. Bartholomew,) 1822.

SIR,

ONE great advantage of a publication like yours is its forming an opening for the suggestion of any plan that may appear likely to serve the interests of the Christian Church, or of that branch of it with which the bulk of your readers probably are connected. Allow me, then, to throw out the hint that there is a vacancy yet to be filled up in our theological literature, and that a thoroughly satisfactory and universally interesting work on the grounds and reasons of Protestant Dissent is still a desideratum. I am not unacquainted with the publications on this subject by Towgood, Wilton, Palmer and Robinson; not to name other writers who have treated the subject incidentally. These authors are, and I hope long will be, read with great interest by inquirers: but I cannot help thinking that a volume might be drawn up much better adapted to the vindication of Dissent, in the present state of parties, than any which I have yet seen. Such a work should discuss only the capital objections to National Churches, and should contain, in particular, an argumentative answer to the specious plea for the *patronage* (suspicious term!) of religion by the State. The exceptions to the Liturgy of the Church of England would naturally form one chapter, but the time is passed when liturgies of themselves would be considered a sufficient ground of Dissent. And to make the proposed work generally useful, it should consist of those arguments in which Dissenters agree, not as Unitarian or Trinitarian Dissenters, but as Dissenters. I need not

remind any of your readers that in the improved state of the public mind with regard to theological controversy, the success of such a publication would depend upon its being temperately as well as ably written. No argument has now, happily, a chance of succeeding, that is not proposed in a candid manner. And, further, in the event of a volume of this description being composed, I would humbly recommend that an abstract or abridgement of it should be drawn up for popular use, so small and cheap as to recommend itself for gratuitous distribution amongst our congregations and neighbourhoods. On the whole, it appears to me that the moment is peculiarly auspicious for such an undertaking, and that an author who should perform it well, might fairly reckon upon both reputation and profit as the reward of his labour. The project is submitted to you, Sir, because I know of no periodical publication amongst whose readers I should be so likely to find the writer after whom I am anxiously inquiring.

F. D.

Eichhorn's Account of the Book of Genesis.

(Concluded from p. 540.)

§ 420.

Of certain Peculiarities which characterize each Record.

IF the Book of Genesis be divided according to the respective records bearing different appellations of the Almighty, and the portions belonging to each be exhibited in opposite columns, it will be found that each record is characterized by certain features peculiar to itself.

The record bearing the name of Jehovah exhibits its genealogies in a cosmographical point of view, whilst that under the name of Elohim proceeds chronologically. Hence the descendants of Noah are described in the former (see ch. x.), according to the countries (as they were then known) over which they had spread themselves; whereas in the latter, they are enumerated according to their generations; see ch. xi. 10—26. Again, in the former, the geography of the world subsequent to the deluge is described; whilst in the latter, we find as

a substitute for it, a chronological account of the genealogy of Shem. In the record of Jehovah, a geographical sketch of Abraham's posterity, by Hagar and Keturah, is introduced between the life of Abraham and the history of Isaac; see ch. xxv. 1—6 and 12—14; whereas that under the name of Elohim, defers the account of the flood until it has given a genealogical and chronological account of the antediluvian world from Seth downwards; see ch. v.

It appears further to have been a point of some consequence with the author of the record of Jehovah, to trace the history of inventions: thus he enumerates prior to the deluge, the rise of agriculture and rearing cattle, the invention of music and the art of extracting metals from their ores; which ultimately led to the fabrication of deadly weapons in the family of Lamech; see ch. iv. 17—24: again, the same record notices, as subsequent occurrences to the flood, the origin of planting vineyards, ch. ix. 20—27; of following the chase, ch. x. 8, 9; of erecting pyramids, and even of speaking different languages, ch. xi. 1—9, &c. &c.

The chief object of the record bearing the name of Elohim, appears to be that of relating the family history of the Israelites. Hence it traces the posterity of Adam down to Abraham, both before and after the flood, in that particular line only which was more immediately connected with Abraham; namely, in the former case from Seth, and in the latter from Shem; giving but a very cursory sketch of the relations of Abraham, ch. xi. 27, et seq.; and that too, on the sole ground of Isaac and Jacob becoming in the sequel more intimately related to them by intermarriage.

The record under the name of Jehovah inserts, as often as possible, fragments of poetry, those earliest historical documents of all nations. Thus it contains the beautiful address of Lamech to his wives, on the invention of the sword in his family, ch. iv. 23, 24; further, the commencement of an apostrophe on Nimrod, ch. x. 9; the curse of Noah, as a supplement to the previous account of the origin of planting vineyards, ch. ix. 25—27; the oracle respecting the birth of Esau

and Jacob, ch. xxv. 23; and, to particularize one beautiful instance more, the parting blessing of Jacob to his sons, ch. xlix.

The author of the same record seems also to have partaken of that fondness, so common to ancient writers, of giving etymological explanations of names. Accordingly we find him explaining in a similar manner the names of Cain, ch. iv. 1; of Babel, ch. xi. 9; and of Noah, ch. v. 29, &c. Nay, in all probability, his predilection for such explanations led him, in certain cases, to give an etymological colouring to the whole narrative, a circumstance which cannot fail to render it proportionately obscure to us; e. g., ch. iv. 26, comp. ch. vi. 1, 2. At the same time, it must be owned that the author of the record of Elohim occasionally displays a similar fondness, as may be seen in his accounts of the different births which took place in the house of Jacob, ch. xxx.; although it must also be remarked, that his etymological attempts do not reach higher than the flood, or even beyond the time of Abraham.

For the rest, it is utterly impossible, at present, possessed as we are of both records in a mutilated state only, and in an order very different from that in which they were originally drawn up, to pronounce with full certainty on the object which guided the views of each writer, a point which can, for the most part, be best ascertained by an examination of complete passages and the narratives of particular facts. Nevertheless, as the compiler of both records in the Book of Genesis uniformly adopts that as the basis of his work which is the most copious, availing himself of the other in cases only where something may have been omitted in the former, and only inserts both when they appear at variance with each other, we may, with some degree of certainty, speak as to the brevity or prolixity of each, in particular narratives. Accordingly, we may safely assume that in the record bearing the name of Jehovah, the lives of Abraham and Isaac were more circumstantially, but, on the other hand, those of Jacob and Joseph more briefly detailed than in the record of Elohim. Agreeably to

my views of the matter, the record of Jehovah noticed little more of the life of Joseph, than his adventure with Potiphar's wife, ch. xxxix.; the dying request of Jacob to his son Joseph, ch. xlvii. 28—31; and its fulfilment, ch. l. 1—12. On the other hand, the record under the name of Elohim, though brief and incomplete in its account of the lives of Abraham and Isaac, contains a very circumstantial narrative of those of Jacob and Joseph, relating with great minuteness the various occurrences which took place subsequent to the departure of Joseph from his paternal home, and concealing nothing which in any way tends to heighten his reputation. It describes the brilliant part which he acted in Egypt, ch. xli.—xlvii.; adverts to the address of his dying father, so eminently honourable to him, and to the rights secured to both his sons, ch. xlviii.; and quotes the noble declaration made by Joseph to his brethren, after his father's death, ch. l. 14—26, &c. Lastly, the record of Jehovah concludes with an account of Jacob's death and burial, ch. l. 14; whereas the other embraces a narrative of the adventures of his descendants in Egypt, after the death of Joseph, at a period when the services he had rendered Egypt and the privileges granted to his relatives on their taking up their residence in the land of Goshen, had long been forgotten; and even extends into the first chapters of the Book of Exodus.

[Desunt § 421.

The Records contained in the Book of Genesis are the Productions of different Writers.

§ 422.

Of the Source from whence the Records in the Book of Genesis are taken.

§ 423.

Of the Arrangement of the Records contained in the Book of Genesis.]

§ 424.

Of the Benefits resulting from the foregoing Discoveries, respecting the internal Construction of the Book of Genesis.

Instead of testifying its bounden
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gratitude for the interesting discoveries detailed in the foregoing Sections, respecting the true contents of the Book of Genesis, the spirit of party will in all probability continue for another score of years to treat the whole with indignation and disdain! With what degree of propriety, however, may be inferred from the following observations:

1. According to my views of the subject, the hypothesis laid down respecting the Book of Genesis tends very considerably to heighten its credibility. Was ever an historian known to have gone so religiously and conscientiously to work with the materials once selected by him as the compiler of the Book of Genesis? Fully convinced himself of the genuineness and truth of his records, he gives them to his readers exactly as he found them; certain, that whilst on the one hand no undue attempt was made by the assistance of false tints and a high colouring to extort admiration, the unadorned simplicity of their real form could not fail, on the other, to insure the respect and veneration of every one.

2. The benefits, further, to be reaped from the discovery in question, by the historian, the commentator and the critic, cannot but be of the greatest moment. The lover of history is no longer bound in his researches into antiquity to follow the accounts of a single writer; he has the advantage of consulting two authorities where a repetition of the narrative occurs, and can safely presume that, even in cases which appear to involve variations, both agree in the main. No longer obliged by a twofold account of the same occurrence; which he has hitherto fancied proceeded from one and the same pen, to render the trifling variations of minor incidents consistent by a series of artful turns, or subtle hypotheses, he may now regard those very differences as proofs of the independent character of each distinct record, and draw the most favourable conclusions from their mutual consistency in matters of moment.

3. As to the commentator,—the separation of both records under the guidance of enlightened criticism, will obviate a host of difficulties which he

has hitherto been inclined to consider as insurmountable. He will no longer be obliged to attempt to explain the second Book of Genesis by the first, or the first by the second; nor will he think of asserting that the account of the deluge at the time of Noah, as contained in the Mosaic records, necessarily proves that it was universal: in fine, the world will at length cease to tax Moses with the faults of his commentators!

4. Nor can it be denied, lastly, that the benefits accruing to criticism itself from the discovery alluded to, are equally important. When the task of the more enlightened critic shall have been brought to a successful conclusion, by the separation of both records in the Book of Genesis, according to the views, style, individual expressions and other characteristics peculiar to each, it will be seen that the more humble labourer in the field, whose province extends over words only, and whose object is to detect erroneous readings, has fixed rules and principles laid down, by which to judge of them. In strict conformity with these, he will pronounce מַבּוּל, in Gen. v. 28, to be a word introduced from some foreign text; מַיִם, ch. vii. 6, to be a mere glossary, originating in a parallel expression; * further, לֶאמֹר, ch. xxx.

* Vide Repertory for Biblical and Oriental Literature, Vol. V. p. 215. The construction of the words מַבּוּל הָיָה מַיִם, so totally repugnant to every thing of the Hebrew idiom, cannot fail to create suspicion, and even induced Michaelis to propose the reading of מַיִם instead of מַבּוּל, "the inundation spread over the land from the sea;" see Michaelis Orient. and Exeget. Library, IX. 183. It is, however, more probable, that originally the text contained only הָיָה מַבּוּל; for the record to which this passage belongs, uses precisely that expression, in reference to the flood, in ch. vii. 17. Some one, perhaps, making the discovery that the expression מַבּוּל מַיִם occurred in ch. vii. 17, as well as in other places, re-

marked it in the margin of the line containing the words, מַבּוּל הָיָה, whence it was afterwards actually transferred into the text itself, although, most unfortunately, in the wrong place; that is to say, not after the word מַבּוּל, (thus, מַבּוּל הָיָה מַיִם), but after הָיָה. Independent of the above, it must also be confessed, that the expression מַבּוּל מַיִם is not usual with the author of the record to which the passage above quoted belongs, for he uniformly adopts מַבּוּל only, or מַיִם הַמַּבּוּל.

[Deest § 425.

On the Difficulties connected with an Attempt to separate both Records in the Book of Genesis.]

§ 426.

Separation of both Records contained in the Book of Genesis.

I shall now proceed to make an attempt to separate both the records which compose the Book of Genesis, and to exhibit each in a distinct form, accompanied by a statement of the grounds which appear to me to warrant precisely the division here made, and no other; and in this attempt I trust, that, if I be not so fortunate as to encourage others to similar labours, I may at least count on the plan struck out by me being followed up and materially improved upon; for although I cannot tax myself with any want of care or diligence in patiently investigating the subject and re-considering my own attempts, yet I am but too well aware that it is incompatible with the nature of works belonging to the higher departments of criticism, to arrive by one step at the summit of perfection.

marked it in the margin of the line containing the words, מַבּוּל הָיָה, whence it was afterwards actually transferred into the text itself, although, most unfortunately, in the wrong place; that is to say, not after the word מַבּוּל, (thus, מַבּוּל הָיָה מַיִם), but after הָיָה. Independent of the above, it must also be confessed, that the expression מַבּוּל מַיִם is not usual with the author of the record to which the passage above quoted belongs, for he uniformly adopts מַבּוּל only, or מַיִם הַמַּבּוּל.

*Record bearing the Name
of Elohim.*

Genesis i. 1.
ii. 3.

v. 1—28.
v. 30—32.
vi. 1, 2.
vi. 4.
vi. 9—22.
vii. 11—16, with
the exception
of the last
three words.
vii. 18, (per-
haps 19,) 20
—22.

vii. 24.

viii. 1—19.
ix. 1—17.
ix. 28, 29.

xi. 10—32.

xvii. 1—27.

xix. 29—38.
xx. 1—17.
xxi. 2—32.

xxii. 1—10.
xxii. 20—24.
xxiii. 1—20.

xxv. 7—11.
xxv. 19, 20.

xxvi. 34, 35.

xxviii. 1—9.
xxviii. 12, 17,
18, 22, in
part.

xxx. 1—18.
xxx. 17—19,
one moiety of
20, 21—24,
to the middle
of the verse.

*Insertions from Words un-
connected with either
Record.*

Genesis ii. 4.
iii. 24.

xiv.

*Record bearing the Name
of Jehovah.*

Genesis iv. 1—26.

v. 29.

vi. 3.
vi. 5—8.

vii. 1—10.

vii. 16, only as
far as regards
the three last
words.

vii. 17.

vii. (perhaps 19)
23.

viii. 20—22.
ix. 18—27.

x. 1—32.

xi. 1—9.

xv.
xvi.

xviii.
xix. 1—28.
xx. 18.
xxi. 1.
xxi. 33, 34.
xxii. 11—19.

xxiv. 1—67.
xxv. 1—7.
xxv. 12—18.
xxv. 21—34.
xxvi. 1—33.
xxvii.
xxviii. 10—22.

xxix.
xxx. 14—16.
xxx. one moi-
ety of 20.

xxx. the con-
clusion of 24.

Record bearing the Name
of Elohim.

xxxi. 2.
xxxi. 4—48.
xxxi. 50—54.
xxxii.

xxxiii. 1—17.
xxxiii. 18.
xxxiv. 31.
xxxv.

xxxvii.

xl.
xli.
xlii.
xliii.
xliv.
xlv.
xlv.
xlv.
xlv.
xlvii. 1—27.
xlviii.

xlix. 29—33.
l. 12, 13.
l. 15—26.

Insertions from Works un-
connected with either
Record.

Perhaps
xxxiii. 18.

xxxiv. 31.

xxxvi.

Perhaps
xlix. 1—27.

Record bearing the Name
of Jehovah.

xxxi. 1.
xxxi. 3.
xxxi. 49.

xxxviii.
xxxix.

xlvi. 28—31.

xlix. 1—28.
l. 1—12.
l. 14.

(Desunt multa inter pp. 338 et 364.)

§ 427.

A principal Objection to the foregoing Hypothesis, stated and considered.

I conclude this subject with a reply to an objection which may probably have somewhat perplexed the reader during his perusal of our disquisition on the origin and internal structure of the Book of Genesis. The book in question is alleged to have been compiled verbatim from records which existed prior to the time of Moses, and yet it would appear that in one record the name of Jehovah is constantly used: a name which God is said only to have adopted on the departure of the Hebrews out of Egypt: vide Exodus vii. 3: "I appeared," says God, "to Abraham, Isaac and Jacob, as El Shadai, but by my name Jehovah was I not known to them."

The words quoted in the above passage may, at first sight, lead to misconception, but on a minuter examination they will, I apprehend, be

found perfectly clear and consistent. It is universally allowed by commentators, that the contents of the following verses prove that God had the intention of assuring Moses, and the whole Hebrew nation through him, that he was on the eve of fulfilling the promise originally given to their ancestors; and surely, in declaring such to be his intention, an account of the name by which he was known to the Patriarchs must appear wholly misplaced. If, however, we distinguish between the proposition itself and the mere phraseology in which it is conveyed, it will be found that both the introduction and the promise are most intimately connected together. The true import of *El Shadai* is "Almighty God," and of *Jehovah*, "immutable in his resolves;" see Exodus iii. 14; and to be called by a *particular name*, means frequently "to be actually what the name expresses or signifies." Hence, the easiest and most natural interpretation of this verse is, "Your ancestors knew me

only as the Almighty God, but not as him who is immutable in his resolves." *As such, however,* (for that is the sense of the subsequent verses,) *you shall now learn to know me. To them I promised Canaan, but to you do I now give it, &c. &c.*

Errata in last Number.

Elohim—p. 534, vii. 14, read וכל עמו instead of וכל עמו.

Jehovah—p. 535, viii. 21, read עור לקלל instead of עור.

Jehovah—p. 536, vi. 6, read ויחעזב instead of ויחעזב אל לבו לא לבו.

Jehovah—*The Waters of the Deluge*—p. 538, vii. 17, read וישאו instead of וישאו.

Elohim—*Division of Created Things*—p. 539, viii. 17, read כל בשר instead of כל בשר.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCXCVI.

Definition of "Felony."

Felony is a word of which the sense appears to have undergone several revolutions. Some etymologists, to shew that they understood Greek, derived it from the Greek. If they had understood Arabic, they would not have failed to find for it an Arabic origin. Sir Edward Coke, who knew nothing of Greek, but who knew a little Latin, and who never lost any opportunity of displaying that little—makes the word *felony* come from *fel*, (*fel*,) gall. With as much probability he might have insisted upon its coming from *felis*, a cat, a treacherous, cunning animal. Another derivation is brought from two Anglo-Saxon words; *fee*, which in that ancient tongue, and in modern English, means a species of property or money given upon certain occasions; and *lon*, which, in modern German, signifies *pria*, price. *Fee-lon* of consequence signifies *pretium feudi*. The author of the Commentaries on the Laws of England adopts this last etymology. But *felony* is a term which implies an

active sense; it represents an action, and should, I think, be derived from a verb, rather than from two substantives, which, taken separately or conjointly, have no active signification. The verb *fallere* is probably the origin of the French *faillir*. There is an Anglo-Saxon verb which is probably the root of the English verb to *fail*. By a metaphysical process, very common in all languages, this word, passing from the direct to the figurative sense, has been brought to signify, falling into error—being in fault—failing in duty—falling off from allegiance. This derivation is one of Spelman's, which appears to me the most natural and rational. But here is quite enough about the word *felony*. No matter where it comes from, provided it goes away.

When this word was brought into English jurisprudence after the Norman conquest, it was applied only to a small number of crimes, which were of the greatest enormity: robbery committed arms in hand—arson—homicide;—such were the first crimes which constituted *felony*. But men of law, by different subtleties, added clause on clause and punishment on punishment, still under the same name. At the same time, the Legislature, not knowing how to do better, added continually to the list of these punishable offences, still calling them *felonies*, till at last it has become the denomination not of a single crime, or a single punishment, but of a heterogeneous mass of punishments and of crimes of all sorts and of all degrees. If you tell me that a man has committed a *felony*, I am not the least forwarder as to my knowledge of his offence: all the idea that this word presents to my mind is the notion of the punishment which he is to suffer, and even this notion is not definite. As to his offence, it may be an offence against an individual, or it may be an offence against a particular set of men,—an offence against the State, or an offence against himself. *Felony*, in short, is a term which confounds all order, defies every species of arrangement, and spreads darkness over all English penal legislation. — *Jeremy Bentham*.—"Théorie des Peines et des Récompenses; par M. Dumont."

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Remarks on the Consumption of Public Wealth by the Clergy of every Christian Nation, and particularly by the Established Church in England and Wales, and in Ireland; with a Plan for altering its Revenues subject to Existing Interests, whereby the Episcopal Body would be provided for, on a Scale to make them the richest Episcopal Body in the World: the Working Clergy of the Establishment would be much better provided for than at present: the Working Clergy of all other Denominations would be equally provided for with those of the Establishment, and both on a Scale to make them the richest Working Clergy in the World: and upwards of £100,000,000 obtained to extinguish so much of the National Debt, and relieve the Nation from Four Millions of Annual Taxes.* 8vo. pp. 86. Wilson, Royal Exchange. 1822.

IT was long ago predicted that Church Power will not survive the nineteenth century, and the working of events throughout Europe is tending to the accomplishment of the prediction. The power of the Church is founded upon its wealth, and this, in proportion as superstition loses its hold of men's minds, is admitted to be the property of the state. Formerly, the clergy asserted with some success the divine right of tithes. The Legislature has again and again broken in upon this political sophism, and made the sacerdotal order feel that they are servants, not masters, and that there is a power above them, authorized to define their service and to limit and regulate their wages. They may now and then raise the feeble cry of *sacrilège*, once a convenient watchword, but now an unmeaning term, concerning the sense of which it were as vain to dispute as concerning that of heresy or witchcraft.*

The influence of great wealth in

corrupting bodies of men has been nowhere displayed more strikingly than in opulent ecclesiastical establishments. These political institutions have invariably been inimical, in the ratio of their endowments, to freedom, to knowledge and even to virtue. Between a richly beneficed clergy and the people there can be little sympathy, because there can be no community of interests. In England, the people have outgrown the Church. The clergy have become an anomalous landed proprietary; landlords of the worst description, whose rights are reluctantly admitted, and whose claims are oppressive and vexatious to the cultivators of the soil.

In the political, as in the natural, body, disease flies to the least sound part of the frame. The fever of public discontent, arising from the distress occasioned by a profligate expenditure in unjust and unnecessary wars, which has attacked all the other corrupt excrescences in our institutions, could not fail of visiting our overgrown religious establishments. Many accidental circumstances have contributed to inflame the mind of the nation, and to engender extreme impatience under ecclesiastical abuses. Reform begins to be demanded in the Church as well as in the State. And the example of all other countries, even those most devoted to the political churchism of Rome, combines with the necessities of England to enforce a general conviction that retrenchment and economy in the revenue of the priesthood is essential to national prosperity.

Timid Churchmen may feel alarm at the strong language on this subject which is already familiar to the press and in Parliament, and those of the clergy who are most interested in the preservation of things as they are, may cherish this alarm for selfish purposes; but Public Distress is a powerful reasoner, and the moment that the people feel that any political wrong is in the way of their happiness, its existence is from that instant by mere sufferance, and its days are numbered. Let any one look around and see the numerous

* See *Vindiciæ Gallicæ*, 4th ed. pp. 95, 96.

examples of pluralities and non-residence, or let him look into any newspaper and observe advertisements of simoniacal contracts, the traffic in souls, —then let him survey the condition of the working clergy, the mass of whom are in a worse condition than the clergy of any unbeneficed sect in any part of the world, and let him at the same time call to mind the solemn oaths which every pluralist and non-resident is in the habit of violating, —and can he doubt on the necessity of a reform in the Church, or wonder at the complaints which are on every side the burden of the public voice?

Our readers cannot be uninformed that measures are projected in Parliament for alleviating the evil here pointed out. As yet, nothing further is proposed than a commutation of tithe, and this object is formally contemplated with regard only to Ireland. But some of the clergy have the sagacity to foresee that the question of remedies for one country will lead to inquiry as to disease in the other. The *whole subject* must of necessity come into discussion, and let the matter be debated, and it will soon be understood, and if understood it cannot be that England, which has been accustomed to set a moral example to Europe, should be slow in following her more Southern neighbours who, with all the impediments which the Roman Catholic religion throws in the way of ecclesiastical reform, have pruned the Church which had shot up into mischievous political importance, and lopped off those thick over-hanging branches which cast their baleful shadow over industry and the arts.

We are led to these observations by the pamphlet before us, which is an extraordinary publication, and will constitute an era in the history of the discussion of church property. The author, who is said to be of the Roman Catholic communion, will be pronounced with reason a most dangerous writer, dangerous to the abuses of which the country complains; for he uses no declamation, throws out no invective, makes no attempt upon passion or prejudice, but reasons with all the coolness of a counting-house calculator; reasons, in short, by figures. His argument is purely arithmetical. He shews by a series of tables that

the Churches of England and Ireland cost the country an enormous sum; cost more than any other two churches; nay, more than all the Churches in Christendom besides! This numerical and tabular mode of argumentation is, supposing the numbers and tables to be correct, wholly unanswerable. Mr. Hume has proved its irresistible effect in the House of Commons. Pictures are said to be books of the common people: these tables are books for all people, an universal language, and where they are, as in this case we believe them to be, the language of truth and reason, they become the most eloquent of all pleas for retrenchment and reform.

In a first attempt to make a comparative assessment of Church Property throughout the Christian world, allowances must be made for unavoidable errors. Incorrectnesses will, no doubt, be discovered in the "Remarks;" but if deductions could be fairly made from the author's statements, so as to bring down his estimate of the expense of our national religious Establishment in the proportion of nearly one half, (though we know that some competent judges pronounce that he has underrated rather than overrated the Ecclesiastical Property of the country,) enough of overpayment would still be proved to form an unanswerable argument for immediate, but temperate and prudent, retrenchment.

We shall take a few facts from the pamphlet to explain its object and tendency, and to corroborate and enforce our own observations.

The world has been stunned, chiefly through the clamour of the clergy, with the cry of the enormous evils of the French Revolution. It is time, however, to contemplate the good that has resulted from it; for good it has produced, and good that will outlive Mons. Chateaubriand and his Bourbon masters. Before the Revolution, the priests and the religious of both sexes amounted to nearly half a million, and the property of the Church, estimated at 25 years' purchase, was reckoned to be worth One Hundred and Eighty-Five Millions of Pounds sterling. That event broke up the innumerable receptacles of cowed and hooded laziness, and swept away

Embryos and idiots, eremites and friars, White, black and gray, with all their trumpery.

The Church-lands were disengaged from their corporate proprietors, and sold for the benefit of the nation to the people, from amongst whom has arisen a great body of freeholders, who are the best guarantee of the morals and liberties of France. The clergy of that country are now put upon salaries, paid by the Government, and the only difference in this respect between the three recognized communions, the Roman Catholic, Lutheran and Calvinistic or Reformed, is, that the ministers of the two latter churches are paid more than the national clergy, probably in consideration of their having, or being allowed by their faith to have, families. The salary of a Catholic Rector is 48*l.*, of a Catholic Curate, 31*l.*, while that of a Protestant Pastor is 56*l.* The highest salary is that of the Archbishop of Paris, which is 4,160*l.* There are eight other archbishops at a salary each of 1,041*l.*, and 41 bishops at a salary each of 625*l.* The number of clergymen in France is 35,286 Catholic and 357 Protestant, i. e. 183 Calvinists and 174 Lutherans. The total expense for thirty millions of people is 1,050,000*l.* or 35,000*l.* per million.

The population of Scotland is estimated at 2,000,000, of which 500,000 are computed to be Dissenters of the various sects. Attached to the Kirk are about 1000 places of worship, with nearly the same number of clergy, of whom 938 receive a national stipend. The average of their incomes is 220*l.* per annum. None can receive less than 150*l.* per annum, and with the manse or parsonage house belonging to each living and a glebe of land, the average is somewhat higher. This revenue is derived from a charge on rents, payable by the landlord at a valuation renewable every 20 years. On cultivable lands the teinds or tithe amount to about nine-pence per acre. The income of the Church is reckoned at 206,360*l.*, which is a little more than 135,000*l.* per million of hearers.

Spain is yet in an unsettled state. Before her Revolution, the Spanish clergy and religious of both sexes amounted to 180,242. The property of the Church, exclusive of tithes and

various other dues, was estimated at 186,500,000*l.* The whole of this property is now on sale, for the redemption of the national debt. Monasteries are suppressed, except ten or twelve, which are reserved as asylums for the present generation of monks and nuns. An annuity of from 30*l.* to 60*l.* is given to the dispossessed religious. Church-holidays, which were a heavy tax upon industry, and a beavier upon morals, are abolished. The clergy are prohibited to take fees, even Christening and Burial fees, after which the Independent minister of Saffron Walden hankers. No gifts are henceforward to be sent to Rome, but the old gentleman there who as Pope may have reckoned upon "the customary expressions of respect" on the part of the faithful, "required by 1st Cor. ix. 9, 10, 11,"* is to receive for his life a commutation of about 2000*l.* per annum. The population of Spain is 11,000,000, all Roman Catholics, and, notwithstanding their being Revolutionists, zealous Roman Catholics. Places of worship are said to be in the ratio of one for every thousand inhabitants. The number of clergymen is 16,552, i. e. of working clergymen: the number of dignitaries is not yet fixed, and will probably depend upon the behaviour of the higher order of priests during the present crisis. Allowing 8 archbishops at 1000*l.* per annum, 44 bishops at 600*l.* per annum, and 500 other dignitaries at 150*l.* per annum, the expense of this mass of dignity will be 109,400*l.* per annum. To this we must add the charge for 16,000 working clergy, viz. 500 rectors of large parishes at 200*l.* per annum, 1000 ditto of smaller at 140*l.*, 2000 ditto of smallest at 80*l.*, and 12,500 curates at 50*l.*, which will give us 1,025,000*l.*, and this with the cost of dignitaries will amount to an annual Church Charge on Spain of 1,134,400*l.*, being at the rate of 100,000*l.* per million of inhabitants.

The Church of Portugal also has been lately reformed. Before the Revolution in that country, (for it is in this way we must date the improvements of nations,) her Church pos-

* See Mr. W. Clayton's Letter to his Deacon, in the present volume, p. 504.

essed a dignitary, unknown elsewhere in the west, a Patriarch, and this dignity was of course sustained by immense revenues. The office is now abolished, and the vast riches attached to it appropriated to national uses. Church-property, in general, has been taken into the hands of the Cortes, but has not yet been brought to the hammer: in other respects the reform of the Portuguese Church corresponds to that of the Spanish. With a population of 3,000,000 of souls, all of the Roman Catholic religion, this country has 3000 places of worship, and, including dignitaries, 4,466 clergymen, whose united income, graduated according to the Spanish scale, is 287,300*l.*, being at the rate of about 100,000*l.* per million of worshippers.

Here the numerous and miscellaneous claims upon our pages compel us to pause for the present month. Our readers will pardon us for introducing the new study of ecclesiastical statistics. What has been said with more smartness than sobriety of the doctrine of the Trinity, may be certainly said with truth and gravity of the expediency of national churches, viz. that it is a question of arithmetic: and since so much has been advanced from the pulpit and the press concerning the worth of these political establishments, (for political they are more than religious,) and some Dissenters have looked with so wistful an eye towards them, it is really necessary to inquire what they have cost: and when the bill is fairly made out against them, the several Christian communities will, we doubt not, stand aghast at the sight of the sum-total, and then begin to inquire by what sorceries they have been bewitched out of so vast a portion of the fruits of their industry?

ART. II.—*Essays on the Formation and Publication of Opinions, &c.*

(Concluded from p. 558.)

THE Second of these Essays is "On the Publication of Opinions." Taking for granted that belief is an involuntary act or state of the mind, which it was the object of the first Essay to prove, the author proposes to inquire how far the promulgation of belief is allowable? To decide this, he appeals to the test of

utility. The first Section is introductory, a statement of the question: the second is "On the Mischiefs of Error and the Advantages of Truth." The Essayist here boldly opposes the sceptical philosophy, and, adhering to his proposed test of utility, maintains both that the ultimate problem to be solved in metaphysics and morals is, What is most conducive to the real happiness of mankind? and that it would be a palpable absurdity to suppose that we could be benefited by mistakes relative to the means of obtaining happiness. Errors, it is allowed, may produce accidental benefit; and the discovery of truth may occasionally resemble in its effects the invention of mechanical improvements, which, on their first introduction, sometimes beget injury to individuals, and even transitory inconvenience to society: but partial and temporary evil is no solid objection to schemes which embrace general and permanent good. The welfare of the many is not to be sacrificed to the convenience of a few. If errors are ever useful, they are less useful than truth, and therefore are absolute evils.

But may there not be pleasant delusions; falsehoods which delight while they do no harm? May not the fond theory of the perfectibility of man; for instance, impart more gratification than a more sober and just estimate of the constitution of human nature? The author doubts whether romantic speculations ever yield more solid pleasure than philosophic views of mankind. But granting the contrary, it could happen only in the case of a few individuals; and in their case, the expectations being formed on insufficient grounds, as by the supposition they must be, that insufficiency would be liable occasionally to throw the mind into doubt. And the direct pleasure which such delusions, how flattering soever to the imagination, could afford, would be no compensation for the ultimate evils attendant upon them.

"None of the dreams of enthusiasm are destitute of some bearing on practice. However remote they may appear from the present scene, and from the conduct of life, inferences will not fail to be drawn and applied from one to the other. These sanguine creations and celestial visions will be linked to the business of the

world in the same way that the motions of the heavenly bodies, which were at first matters of mere curiosity to a few shepherds, were soon connected by the imaginations of men with human affairs, and rendered subservient to gross and wretched superstitions. The influence of delusions will be always detrimental to happiness, inasmuch as they have a tendency to withdraw men's attention from those subjects in which their welfare is really implicated, and lead to eccentric modes of action, incompatible with the regular and beneficial course of duty and discretion. They are liable, too, to be exalted into sacred articles of faith, and to swell into an imaginary importance, which rouses all the energy of the passions in their support. It is thus that discord and dissension, intolerance and persecution, have sometimes been the bitter fruits of what was, at first, an apparently harmless and improbable dream. Nor is it to be forgotten, that delusions of this kind could never prevail without some weakness of understanding or imperfection of knowledge, incompatible with a thorough insight into the means of happiness, and therefore inconsistent with the highest state of felicity. A belief in them would necessarily involve logical errors, the consequences of which could not be confined to a single subject, but would extend themselves to others, where they might be highly injurious. The same fallacious principles which deluded mankind on one occasion, with perhaps little detriment, would carry them from the direct path of their real interest, in affairs where such aberrations might be of vital importance."—Pp. 110—112.

This subject is continued in the Third Section, in which the author meets the question, Whether his position of the advantages of truth and the mischiefs of error is corroborated by the experience of mankind? Opinions, it is alleged, can have but a feeble influence on the happiness of private life. Beyond the circle of common knowledge, which is forced on every mind, says the objector, truth and error can be of importance only to speculative men: the results on a large scale are much the same, whatever men believe or disbelieve.

"But if he reason thus, he will overlook a thousand points at which the state of moral, theological and political opinions, touches on public welfare and private happiness. Knowledge of truth is essential to correctness of practice; and this is true, not only of individuals, but of communities. The prevalence of error

may, therefore, be expected to manifest itself in absurd and pernicious practices and institutions; and we have only to look into the history of superstition and barbarism, to see its effects on the happiness of private life. Although that happiness may essentially depend on the qualities of individuals and their peculiar circumstances, is it of no importance that it should be secured from the violent interference of others? that even the chances of evil should be lessened? Is it no advantage to be free from the gloomy fears of superstition, to be absolved from the burden of fanatical rites, from absurd and mischievous institutions, from oppressive laws, and from a state of society in which unmeaning ceremonies are substituted for the duties of virtue? Is unrestrained liberty of innocent action, and security of property and existence, worthless? Is it nothing to be removed from the risk of the dungeon and the stake, for the conscientious profession of opinions; to be rid of the alternative of the scaffold on the one hand, and, on the other, (of) the sacrifice of conscience and honour?"—Pp. 115, 116.

"Let him that is sceptical as to the vast importance of truth, cast his eye down the long catalogue of crimes and cruelties which stain the annals of the past, and examine the melioration which has taken place in the practices of the world, and he will not again inquire into the nature of those advantages which follow the destruction of error. All the liberality of thinking which now prevails, the spirit of resistance to tyranny, the contempt of priestcraft, the comparative rarity and mildness of religious persecution, the mitigation of national prejudices, the disappearance of a number of mischievous superstitions, the abolition of superfluous, absurd and sanguinary laws, are so many exemplifications of the benefits resulting from the progress of moral and political truth. They are triumphs, all of them, over established error, and imply, respectively, either the removal of a source of misery or a positive addition to the sources of happiness."—Pp. 117, 118.

The author pertinently refers, in further illustration of his principle, to the evils that have flowed from false notions in political economy, and from the capital error in morals, before exposed, that guilt may be incurred by mere opinions.

Section IV., is "On Freedom of Discussion as the Means of attaining Truth." Admitting the perniciousness of error, it follows, as a necessary consequence, that the sole end of

inquiry ought to be the advancement of truth, whatever be the result to established systems. How is truth to be attained? We have no absolute standard, no unerring test of truth; but we have faculties to discern it, and it is only by the unrestrained use of these faculties that we can hope to succeed in the pursuit. No individual mind, however, is so acute and comprehensive, so free from passion and prejudice, and placed in such favourable circumstances, as in any complex question to see all the possible arguments on both sides in their full force. Hence the co-operation of various minds becomes indispensably requisite; and the greater the number of inquirers, the greater the probability of a successful result. The way, then, to obtain this result is to permit all to be said on a subject that can be said. To impose the least restraint on investigation is to diminish the probability of truth, and to increase the probability of error. Unlimited discussion may introduce a multiplicity of erroneous speculations, but though error is an evil, it is frequently necessary to go through it, in order to arrive at truth. "We are midway in the stream of ignorance and error; and it is a poor argument against an attempt to reach the shore, that every step will be a plunge into the very element from which we are anxious to escape." (Pp. 121, 122.)

The Essayist discusses in Section V., "The Assumptions involved in all Restraints on the Publication of Opinions." These are, either that the prevalence of truth would be pernicious, or, admitting its good effects, that it has been attained, and that, having been attained, it stands in need of the protection and assistance of power in its contest with error. But these positions have been already refuted in part. If there be no fixed standard, no unerring test of truth, the presumption of assuming that truth has been infallibly attained, is at once and sufficiently exposed. The firmness of one's own belief is no proof of its correctness, nor any justification of attempting to suppress another man's. Our predecessors felt as strong a conviction of being in the right in their opinions as we can possibly feel, and had they on this ground

stified, as they too often tried to stifle, investigation, the world would have been still shut up in darkness. Wide is the difference between being fully convinced of the truth of our creed, and regarding ourselves as infallible. He that reflects upon the constitution and the history of the human mind, and takes into account his own changes, the secret influences to which he is exposed and the illimitable varieties of opinion, will be forced to conclude that in his own creed it is next to impossible that there should not be an admixture of error, and that, in fact, there is an infinitely greater probability of his being wrong in some points than right in all. Now, under this sense of fallibility, no one, acting consistently, can seek to suppress opinions by force, because in so doing he may be at once lending support to error, and destroying the only means of its detection.

The only remaining assumption implied in all restrictions on inquiry is, that truth, in its contest with error, stands in need of the protection of human authority. But what truth? Not physical or mathematical: why then moral and political? The doctrine supposes the human mind to be so constituted, as, all other things being the same, to cleave to error rather than to truth; in which case the very pursuit of knowledge would be folly. But the supposition of the ultimate triumph of falsehood is a fallacy disproved by the experience of mankind.

"Error may subvert error, one false doctrine may supersede another, and truth may be long undiscovered, and make its way slowly against the tide of prejudice; but that it has not only the power of overcoming its antagonist in equal circumstances, but also of surmounting every intellectual obstacle, every impediment but mere brute force, is proved by the general advancement of knowledge. If we trace the history of any science, we shall find it a record of mistakes and misconceptions, a narrative of misdirected and often fruitless efforts; yet if amidst all these the science has made a progress, the struggles through which it has passed, far from evincing that the human mind is prone to error rather than to truth, furnish a decisive proof of the contrary, and an illustration of the fact, that, in the actual condition

of humanity, mistakes are the necessary instruments by which truth is brought to light, or, at least, indispensable conditions of the process."—Pp. 138, 139.

The position really taken by the advocates for the interposition of civil authority with regard to opinions, is, that novel errors are capable of overturning truths already established. But if authorized opinions are true, every examination will terminate in placing them in a clearer light. The only cause of apprehension of opinions suffering from discussion is the suspicion that by a certain process of reasoning they may be proved to be wrong. It is a work of difficulty to overturn even established error; why then fear the overthrow of established truth by the utmost license of discussion? This alarm, which so frequently challenges power on its side, proceeds in most cases from a selfish regard to private interests, with which established opinions are considered to be interwoven.

The author treats in Section VI., "On the free Publication of Opinions as affecting the People at large." Restrictions imposed with a view to guard the lower classes from error, imply a persuasion of infallibility in those who impose them, which persuasion if it had always been acted upon, would have led, we know, to the suppression of truth and the encouragement of error. In an age of improvement and a land of liberty, the minds of the people cannot be confined to any given ideas. By a thousand channels discussions are made familiar to them, and they become partakers in the doubts, difficulties and objections which their superiors in rank and knowledge entertain on every controvertible subject. On the supposition, therefore, of established opinions being true, more error might prevail under a system of restraint than under perfect freedom of inquiry. Authority might prohibit the expression of contrary opinions, but it could not root them out of the mind. Being kept secret, they could not be confuted; and they would thus bid fair to last longer and also to spread wider, than if they were freely exposed to the rigorous test of general examination. The only way to contract the empire of error is to increase the general power of discerning

its character. The days of concealment and mystery are past. There is now no resource but in a system of fairness and open dealing; no feasible mode of preserving and propagating truth but by exalting ignorance into knowledge.

"The universal education of the poor, which no earthly power can prevent although it may retard it, is loudly demanded by the united voices of the moralist and politician. But if the people are to be enlightened at all, it is unavailing and inconsistent to resort to half measures and timid expedients; to treat them at once as men and as children; to endow them with the power of thinking and at the same time to fetter its exercise; to make an appeal to their reason and yet to distrust its result; to give them the stomach of a lion and feed them with the aliment of a lamb. The promoters of the universal education of the poor ought to be aware, that they are setting in motion, or at least accelerating the action of an engine too powerful to be controlled at their pleasure, and likely to prove fatal to all those parts of their own systems which rest not on the solid foundation of reality. They ought to know, that they are necessarily giving birth to a great deal of doubt and investigation; that they are undermining the power of prejudice, and the influence of mere authority and prescription; that they are creating an immense number of keen inquirers and original thinkers, whose intellectual force will be turned, in the first instance, upon those subjects which are dearest to the heart and of most importance to society."—Pp. 148, 149.

We find the cheering sentiment of our author in this and other passages, expressed in his familiar way by Sir Wm. Temple: (*Miscellanies*, Pt. III. p. 301 :) "Truth will be uppermost, one time or other, like cork, though kept down in the water."

The VIIth and last Section is "On the ultimate Inefficacy of Restraints on the Publication of Opinions, and their bad Effects in disturbing the natural Course of Improvement." This is the natural conclusion of the whole argument. In the present state of the world, it is questionable whether the progress of opinion can be much retarded by restraint and persecution; and it is certain that it cannot be stopped. The various branches of knowledge are so intimately connect-

ed, that it is a vain attempt to shackle any of them while the rest are at liberty. Restrictive measures sometimes defeat their own object.

"The mere attempt to suppress a doctrine has often been found to disseminate it more widely. There is a charm in secrecy, which often attracts the public mind to proscribed opinions. The curiosity, roused by their being prohibited, a repugnance to oppression, an undefined suspicion, or tacit inference, that what requires the arm of power to suppress it must have some strong claims to credence, and various other circumstances, draw the attention of numbers, in whose eyes the matter is controversy, had it been freely discussed, would have been totally destitute of interest. Whatever is the severity of the law, some bold spirit every now and then sets it at defiance, and by so doing spreads the obnoxious doctrine far more rapidly than it would have diffused itself had it been left unmo-
lest."—Pp. 157, 158.

But though restraints on the publication of opinions may be ineffectual, they still beget positive evils by disturbing the natural course of improvement. In the regular course of things, truth makes slow advances; but where hindrances to truth are set up by authority, suspicion and resentment are awakened; sudden revolutions take place in the public mind; passions mix with opinions; and a violent zeal is kindled for their propagation.

"Such ebullitions are to be feared only where the natural operation of inquiry has been obstructed. As in the physical so in the moral world, it is repression which produces violence. Public opinion resembles the vapour, which in the open air is as harmless as the breeze, but which may be compressed into an element of tremendous power. When novel doctrines are kept down by force, they naturally resort to force to free themselves from restraint. Their advocates would seldom pursue violent measures, if such measures had not been first directed against them. What partly contributes to this violence is, the effect produced by restraint on the moral qualities of men's minds. Compulsory silence, the necessity of confining to his own breast ardently cherished opinions, can never have a good influence on the character of any one. It has a tendency to make men morose and hypocritical, discontented and designing, and ready to risk much in order to rid themselves of their trammels; while the liberty of uttering opinions, without obloquy and

punishment, promotes satisfaction of mind and sincerity of conduct."—Pp. 160, 161.

The course of enlightened policy is therefore plain. Let investigation be unrestrained; that if established opinions be true, their truth may be rendered conspicuous to all; that if false, they may be discarded. The terrors of the law are wretched replies to argument; disgraceful to a good cause, and feeble auxiliaries to a bad one. Employ reason and learning; call to your aid elegance and taste; but, in the name of humanity, resort not to the pillory and the dungeon.

"Whoever has attentively meditated on the progress of the human race cannot fail to discern, that there is now a spirit of inquiry amongst men, which nothing can stop, or even materially controul. Reproach and obloquy, threats and persecution, will be vain. They may embitter opposition and engender violence, but they cannot abate the keenness of research. There is a silent march of thought, which no power can arrest, and which it is not difficult to foresee will be marked by important events. Mankind were never before in the situation in which they now stand. The press has been operating upon them for several centuries, with an influence scarcely perceptible at its commencement, but daily becoming more palpable, and acquiring accelerated force. It is rousing the intellect of nations, and happy will it be for them if there be no rash interference with the natural progress of knowledge; and if, by a judicious and gradual adaptation of their institutions to the inevitable changes of opinion, they are saved from those convulsions which the pride, prejudices and obstinacy of a few may occasion to the whole."—Pp. 163, 164.

Such is the author's animated and eloquent conclusion, worthy of a Christian philosopher of the present enlightened era. How slow are rulers to keep pace in their measures with the improvement of the public mind! Without them, and in opposition to them, the moral and intellectual system is going on. They may employ brute force, but they cannot imprison or chain the intellectual power. *That*, as Galileo said of the earth, striking it with his foot as he came out of his dungeon, *still moves*; and moves with accelerating force, and in a perpetually extending orbit. The great ones of the world are carried along with it irresistibly; but it depends upon them.

selves whether they shall enjoy or lament its triumph, whether they shall swell its procession as friends, or be dragged at its chariot wheels as conquered foes.

The other Essays in the volume are "On Facts and Inferences"—"On the Influence of Reason on the Feelings"—"On Inattention to the Dependence of Causes and Effects in Moral Conduct"—"On some of the Causes and Consequences of Individual Character"—"On the Vicissitudes of Life"—"On the Variety of Intellectual Pursuits"—"On Practical and Speculative Ability"—and "On the Mutability of Human Feelings." These Essays are distinguished by the same characteristic excellencies as the two that we have so largely reviewed. The first contains a beautiful passage which we regret that we cannot quote, on the power of religious associations in opposition to the convictions of the understanding (pp. 183—185); and the second and third are admirably adapted to impress young persons of superior understanding with a rational sense of moral responsibility, and with a conviction of the necessity of early attention to the duties of life, in order to secure its true enjoyments.

ART. III.—*A Sermon preached at the Upper Meeting-House, Newbury, on the 28th of April, 1822, occasioned by the sudden Death of the Rev. David James. To which is prefixed the Address delivered at the Grave of the Deceased, whose Remains were interred under the Pulpit, which had been for forty-four Years the seat of his Ministerial Labours.* By John Kitcat. 8vo. pp. 28. Hunter and Eaton. 1s. 6d.

STANDING in the interesting relations of successor and son-in-law to Mr. James, Mr. Kitcat had a trying duty to perform in these funeral services, which he has fulfilled with much ability and affection. The character of the deceased which is sketched in a former number, pp. 373, 374, is here more fully described, and the complete portrait enkindles our esteem of the subject of it as a Christian and as a Protestant Dissenting pastor.

The preacher exhibits and applies the character of Enoch, Gen. v. 24. The best tribute that we can pay to the memory of Mr. James is, that the application appears not to be at all extravagant. Mr. Kitcat introduced into the discourse, with great propriety, part of a letter on his death, from the pen of the venerable Dr. Rees, to whom he was known for many years, in which he is characterized as one to whom death itself could not be alarming.

"The following is a list of the Tracts and Sermons published by the Rev. David James:

"A Short Summary of Christian Principles and Practice, 1773.

"A Funeral Sermon for Dr. John Collet, Physician, at Newbury, 1780.

"A Short View of the Tenets of Trinitheists, Sabellians, Trinitarians, Arians, and Socinians. 2d edition, 1780.

"Hints relating to the Scripture Doctrine of the Trinity, to the Young People attending his Ministry, 1796.

"A Compendious View of the Christian Doctrines, being the substance of a Farewell Sermon, delivered to the Congregation at Newbury, in the prospect of resigning the Ministry, 1804."—*Note*, p. 35.

Of the third of these, Mr. Kitcat says,

"His 'Short View of the Tenets' contains the most concise, perspicuous, and satisfactory statement of the views entertained by the different denominations of Christians, on the doctrine of the Trinity, that is to be found in the English language. This is not merely my own private opinion. It was only last autumn, when in London, that I had the pleasure of hearing one of the most able disputants and celebrated divines of the age, frankly acknowledge to my deceased father-in-law, that he was much indebted to the 'Short View of the Tenets' in settling his own views of Christian Truth. And I received, not many days since, a letter from the learned Dr. Carpenter, of Bristol, containing the following decided testimony to the same point. *I have—says he—in my possession a Tract entitled a 'Short View of the Tenets,' &c.; 2d Edition, 1780; and a manuscript memorandum ascribes it to Mr. James, of Newbury. I suppose this was from the pen of your venerable father-in-law. I remember—continues he—consulting it with great satisfaction as a candid, satisfactory, able, and judicious tract. It must have been*

found by many of great service in ascertaining scriptural truth."—Pp. 14, 15.

Mr. Kitcat has this note upon another of these works :

"The Sermon entitled 'A Compendious View of the Christian Doctrines,' published by the Rev. D. James, when about to resign the ministry, contains a general outline of the religious sentiments which are held by the congregation of Protestant Dissenters belonging to the Upper Meeting-House, Newbury. The late Rev. Hugh Worthington, who was equally distinguished by the brilliancy of his genius, and the affecting simplicity of his eloquence, designated this excellent sermon 'a little body of divinity.'"—P. 18.

Mr. James was assiduous in his pastoral attentions to the young; these are thus acknowledged by his successor :

"I cannot here forbear to revive in the grateful recollection of every member of the Christian society assembling for divine worship in the Upper Meeting-House, Newbury, that the exertions of my venerable predecessor, in introducing the commendable plans of meeting the young people of his congregation in the vestry on the Sabbath evening, and of annually catechizing the children, preparatory to their admission to the vestry-meetings, have proved, by the blessing of God, some of the most efficient means of encouraging that spirit of impartial examination of the Scriptures which has kept our little society together, in an age when popular clamour would drown the voice of conviction, and a mistaken zeal for truth would anathematize a candid inquiry after truth."—*Notes*, p. 15.

ANV. IV.—*The Trial of John Barkley, (one of the Shepmen of Richard Carlile,) prosecuted by the Constitutional Association, for publishing a seditious and blasphemous Libel. Second Edition. With an Appendix, containing an Account of the Proceedings in the House of Commons on the Petition of the Defendant.* 8vo. pp. 32. Wilson, Royal Exchange. 1s. 1822.

THERE are several circumstances attending this trial of Barkley, a youth seventeen years of age, which are worthy of observation; such as its being carried on before the same jury, who had two days before found a verdict against another person for

selling the very same publication, and the judge resisting the application for another jury, and the counsel for the prosecution representing the identity of the jury as "a singular advantage" to the defendant; the conduct of the judge, Newman Knowlys, Esq., then Common Sergeant, now Recorder, of the City of London, who attempted to refuse to the counsel for the defendant the right of discussing the character of the "Constitutional Association," the prosecutor, which he had previously granted on the trial of the same charge in the case of another defendant, to the counsel for the prosecution, and who seems to have considered in his charge that he was trying the defendant's counsel, and was entitled to tax him with the crime of his client; and the proceedings in the House of Commons on the presentation of a petition from Barkley, when Dr. Lushington holdly stigmatized the conduct of the Common Sergeant as "not upright, just or impartial," and accused *some one* of interlining the sentence on Barkley and another in the book of the clerk of the arraigns, and thereby adding to the sentence pronounced from the bench, the punishment of hard labour: but though all these are memorable particulars, the design and the limits of our work oblige us to pass them over, and to confine our attention to the speech of defendant's counsel.

Mr. M. D. Hill, the gentleman here referred to, has taken, and will long we trust maintain, his rank amongst our constitutional lawyers; by which term we intend those pleaders that represent and apply the constitution as a protection to the subject against the inroads of arbitrary power. With exemplary spirit, he faced the brow-beating of the court, and forced his way through quibbles and rebukes to do right to his client. Disregarding the dicta of mere technical lawyers, he asserted with great ability the noble principles of civil and religious liberty. He vindicated Christianity by demanding, in its name and authority, toleration for the erring. The bench was discomposed by hearing the voice of enlightened and philanthropic divines, re-echoed in a court of law; but the jury were deeply impressed, and this very same body who two days before had given in an instant a verdict of

guilty upon the same offence, now deliberated for nearly an hour, and though they returned a similar verdict, accompanied it with a recommendation to mercy. The force of Mr. Hill's address appears to us to consist as much in its simplicity as in its strong sense and manly spirit. We take from it two passages.

"There is another part of the subject which requires your deep attention. It is, that if you put down attacks upon Christianity by force, when those attacks are made public by the press, you cannot, in our free country, put down private conversation, and if not, all you have before done only gives the Infidel a great advantage over the Christian. When the press is entirely free from restraint, the unlettered man, pressed in argument by the Infidel, may fairly say, 'I am not able to answer your objections; it is not my habit of life to investigate subjects of this nature; but publish your attack on revelation to the world, and I venture to say, that you will receive a full and satisfactory refutation.' Now, however, the Infidel may reply, 'What! expose myself to fine and imprisonment as a reward for opening people's eyes! No! no! I leave the honours of martyrdom to those who have more taste for them. I may talk at liberty among my friends; and that is all I ask.' Gentlemen, I must admit that a mode exists, by which you may prevent all departure from the religion of the country, and by which you may reduce all opinions to one uniform standard. There is an example which you may follow; the experiment has been tried, and has proved successful. But then, gentlemen, you must make Spain your model and establish an Inquisition. You must have a familiar in every house, and a spy at every table, and then, with the assistance of the rack and the faggot you may destroy all who differ from you; but, gentlemen, what would be the consequence of such destruction? Look to Spain, and you will see that freedom of opinion did not fall alone;—with it went all that was excellent in the country. Spain fell from her rank among the nations, her commerce fled, her agriculture dwindled away, and her literature sunk into barbarism; until at length a revolution came to sweep away the labour of whole ages of persecution and intolerance, and to give the Spaniards an opportunity of slowly retracing their steps to a line of sounder policy. Still this is your only alternative; if you enter upon this path, if you prosecute for opinions at all, you will find no resting-place for the sole of your foot until you have entered the

doors of the Inquisition. If you stop short of this, you leave the unbeliever still the opportunity of saying, 'I could if I dare; let me, and I can shew you that you are all wrong: but how do you answer my evils, as you call them? Do you answer them with argument? Do you answer them by evidence? If you have argument and evidence, why not produce it? The truth is, you have neither, and therefore you answer me only with chains and a dungeon.' Is it not true that there has been in this country much more published against the Scriptures than in all Europe, or even in the whole world besides; and let me ask you, whether you are prepared to admit that we are an irreligious people? If you were prepared to admit it, facts would deny it: I would ask you what nation can boast of so many Missionaries spread over the whole earth for preaching of the gospel among the Heathen; where did that mighty organ of Christianity, the Bible Society, take its origin? Gentlemen, we have solved the problem; we have proved that publications like this do not produce those ill effects apprehended by the weak and inconsiderate." —Pp. 13, 14.

"We are told that Christianity is part and parcel of the law of England; I wish to God it may be proved this day, that we are so told correctly, because if Christianity be the law of England, then, gentlemen, you are bound to act in perfect conformity with the precepts of its Founder. If the Founder of our faith had chosen to use force for its propagation, or against those who impugned it, what was to prevent him? Why did he not employ supernatural powers against the Galileans, or why did he rebuke his disciples for desiring it? But perhaps the Constitutional Association may suppose themselves to know better than our Divine Master, in what way the interests of Christianity may be best promoted. Thank God, however, you are not the Constitutional Association; you have neither part nor lot in it. Even if you should refuse to put faith in those great men whose opinions I have cited, and to whom we owe the clear evidence of the truth of Christianity, you will bow down with reverence before him to whom we owe Christianity itself. As I read my Testament, the great character impressed on every page, is forgiveness of our enemies. I will not insult you by supposing that you are so unacquainted with the Sacred Writings, as to render it necessary for me to cite passages for the support of my position; nor do I wish to depend on insulated passages, if this be not the prevailing feature of the book. If the Scrip-

tures do not breathe, in every page, the doctrine of patience and long-suffering towards those who scoff and revile our faith, I can only say, that I know nothing of the doctrines which they do teach, and that I err in common with some of the greatest men who ever lived."—Pp. 14, 15.

Our notice of this publication is proportioned to its importance rather than its bulk. We should be glad to see it generally circulated, persuaded that wherever it is carefully and dispassionately read, it will produce a conviction of the folly and mischief of prosecutions for opinions. We have no predilections for unbelievers, much less for scoffers: it is because we are opposed to them, that we would not afford them the advantage, and inflict upon Christianity the odium, of their legal persecution. Let the reader weigh well what the editor of this second edition says on this subject in his advertisement:

"Much irreparable evil has arisen from the late prosecutions for Deistical publications. As an instance of this, it is proper to state, that two of the four persons who have lately been prosecuted for selling the paltry pamphlet which was the subject of this trial, were, previously to the prosecutions of Carille and his family, industrious mechanics in the north of England, respectably educated and connected. Their attention was first attracted by those prosecutions to an examination of the obnoxious doctrines; they naturally concluded, that such opinions were only opposed by force because they could not be answered by argument; and they felt that prejudice in favour of the promulgators, which always arises in the human mind in behalf of the supposed victims of oppression. They, therefore, studied the writings of the opponents of religion, under circumstances very unfavourable to the formation of a just and impartial judgment; and the consequence was, a resolute persuasion of the truth of the cause of Infidelity. They then, with an energy of purpose which would have done honour to a better cause, forsook their former employments, and came to London in order to continue the publication of the proscribed pamphlet, without prospect of pecuniary emolument, and in the full expectation of suffering and disgrace.

"Let those who institute these prosecutions, draw the proper inference from these facts. Let them pause before they strike, and consider that every prosecution may produce a similar effect; that

they cannot crush even their immediate victim; that they may carry scepticism and infidelity into societies which would otherwise have never been contaminated by them; and thus, as friends and advocates, produce more deadly mischief to the cause of Christianity, than its most malignant and inveterate enemies."—Pp. 11. iv.

Great praise is due to Dr. Lushington (to whom we cannot help returning) for bringing this matter before the House of Commons. His observations on the nature of the punishment affixed to the reputed and undefined crime of blasphemy were poorly met by the Solicitor-General, who would have shewn himself more worthy of his past professions, if, like the Attorney-General, he had been silent, or rather had indignantly disclaimed all prosecutions of this description. The *Morning Chronicle* made a remark or two at the time,* upon this part of the debate, which we put down in conclusion:

"It would be difficult, perhaps, to satisfy the Solicitor-General now, that any degree of punishment is disproportionate for such an offence. 'Lord Chief Justice Hale,' he tells us, 'who could not be considered a cruel judge, had, in such a case, not only sentenced the defendant to fine, imprisonment and hard labour, but to give his own security, and to find the security of others, for his good behaviour for life.' If the honourable member for Norwich had happened to live in that merciful judge's days, when Unitarianism was blasphemy, according to the Solicitor-General, he might have esteemed himself happy in escaping with imprisonment, aggravated by hard labour. But we would point out a more congenial case, tried also under most merciful Judges, since the glorious Revolution, namely, that of a youth, also under 18, named Alkman, actually hanged for Unitarianism, (then blasphemy), to the great edification of the orthodox. This, to be sure, took place on the North of the Tweed; but we have no doubt the Bridge Street Gang would be glad to see this wholesome rigour introduced among ourselves."

* March 28. By a strange oversight in this publication, there is no statement of the time, neither day, nor month, nor year, when the trial took place.

ART V.—*The Man of the World's Dictionary. Translated from the French.* 12mo. 4s. 6d. Apple-
yard. 1822.

UNDER the present regime of France, our lively neighbours are obliged to resort to various ingenious methods of giving vent to their political feelings. The present work is an attempt to wrap up sentiments of freedom in the form of a Dictionary. There is dexterity in it and some humour. The translator has preserved much of the spirit of the original, though of course many of the allusions are local, and cannot be fully understood by every English reader. We give a few specimens:

"GHOSTS. Chimerical beings, with which priests torment the imaginations of their proselytes. The fear of spirits

arises not from their having been seen, but from their not having been seen."

"LAWS (arbitrary). Fire-arms, which often burst in the hands that use them."

"LAWS AGAINST THE PRESS. A veil attempted to be drawn before the altar of the human understanding."

"NATIONAL CHARACTER. It should not be judged of in a revolution. Can we expect to decide justly with respect to the atmosphere, when clouded—the sea, in a tempest—or the earth, during a volcanic eruption?"

"SCRIPTURE. A gilded rod, which frequently breaks in the hand of him who uses it to strike."

"TOUCH. A sense which dissipates every illusion, and which certain persons would fain prevent us from exercising. Jesus Christ said to Thomas, 'Touch, and believe.' How far are priests and governors from imitating Jesus Christ!"

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POETRY.

A THOUGHT ON DEATH.

[From the *Christian Disciple* (of Boston, America), for November and December, 1821 ; and there attributed to Mrs. BARBAULD, and said to be written in her *Eightieth Year*.]

When life in opening buds is sweet,
And golden hopes the spirit greet,
And youth prepares his joys to meet,
Alas ! how hard it is to die !

When scarce is seiz'd some borrow'd
prize,
And duties press, and tender ties
Forbid the soul from earth to rise,
How awful then it is to die !

When one by one those ties are torn,
And friend from friend is snatched for-
lorn,
And man is left alone to mourn,
Ah ! then how easy 'tis to die !

When trembling limbs refuse their weight,
And films slow gathering dim the sight,
And clouds obscure the mental light,
'Tis nature's precious boon to die !

When faith is strong, and conscience
clear,
And words of peace the spirit cheer,
And visioned glories half appear,
'Tis joy ; 'tis triumph then to die !

HEAVEN.

Then never tear shall fall,
The heart shall ne'er be cold,
And life's rich tree shall teem for all
With fruit * " more golden far than
gold : "

Then those we lost below
Once more we shall enfold ;
And there, with eyes undim'd by woe,
The burning throne of God behold.

There the pure sun-bow glows,
Unaided by the shower ;
No thorn attends the elysian rose,
No shadow marks the blissful hour :

There roll the streams of Love,
Beyond Death's wintry power,
In light and song for aye they move
By many a best immortal's bower.

Crediton.

* Sappho— $\chi\mu\sigma\alpha\varsigma\ \chi\mu\sigma\omega\tau\epsilon\tau\epsilon\alpha$.

OBITUARY.

1822. July 22, at the Close in Salisbury, aged 74, Mrs. S. HAYTER. This worthy lady built an alms-house at Fisherton, for six poor old women, and left by will 1000*l.* to different charitable institutions.

August 9, at *Lathbury*, near *Newport Pagnell, Bucks*, MANSEL DAWKINS MANSEL, Esq., who destroyed himself with a pistol. He had served the office of High-Sheriff of Bucks, and was for many years an active magistrate of that county. And on the 24th, Mrs. MANSEL, his widow, who died through grief at his melancholy fate. They have left a family of five children.

Sir W. Herschel.

— 25, at *Slough, Bucks*, in his 84th year, the distinguished astronomer, Sir Wm. HERSCHEL, *Knight Guelph, LL.D., F.R.S.* London and Edinburgh, President Astron. Soc. Lond., and a member of nearly all the principal scientific bodies of Europe and America. This eminent man was born in Germany, November, 1739. His father, who was a musician, educated his four sons to the same profession, and placed William, at the age of 14, in the band of the Hanoverian Foot Guards. Desirous both of improving his circumstances and of rising in his profession, he came over to England in 1757. Here, after experiencing many difficulties, he was engaged by the Earl of Darlington to instruct a military band which that nobleman was then forming in the county of Durham. In consequence of the connexions formed in that part of the country, he, on the expiration of this engagement, spent several years in the neighbourhood of Leeds, Pontefract, &c., where he distinguished himself in his profession, and obtained a number of pupils. In 1776, he was elected organist at Halifax; a situation which he shortly after relinquished for the more advantageous one of organist at the Octagon Chapel, at Bath. Notwithstanding his ardent attachment to his profession, he devoted all his leisure to astronomical studies, to which he was led by having begun a course of mathematical reading while at Halifax. He applied himself to this new pursuit with all the ardour of genius, and unable, fortunately for himself and the world, to purchase a telescope capable of satisfying him, he

determined upon constructing one with his own hands, and in 1774, first saw Saturn, in a five-feet reflecting telescope of his own making. Stimulated by this success, he continued to form larger reflectors, until he produced one of twenty feet. In 1779, he began to examine the heavens star by star, and his zeal and labour were amply rewarded on the 13th of March, 1781, by the discovery of a new primary planet, to which he gave the name of *Georgium Sidus*, although it is now more generally denominated *Uranus*, and sometimes *Herschel*, in honour of the discoverer. This great discovery fixed his reputation as one of the most eminent astronomers of the age, and secured for him that royal patronage which enabled him to apply himself entirely to his new pursuit. He now removed to Slough, where he constructed that stupendous telescope, which was a noble monument of his genius, science and perseverance. His numerous subsequent discoveries are recorded in the Transactions of the Royal Society. In his observations and calculations he was assisted throughout by his sister, Miss Caroline Herschel. Jointly with his sister he published, in a distinct form, "Catalogue of Stars, taken from Flamsteed's Observations, and not inserted in the British Catalogue, by William Herschel: to which is added, a Collection of Errata, that should be noticed in the same Volume, by Caroline Herschel," fol., 1798.

In 1816, his present Majesty conferred upon him the Guelphic Order of Knighthood. Sir William was, like his nephew, the celebrated *Griesbach*, an admirable performer on the oboe. He has left one son, a distinguished member of the University of Cambridge, the inheritor not only of his name but of his genius, who is justly regarded as one of the first mathematicians of the age, to whom, in concert with Mr. Peacock, we are indebted for an improved translation of Lacroix's Elements of the Differential Calculus. His remains were interred in Upton Church, on the 7th of September.

Aug. 27, at *Colyton*, Mrs. ANN SLADE. Her father was for many years a chief supporter of the Dissenting cause here. Her mother was the daughter of Mr. Levieux, a Protestant, of Uzès, in Languedoc, who fled from the cruel persecution under Lewis XIV. Mr. Slade was distinguished for his hospitality to numer-

ous worthy ministers. Dr. Toulmin, Mr. Bretland, Mr. Howe, and various others were frequent inmates, as I was for the first 11 years of my abode here. Mrs. A. S. always took great pleasure in conversation which might improve her mind, and the above-named, with many others of chief note in these parts, esteemed her highly.

In early life she was afflicted with severe illness. When about 20 years of age, the great Dr. Fothergill told her, "My young friend, yours will be a life of pain, it may be removed from your eye, now chiefly affected, but pain will always remain with you." The endeavours of many skillful physicians and eminent medical men were at different times used, but only temporary alleviation could be obtained.

Being endowed with a clear understanding, a retentive memory and continual endeavours to improve, she enjoyed some comfort in those hours which would otherwise have proved burdensome and dreary. In advancing life, her conversation was very agreeable to such young persons as knew how to value it. The following passage, in a letter from one, contains the sentiments of many: "She was the friend of my childhood, and I must ever remember with gratitude the many hours of delight and improvement which I owe to her cultivated mind and benevolent desire of imparting to others those mental stores which she so eminently possessed."

It was from the promises of Sacred Writ that she derived her chief consolation, reading and endeavouring to understand the Scriptures. To be enabled to administer something to the wants of others, she sacrificed many innocent indulgences which her ill health might have claimed; and the kindness of her heart was apparent to all with whom she conversed. Knowing that every disciple of the blessed Jesus ought to be adorned "with the ornament of a meek and quiet spirit," no one was ever more ready to forgive when she had full reason to think herself slighted. Her inability constantly to attend public worship she lamented, but though prevented for a long while from celebrating the Redeemer's love at his table, she never failed contributing what, if present, she would have given to relieve his poorer members.

Her memory and understanding were unimpaired at the age of 70, but since, for some weeks, both rather failed; yet to the last she was able to express a humble hope of obtaining "that salvation which is by the Lord Jesus Christ to eternal glory."

Her funeral sermon was preached to a very full, attentive audience, from 2 Thess. i. 10: "When he shall come to be glorified in his saints, and to be admired in all them that believe."

JOS. CORNISH.

Colyton, Sept. 25, 1822.

Aug. 29, at Leamington, Mr. JONES, Banker, of the firm of Jones and Loyd, Manchester and London. He was sitting in the colonnade in front of the pump-room, when he suddenly fell back and expired without a groan. His death was occasioned by apoplexy.

September 2, JOHN MAGEE, Esq., for several eventful years the proprietor of the *Dublin Evening Post*. It would not be degrading ourselves in a manner that would become us as members of the public press, were we to confine the record of the death of this respected gentleman to an ordinary obituary. We trust we may be permitted to speak our sorrow for his loss and our estimation of his character in as many words as our feelings on the occasion will allow.

Mr. Magee is, in some measure, identified with the history of his country. Not only as a proprietor of a journal of considerable eminence and influence, and from the conduct of which, some of the passing events of a long period took, at least, their colouring, if not some of their distinguishing features; but as a person whom it was deemed expedient by the then Government of the country, to make the object of more than one criminal prosecution. It is not our wish, by reverting to this period, to excite unpleasant recollections of any kind; or to awaken passions and prejudices which we must all remember with regret and pain. It is due, however, to this respectable gentleman to say, that he never flinched under the inflictions with which, during the season of domestic discord, it was deemed right to visit him; and that, so far from compromising those principles which the integrity of his mind suggested to him as being sound and patriotic, when all the terrors of the law and the anger of the government were levelled at his person and fortune, those principles never were displayed with greater courage nor fortitude, nor with a demeanour manifesting the possession of more upright and conscientious intentions. But two years and a half imprisonment preyed deeply on his health and spirits, particularly as, during

the long tedium of this confinement; and amidst all the privations and personal sufferings which sprung from it, it never was alleviated by the attentions of the leaders of the party in whose cause he had so disinterestedly and heartily embarked. It is true, he took up that cause upon what, on such an occasion as the present, we shall merely describe as mistaken principles, though to him, ingenuous and confiding as he was, they were broad and *Irish* principles. Still, they were principles to which he adhered with fidelity, with inflexible and manly constancy—and we should not forget that his deepest offences in the eyes of the authorities of the time, were connected with the peculiar advocacy pursued by the *Dublin Evening Post* in behalf of the proceedings and characters of those persons to whom we have alluded—those persons who afterwards abandoned him in the hour of peril and of suffering.

The public are aware of the return which was made to Mr. Magee, and we shall not, therefore, awaken the recollections that crowd upon us, and many of which must be present to the minds of our readers, over the grave of this estimable gentleman. But we must say, that the manifold sufferings he endured, and the bitterness with which he felt them, preyed upon a spirit naturally confiding, sanguine and elastic, and contributed to hasten that catastrophe which terminated his career in the flower of manhood. Yet never, for a single moment, we understand, did his fortitude forsake him; not for a moment did he waver from those principles which cost him so much. Never for a moment—we speak the fact, inasmuch as it displays the pure honesty and unshaken firmness of his character—did he shrink from their avowal or their advocacy. To the very last hour of his existence a generous patriotism (which we shall not here review in its development, nor characterize) was his predominant sentiment, his first, last, ruling passion.

In private life, Mr. Magee was generous, frank, liberal, charitable, kind. We had the honour of knowing him, and sincerely and from our very heart do we offer this testimony to his character. It is only those, however, who knew him still more intimately, that can justly appreciate the warmth of his affections, and the excellent qualities of his nature.

The press of Dublin loses in John Magee one of its most respected members—and such a member of it could ill be spared.—*Dublin Patriot*.

Sept. 10; in *Union Street, Newcastle*, after a short but severe illness, Mrs. SARAH HODGSON, printer and proprietor of the *Newcastle Chronicle*, aged 62. Possessed of superior qualifications and endowments, she discharged the social and relative duties of her station in an exemplary manner, by which she merited and obtained the respect of all who had the pleasure of her acquaintance. Left by the death of her husband, upwards of 22 years ago, charged with the sole management of an important literary establishment, which at so eventful a period of our history, required talents of a superior order for its direction, and also the care, maintenance and education of a young and numerous family, her vigorous and energetic mind struggled with the task and surmounted every difficulty to which she was exposed. In general business she sought not her own advantage by the injury of her neighbour; and maintaining the respectability of her paper on those liberal principles by which it had been established, she studiously avoided those personal quarrels with competitors, by which some have sought a temporary notoriety. As a mother, she discharged the important duties which devolved upon her with extraordinary diligence and assiduity; and the peculiar care she bestowed on the education of her children, secured her the love and respect of her whole family, who will long bewail, with the most affectionate regard, their irreparable loss. Her domestics too, for whose welfare she constantly exercised a maternal solicitude, will doubtless through life continue to cherish the remembrance of her sage counsels, and the many instances of her kindness which they have experienced. The poor in her have lost a generous benefactor. To some of the most important charitable institutions in the town she contributed, not only in a pecuniary but also in a more important way, by the devotion of a considerable portion of her valuable time in their direction and management: and in this latter respect, we presume the Lying-in-Hospital, whose affairs she superintended for a number of years previous to her death, will have sustained an important loss. She was also a member of the Ladies' Committee for the management of the Girls' Jubilee School from the period of its establishment, to which institution she also rendered important services.

— 24, at *Stanley Hall, near Wakefield, Yorkshire*, aged 70, BENJAMIN HEYWOOD, Esq. Exemplary in all the private rela-

tions of life, and, as far as he was engaged in public concerns, firm, conscientious and consistent, distinguished for urbanity of manners and integrity of heart; he was respected and beloved whilst living, and in death is sincerely and deeply lamented.

Sept. 26. Rev. JOHN OWEN, M. A., Rector of Paglesham, Essex, one of the Secretaries and Founders of the Bible Society, whose history he has written. He died at Ramsgate, whither he had been removed in consequence of a grievous debility of both body and mind.

Oct. 6, at *Margate*, after a long declining state of health, Mr. SAMUEL BROOKES, glass-manufacturer in the Strand, well-known in the political world as the Chairman and Secretary of the Westminster Committee for the Parity of Election. He was steady, consistent, active and liberal in his support of the cause of freedom. Mr. Brookes was buried on Tuesday, Oct. 15, and his funeral was attended by the gentlemen of the Westminster Committee and other friends who wished to show respect to his public character. The pall was supported by six bearers, amongst whom were Sir Francis Burdett, Mr. Hume and Mr. Alderman Walthman.

— 6, in *Tryon's Place*, *Hackney*, Miss MARY DAVIES, second daughter of the late Rev. Philip Davies, (see Mon. Repos. V. 88, 89,) for many years engaged, with other members of her family, in conducting a respectable establishment for

female education. Her life was Christian, and her end in peace.

Oct. 18, in *London*, where he was a student of the English law, aged 29, Mr. MARY NUGENT BELL, who was the means of recovering the Huntingdon Peerage, a few years ago, to the present Earl, and whose book in 4to. containing the history of that recovery, is an interesting record of his extraordinary sagacity, industry and perseverance. He had undertaken to recover an estate for a person in England, and had received money on that account: failing in his endeavours, an action was brought against him for the sums advanced; the trial took place on the 18th, and a verdict was obtained against him; and on the evening of that day he breathed his last.

Lastly, at *Chinwick*, in his 61st year, the Rev. ROBERT LOWTH, only son of the late Bishop of London, Rector of Hinton, Hants, and one of the Prebendaries of St. Paul's Cathedral.

Deaths Abroad.

At *Paris*, after a long and painful illness, Madame CONDORCET, widow of the illustrious Condorcet, and niece to Marshal Grouchy.

At *Valparaiso*, Capt. THOMAS GRAHAM, of the *Doris* Frigate, husband of Mrs. Maria Graham, the authoress of several popular works, "A Journal of a Residence in India," &c.

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Addresses to the King on his late Visit to Edinburgh.

ADDRESSES FROM THE CHURCH OF SCOTLAND.

"Most gracious Sovereign—We, the Ministers and Elders of the Church of Scotland, met as a Commission of the General Assembly, and the representative body of the whole Church, beg leave, with profound respect, to approach your Majesty's throne, and to present to your Majesty the strongest and most solemn assurances of our veneration, affection and loyalty.

"We most sincerely and most joyfully

congratulate your Majesty on your safe arrival in Scotland; and we congratulate Scotland on that most auspicious event—an event in which we feel the highest exultation, and from which we anticipate the happiest consequences.

"To this day your Majesty's subjects in Scotland have looked forward with joyful expectation; and to this day they will look back as a day of glory to their native land.

"At the annual meetings of our National Church, we have esteemed it a

high honour to behold your Majesty's representative; and through him to receive your Majesty's most gracious assurances of maintaining inviolate our rights and privileges as by law established. But we cannot express what we feel, when, within the precincts of your ancient kingdom of Scotland, we behold your Majesty in person—a King distinguished by every splendid endowment, and graced by every elegant accomplishment—at once the safeguard of our country, and the bulwark of our Church.

“From the first moment that your Majesty undertook the charge of public affairs, the Providence of God has beamed upon you with a bright effulgence. By the wisdom of your Majesty's counsels and the vigour of your arms, your Majesty was enabled, by the blessing of Almighty God, to frustrate the formidable attempts of a gigantic power, which, grasping at universal empire, threatened to destroy the independence of Europe; and that same Providence, we trust, will still continue to encompass your Majesty as with a shield, and over all your glory to create a defence.

“As a portion of your Majesty's subjects, we express our warmest gratitude for the honour your Majesty has done to our country by most graciously condescending to visit it; and we trust that, when your Majesty returns from your Scottish dominions, you will be enabled to say that, in this part of the United Kingdom, you have seen a people who love their God, their country and their King.

“As the constituted representatives of the Church of Scotland, we present your Majesty our heartfelt thanks for the many signal favours which your Majesty has been pleased to confer upon us; and, as the best return which we can make for your Majesty's goodness, we beg leave to assure your Majesty, that it shall be our study, in our respective districts, to discharge with fidelity and zeal the duty committed to our trust, and to encourage loyalty and submission to the laws, as equally indispensable to both public and private prosperity.

“We will labour to impress upon the people committed to our care a high sense of the invaluable blessings of our glorious and happy constitution. We will teach them to fear God, to honour their King, and to connect the principles of religion with a dutiful obedience to the laws of their country.

“That your Majesty may long sway the regal sceptre over a great, a free, a loyal, a happy and a united people—that your Majesty may long enjoy the blessing

of health, and every comfort which this world can afford—and that at length your Majesty may inherit a kingdom which cannot be moved, and a crown of glory which fadeth not away, are our most sincere and fervent prayers.

“(Signed)

“DAVID LAMONT, Moderator.”

To this Address his Majesty returned the following most gracious answer:—

“I thank you for these expressions of loyal attachment, in the sincerity of which I place implicit confidence. It is with the utmost satisfaction that I avail myself of this opportunity of confirming in person the assurances I have given through my representative, that I will maintain inviolate those rights and privileges to which the Church of Scotland is entitled by the most solemn compacts. In your continued exertions to promote true religion, and to inculcate loyalty and obedience to the laws, you may rely on my constant support and protection. I cordially unite with you in grateful acknowledgments to Almighty God, for his signal protection of my people in the time of general peril and calamity, and in an earnest prayer that, through his divine assistance, I may be enabled to protect their liberties, and to advance their prosperity and happiness.”

ADDRESS OF THE SCOTTISH EPISCOPAL CLEROY.

[This Address was presented by a Deputation consisting of BISHOPS—*Glas, Jolly, Sandford, Torry, Skinner, Lowe;*—PRESBYTERS—*Rev. Mr. Alison, Mr. Walker, Dr. Russell, Mr. Horsley, Mr. Cruickshanks, Mr. Morehead.* The Address was read by *Mr. Horsley.*]

“To the King's most excellent Majesty.

“May it please your Majesty,—We, your Majesty's dutiful and loyal subjects, the Bishops and Clergy of the Scottish Episcopal Church, beg leave humbly to approach your Royal presence with expressions of our most heartfelt attachment and loyalty to your Majesty's sacred person and government.

“So many years have passed away since Scotland was honoured by the presence of its Sovereign, that to behold your Majesty in the palace of the long line of our ancient Monarchs—your Majesty's Royal ancestors—is, to us, as it must be to every true Scotsman, a matter of pride and exultation; and in this house, more especially, do we feel our-

selves prompted by these emotions, to declare, that within the wide compass of your Majesty's dominions are no where to be found hearts more loyal than those which beat in the breasts of the Scottish Episcopallians.

"The devoted attachment uniformly displayed by the members of our Church to him whom they have considered as their legitimate Sovereign, is so well known to your Majesty, that it would be waste of time to repeat it here; and is, indeed, amply roused by the lowly station which we, her Bishops, now hold in civil society. Your Majesty likewise knows that our religious principles and forms of worship are the same with those of the Church of England, from which, indeed, we twice derived our Episcopacy, when it had been lost at home; and whilst we are sincerely grateful for the toleration of these principles and the free exercise of the rights of our worship, we feel that it is to your Majesty's gracious consideration, and that of your Royal Father, that our gratitude is in a peculiar manner due.

"We would not occupy too much of your Majesty's time by protestations of our loyalty: but we must beg leave solemnly to declare in your Royal presence, that, viewing in your Majesty's sacred person the lineal descendant of the Royal Family of Scotland, and the legitimate possessor of the British Throne, we feel to your Majesty that devoted attachment which our principles assure us is due to our rightful Sovereign; and that, should evil days ever come upon your Majesty's Royal House, (which may God of his infinite mercy avert!) the House of Brunswick will find that the Scottish Episcopallians are ready to endure for it as much as they have suffered for the House of Stuart, and with heart and hand to convince the world, that in their breasts a firm attachment to the religion of their fathers is inseparably connected with unshaken loyalty to their King.

"That your Majesty may long reign over a happy and united people, to maintain that peace and prosperity which the wisdom of your Majesty's counsels and the vigour of your arms have, by the providence of God, achieved for them, is the earnest prayer of

"Your Majesty's most dutiful and loyal subjects."

ADDRESS OF THE UNIVERSITY OF EDINBURGH.

"Most Gracious Sovereign,—We, the Principal and Professors of the University of Edinburgh, humbly approach your Majesty's throne; and, warmed with the strongest feelings of national pride and gratitude, and loyal affection, we offer to your Majesty our most cordial congratulations on your auspicious arrival in the capital of your ancient kingdom of Scotland, and in the palace of your illustrious ancestors. We hail your august presence as a distinguishing and most gratifying proof of the Royal condescension and kindness to our country: and, participating in the ardent exultation excited by the high and happy event in all classes of our fellow-citizens, we offer to your Majesty the homage of our most profound respect and most devoted attachment. We are deeply impressed by those benevolent purposes of public good, for which your Majesty has desired to witness the condition and character of your people in this quarter of your empire, and we feel from the impression a new and animating incentive to the faithful and zealous discharge of all our professional duties. To that fidelity and zeal, we now therefore entreat your Majesty's permission to pledge ourselves gratefully, sincerely and solemnly.

"Deign, then, indulgently to rely on our assurance that, in our different academical departments, we will continue to employ our most strenuous exertions for promoting that intellectual, moral and religious instruction, which being the most solid basis of a nation's prosperity, happiness and honour, it is the dearest wish of your Majesty's heart, and the most unceasing object of your reign, to extend and to perpetuate throughout all your dominions.

"That the Almighty King of Kings may bless your Majesty with a long reign of glory, and that He may bestow on you, in heaven, an unfading crown, are our most fervent prayers.

"GEO. H. BAIRD, Principal."

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Sheffield Meeting of Ministers.

ACCORDING to the notice which was given through the medium of the last Repository, (pp. 579, 580,) a *Meeting of Ministers residing in the neighbourhood of Sheffield* was held in the Unitarian Chapel in that town, on the 26th of September. Dr. Philipps was the preacher; having been unanimously requested at the Meeting in June, to officiate on this occasion. His subject was taken from Philippi. ii. 15, 16. "The discourse was intended to unite the 'Concio ad Populum' with the 'Concio ad Clerum.' It does not become the writer of this article to say more, than that the preacher received the thanks, most cordially expressed, both of his brethren in the ministry and of the congregation. The ministers and the congregation (in a considerable number) dined together after the service, and the day was spent in a manner which was adapted to promote the mutual harmony and improvement both of ministers and people. The Rev. Mr. Hawkes, of Lincoln, and the Rev. Mr. Williams, of Mansfield, were present on the occasion; together with Offley Shore, Esq., an enlightened and zealous friend of truth, and of civil and religious liberty. The plan for village preaching, alluded to in the last Repository, was again brought forward and discussed; and will probably be carried into effect in a short time. A regular religious service will be established at *Dronfield*, in Derbyshire, as soon as a suitable room can be provided, and the neighbouring ministers have engaged to conduct it. The proposal for a Lord's-Day Evening Lecture at Sheffield, to be carried on in the same way, which was made at the Meeting in June last, has been confirmed by a congregational assembly, and will commence on the first Sabbath in the month.

N. P.

Sheffield, Oct. 12, 1822.

Somerset and Dorset Unitarian Association.

THE Half-Yearly Meeting of this Association was held at Yeovil, on Tuesday, October 1. The Rev. Wm. Wilson, of Crewkerne, preached in the morning, from Philippi. i. 27; and the Rev. G. B. Wawne, of Bridport, in the evening, on the Character of the Bereans. At the

Meeting held after the morning service, thirty new members were added to the Society. This accession has been made for the express purpose of rendering the funds adequate to the distribution of cheap Unitarian tracts among the less informed members of congregations connected with the Association, and likewise among the members of reputed orthodox churches. With a view to the accomplishment of this design, it was resolved, "that the Subscribers resident in Bridport, together with the Secretary, be constituted a Committee, and empowered to appropriate the surplus funds in the purchase of Tracts, of which an allotment shall be made annually to each subscriber, for general distribution." "The Unitarian's Appeal," and the "Answer to the Question, 'Why do you go to the Unitarian Chapel?'" have been selected by the Committee.

The next Meeting will be held at Bridgewater, on Tuesday in Easter Week, 1823. The Rev. Mr. Hughes, of Yeovil, is appointed to preach.

G. B. WAWNE, Secretary.

Eleventh Annual Meeting of the Protestant Society for the Protection of Religious Liberty.

(Continued from p. 583.)

THIS class of complaints (continued Mr. WILKS) included a series of evils which would create an unchristian indignation in his mind, if unallayed by pity or contempt. At *Barnstaple*, a poor tailor employed by the parish was, only for his Methodism, deprived of that employ. At *Chart*, in *Kent*, where the nephew of the Archbishop of Canterbury was the Rector, poor persons were mulcted in their allowances from the parish, because they sent their children to other than the National Schools; and when a widow, chary of her independence, and in principle a Dissenter, would send her infant daughter to a dame school, and pay her weekly threepence for her learning—the sum of threepence was deducted from her parish pay, because, forsooth, if for the education of her child she could make such payment, that sum could not be needful to supply her wants! In another place, a clerical magistrate refused to order relief to a sickly, suffering female, because a Dissenting meeting-house was the sad place where the visitings of her disease had been most alarming, though she had tottered there slow and trembling,

to gain the only comfort which poverty and disease allowed her to enjoy. At *Ashorne*, too, amid the sylvan plains of Warwickshire, he had known another instance of this worst abuse of power. [Here Mr. WILKS related the story of the denial of a share in a parish benefaction to a Baptist, of the name of KNIGHT. The dialogue between Mrs. K. and the clergyman of the parish, as related by Mr. W., produced quite a dramatic effect.]

At *Hampton*, he had found the same vexatious demon amidst parks and bowers. There he met a labourer, whose form was bowed beneath heavy burdens, and whose hands were become horny with his toil. At the age of sixty this poor man had learnt to read his Bible, to cheer the evenings of each day, and the approaching night of life. Accidentally, he learnt that the wife had asked the parochial minister to include her name in the list of women on whom the Duke of Clarence, whose palace was in that vicinity, bestowed some yearly alms. For two successive years she had applied—twice she was refused. She was poor, was old, was honest, had been the mother of fourteen children, all brought up without parochial aid, only by rare economy and indefatigable labours. Why was she refused? She was guilty of the crime of preferring the Baptist meeting to the parish church—and her Methodism was all her guilt!

Could he be deceived? He held a printed book that precluded apologetic hopes. It was a printed pamphlet from the parish of *Broadwater*, published in April last. In that parish was *Worthing*, where Dissenters as well as Churchmen went to gaze upon the ocean, and to obtain relief from a plethora of wealth. In that pamphlet the Committee and parish officers announce, that "no relief will be given to persons whose children do not regularly attend the National Schools," and thus they class all the conscientious and Dissenting poor with the extravagant and prodigal—with the drunkard and the poacher, from whom also, and more righteously, they threaten to withhold relief. In this case he would trust that exposure would produce redress, and that his influential Sussex friends would procure the correction of an ordinance disgraceful to liberal minds.

To *Riots and illegal interruptions of Public Worship* he would next allude. These needed punishment for their repression. In cities and the chapels of wealthy congregations they were not known. He did not, however, wish to aggravate these matters. They resulted often from inebriety or ignorance, rather than a malicious spirit and predetermin-

ed hostile minds;—partly encouraged too by a church establishment, and by the obloquy which affected all Dissenters, from the continuance of penal statutes, and their exclusion from the bench of magistracy and other public situations which their fortunes and knowledge fit them to adorn. Of these affairs many were repressed by private effort and local associations. But at *Urchfont*, in Wilts, a man was disorderly—sang aloud—would fight—was prosecuted, convicted and forgiven: and the Committee contributed five guineas to the charge. *Chippingfold*, in Hertfordshire, was the scene of another riot. Stones were thrown at the windows and the doors, and the people insulted and disturbed. The case had been recommended to the attention of the Committee by Dr. COLLIER, who, though mild as embodied meekness, was firm for right. The magistrates had been tardy to interfere, but perseverance overcame that tardiness, and the offenders awaited trial for their offences. At *Woodford Bridge*, where *The London Inocent Society* have long endeavoured to improve one of the many desert spots that environ London, WILLIAM WITHAM was apprehended for misconduct. He was committed to Chelmsford gaol, and expressing contrition, and paying a trifle to the poor, was finally released. But expenses to the Committee resulted from the prosecutors having entered into recognizances to prosecute, which preclude a prompt forgiveness of defendants, and which prosecutors should avoid. At *Bow Common* and at *Peterchurch*, in Herefordshire, where a female was shot through the hand, and *Cricklade*, where the *Home Missionary Society* prosecute their excellent, much-needed labours, and in other places, such proceedings, varying in their outrage and atrocity, occurred. At *Isleford*, near *Thame*, not only the rooms opened for worship by a Christian philanthropist, were rendered offensive by putrid matter, the lights extinguished by birds, and the social meetings interrupted by disgusting noise; but that case was rendered remarkable by the shameful obstructions opposed to redress by clerical justices, to whom he must so often and unwillingly allude. At *Saffron Walden* too, riots, not superstitious or unseemly, held on the last night of the departed year by some good and wealthy females of the Wesleyan denomination, were disturbed by rude wassailers. Their rank and legal knowledge should have taught them other conduct, and prevented a disturbance of the grateful praises and fervent prayers of the thankful and devout at that midnight hour. But the hour of reckoning came. In broad noon-day the offenders

had to apologize for their intrusions, and in distinct language to express regret. Through a statement of many clerical aggressions on liberal conduct and dissenting rights he would next proceed.

In Oxfordshire, he found a clergyman, brother to a noble Earl, *self-degraded*, serving a notice from a landlady to a cottage, to quit her home; because she would not close the doors against the Dissenting minister, whose visits he forbade. *Refusals to bury* also had been renewed. In two cases the Committee had interfered successfully; in one case they could not interfere; and in the remaining two, the results of their interference were yet unknown. At *Hartland*, in North Devon; the Rev. Mr. CHAMBERLAIN had refused to bury the infant of a labourer. He had acknowledged to the Wesleyan preacher and the father, his error and compunction. The happiest effects had recompensed the interference:—haughtiness had become good-will, gall was converted into the bland milk of kindness, and the poor and parish, delighted by his new civility to the Dissenting minister, offered their praises and their prayers for the distant and unknown instruments of this benign but mysterious change. At *Aber-gavilly*, in Wales, also, the Rev. Mr. MORGAN had made a similar refusal. There, his lady had been unwisely prominent. She could not endure that "Mr. Morgan should be a servant to bury children baptized by every body." "Pride goeth before destruction—the haughty spirit effects a fall." This lady learnt that the law was the master of her master, and had to read and digest with what appetite she might, an acknowledgment that the service ought not to have been neglected, and a promise that it should hereafter be performed.

In *Hampshire*, and at *Westbourne*, that success against the refusal of the Rev. G. TATNESHALL could not be obtained. The parents of the departed infant were conscientious Baptists; therefore the clergyman might lawfully withhold the rites of sepulture.

The remaining cases were at *Cuckfield*, *Sussex*, and at *Colerne*, in the county of *Wilts*. The first evinced the infectious influence of power; as, there a youthful clergyman of liberal education and gentlemanly manners had allowed himself, at the instigation of a rector's widow and interested parish-clerk, to out-herod Herod in the assertion of a right to refuse admittance of a corpse to the church, and to curtail the service which the rubric had enjoined. The latter was marked by circumstances of such great aggression, (and which were well detailed,) that prosecution must result, if concession did

not intervene. In neither case was the decision of the clergyman received; and the Committee remained desirous to extend the olive branch of peace, but not afraid, at the command of justice, though slow and unwilling, to unsheath the sword of defensive war. In both cases great evils had ensued yet greater good: The firmness of Mr. REEVE, at Cuckfield, who carried his child to Ryegate for interment, rather than sanction a public wrong, deserved public honour. In Wiltshire, the son of Mr. JAY, and an excellent friend at Bath, had displayed calmness, decision and disdain of trouble, worthy of their father and instructor; and of the noblest cause; whilst every good Churchman and the observant villagers blushed or joyed at these measures and defeats, and many withdrew, fearful, from a church, which those measures were adopted to uphold.

But a refusal of marriage as well as of interment had occurred. *Llandygwning*, in Caernarvonshire, witnessed the half comic and half tragic deed. The Rev. JOHN HUGHES was the clergyman, and THOMAS EVANS and CATHERINE JONES the bridegroom and the bride. The bridegroom was a Baptist, and was deemed by the minister so thoroughly unchristian, that marriage with him no female could properly contract. He therefore insisted that, before the Sacrament of Marriage was bestowed, the Sacrament of Baptism should be applied. The blushing maiden looked the entreaties she might not utter. The disappointed bridegroom was more loudly urgent. The friends, the parents and fair damsels, all full of hope and innocent festivity, were astounded and appalled. It was as a blighting wind deadening the blossoming of bliss. Who would have been that blighter, that had a manly or a Christian heart? The curate was inflexible. Rhodamantus had not more iron nerves. Smiles, blushes, tears, remonstrances, all were vain. He must have lived a bachelor: an old bachelor, he deserved to die! As to the poor bridegroom, why at last he yielded. But did ever a martyr have such temptations?

[We regret that we must defer to the next Number the conclusion of Mr. Wilks's speech, together with some of the Resolutions of the Society, and Lord John Russell's admirable address.]

LEGAL.

Trial of Mrs. Wright.

ON Monday, July 8, 1822, came on in the Court of King's Bench, at Guildhall, before the Lord Chief Justice (Abbot) and a special Jury, the trial of SUSANNAH WRIGHT, for publishing in RICHARD CAN-

LEA's shop in Fleet Street, some of his writings, which were charged in the indictment with being "blasphemous and profane libels of and concerning the Christian religion." The prosecution was at the instance of the "Society for the Suppression of Vice." Mr. JOHN ELLIS, a Junior Counsel, read the Information; and Mr. GASELER (in the absence of Mr. Gurney, through indisposition) appeared as the advocate for the prosecution. He commented upon certain passages in the works alleged to have been sold, which were decidedly Deistical, and some of them excessively gross and offensive. "Christianity," said the learned gentleman, "as the greatest authorities had holden, was part of the English law, which would not permit any attempt to subvert or turn into ridicule the religion of the country." This is rather broad ground, and standing up as the substitute of one Dissenter, and having another at his elbow, Mr. Gaseler should have taken care not to frame his legal doctrine so as to make Dissent itself criminal; which it must be according to him, if Dissenters oppose the Church, and in their opposition attempt to shew that some of its doctrines (the doctrine, for instance, of every Bishop's being empowered to give the Holy Ghost), are absurd and ridiculous. "Still," the learned gentleman proceeded, "he would not have sought for a verdict, if the Defendant had only discussed particular doctrines of the gospel with temper and fairness; but when a libel assailed religion with mere calumny, and represented it as one entire system of fraud and delusion, it became a duty to protect public morals by seeking the aid of the law against its publishers." As an advocate, he could not say less; but if the publication of such works injure public morals, those persons are not to be vindicated from the charge of promoting immorality who, by prosecutions and punishments, lend wings to profane books, and cause them to be carried into unnumbered hands, which but for this impolitic interference they would never have deduced.—Mrs. WRIGHT read her own defence, which was bold and honest, and as little feminine as could be. Her situation in life, her zeal in the cause of unbelief, her opinion of herself, and her estimate of some historic characters which the Christian world revere, will be explained by one extract from the Defence, as given in Carille's "Report of the Trial." "I challenge my accusers to shew, that I have any sinister motives or lucrative ideas in this affair. No, Gentlemen, I have not. I am a married woman and a mother. I live on terms of affection and conjugal fidelity with my

husband, whose earnings are regular and fully competent to make us comfortable; besides this, I have myself been bred to a genteel employ, as a lace-maker, and an embroiderer, at which I could earn double the wages that I have received from Mr. Carille. I might almost say, that I have served him gratuitously, for I have received no more than the additional expense which has accrued from my absence from home, and from my putting out my child to the care of a nurse. I have stood forward in this righteous cause, by and with the consent and advice of my husband. I am not related to Mr. Carille in the most distant degree. I am scarcely known to him further than as a customer who has regularly called for his publications. I have imbibed his principles, and I stand forward this day to defend them, and to say to you, Gentlemen, that I am so far proud of them; I am so far convinced they are virtuous, to the very extreme of virtue, that with a better heart and motives than the Christian martyrs of old, who fell as ignorant and fanatical victims to Pagan persecution, I shall submit with pleasure and with joy to any pains and penalties that may fall upon me from this worse than Pagan persecution. Worse, because it is hypocritical, and because, the pretended suppressors of vice are the actual suppressors of moral virtue!"

After asserting all the principles of the passages set forth in the indictment, and pouring all manner of scorn upon revealed religion, she proceeded to read as part of her Defence the whole of Mr. Fox's Sermon on "The Duties of Christians towards Deists," including the Preface and the Postscript to the second edition. The Chief Justice, who had several times before interposed to stop the Defendant, though in vain, raised no objection here; but Mr. DORNFORD, one of the special jurors, interfered in the reading of a part of the Discourse, describing the duties of Deists, and asked "if all this ought to be heard?"

"Chief Justice.—It does not seem to me to be relevant, but one is unwilling to prevent a defendant from urging all that she thinks may serve her.

"Mr. Dornford.—The manoeuvre is quite evident, my Lord, to get all this published.

"Chief Justice.—I shall stop her if she advances any thing which we ought not to hear.

"Mr. Dornford.—All this is an attack upon Christianity, my Lord.

"Chief Justice.—No, Sir, I understand the reverse; what she is now reading is certainly inoffensive."

Mrs. WRIGHT then proceeded at great

length to quote the opinions of other Christian writers against the prosecution of unbelievers, and to expatiate upon a variety of other matters: in the midst of which she "requested permission," according to the printed Report, "to retire and suckle her infant child that was crying. This was granted, and she was absent from Court twenty minutes, in passing to and from which, to the Castle Coffee House, she was applauded and loudly cheered, by assembled thousands, all encouraging her to be of good cheer and to persevere." She concluded with telling the Jury that she scorned mercy and demanded justice.—The Lord Chief Justice, whose temper and conduct throughout the trial cannot be too much applauded, "after stating the substance of the indictment, observed that the Defendant was not called on to answer any reasonable or fair discussion on the truth of Christianity in general, or any of its particular tenets. The law permitted that every subject, however sacred, should be freely, yet moderately and temperately discussed; but it would not yield its protection to gross and scandalous calumnies on the established faith. It would be a most extraordinary state of society in which the privilege of defaming that religion on which all its institutions were built, should be conceded. The publication had been clearly proved; indeed, it had been avowed and gloried in by the Defendant; and, therefore, the only question would be, whether the passages bore the character imputed to them by the record. The learned Judge then read the paragraphs set out in the indictment, and left the Jury to say if they could doubt of their meaning. Much had been urged, to which, if applied to a different case, he should readily accede; he meant those arguments which had been largely quoted to shew the impolicy of attempting to support religion by the secular power; and these certainly would have great weight if a grave and serious disquisition were indicted: but it would be hard to shew that every society had not a right to support itself against calumny and slander, and to protect the young and uninformed from the influence of more contumelious abuse. If the Jury thought these passages were only parts of a fair and temperate discussion of the sacred topics to which they had reference, they might acquit the Defendant; but if they considered them as gross and indecent attacks on religion, they must find her guilty." "The Jury turned round in their box for about two minutes, and then returned a verdict of GUILTY."—Mrs. WRIGHT has not yet been called up for her sentence, and happy would it be

for the credit of Christianity and the interests of society if she were purposely forgotten, and the fanaticism of an uneducated and misguided female were not to be sanctified in the eye of the vulgar by severity of punishment, which they will not fail to regard as cruel oppression.

MISCELLANEOUS.

GREAT disasters have this month befallen the shipping on the coast. The storm on the night of Sunday the 13th instant, was peculiarly fatal. The Eastern coast was ravaged as by a hurricane. Amongst other melancholy accidents, which have been reported to us by private letters, we have been deeply concerned at the following account from Wisbeach. Mr. ROBERT GARLAND, youngest son of Mr. W. Garland, of Godney, being in a delicate state of health, was advised to try the effect of a sea voyage. He accordingly entered a sloop in Wisbeach river, on Saturday the 12th inst., which sailed the same day down to the Wash, and the next day put out to sea, but was wrecked in the storm at night on the Lincolnshire coast, when every soul on board perished. The wreck was ascertained by fragments of the vessel and her freight being afterwards washed on shore. On board this vessel, we are sorry to add, were the whole furniture, books and other goods of the Rev. LUKES KIRBY, who is about removing from the neighbourhood of Wisbeach to undertake the pastoral charge of the Unitarian congregation at Thorne. This worthy man, who is highly esteemed by all that know him, is by this casualty stripped of all his property, and reduced to the deepest distress. Our correspondent informs us that it is proposed to enter into a subscription for his relief, and to this measure we shall cordially give our assistance.

LITERARY.

Mr. BOWRING intends shortly to publish a second volume of *Specimens of the Russian Poets*.

PROPOSALS are issued for publishing, by Subscription, in one volume, 4to., *The History and Antiquities of Lewes and its Vicinity*, by the Rev. T. W. HORSFIELD, aided by J. WOOLGAR, Esq., M. A. S., and the Natural History of the District by GIDEON MANTRELL, Esq., F. L. and G. S., Author of "The Geology of Sussex." The Work will be embellished with upwards of Thirty Lithographic Drawings. Price, to Subscribers, 2l. 1ls. 6d.; to Non-subscribers, 22. 2s.

In a few days will be published, a new edition of the "Rudiments of Chemistry," in one small neat pocket volume, with Eight highly-finished Copperplate Engravings, a Vocabulary of Chemical Terms, and a Copious Index. By SAMUEL PARKES, F. R. S., &c. This little volume, which has been much enlarged, is printed on fine paper, the whole carefully corrected, and adapted to the present state of Chemical Science.

PARLIAMENTARY.

Peterborough Questions.

HOUSE OF LORDS, JUNE 7.

Lord DACRE rose with reluctance to present a petition to their Lordships, as it was directed against a person (the Bishop of Peterborough) whose character for piety and learning was eminent. But he should not do his duty if he did not bring it under the consideration of the House, because it appeared to him that the conduct of which the petitioner complained savoured strongly of severity. His present motion was for presenting the petition. After it should be read by the clerk, he would move that it be laid on the table. If their Lordships agreed to that motion, he would follow it up by moving an address to the Crown, framed in a manner which the case appeared to him to require. Their Lordships were not ignorant of the nature of this case, as it had been before the House in the course of the last session. He must here observe, that if the Right Reverend Prelate had thought fit to act consistently either with the statute law or the canon law, he would not have given occasion to the present complaint. But he saw with regret that the Right Reverend Prelate, not satisfied with the eighty-seven questions, answers to which he originally required from all persons before he licensed them, had since added thirty-six more, making one hundred and twenty-three intricate questions on points of doctrine propounded to the petitioner. The petitioner complained of this demand, considering himself only bound to declare his belief in the Thirty-nine Articles. He should now beg leave to present the petition of the Rev. Thomas Shuttleworth Grimshaw, Rector of Burton, Northamptonshire; and Vicar of Biddenham, Bedfordshire.

The petition was then read. It stated that the petitioner had appointed the Rev. Edward Thurtell, Curate of Burton, and complained that the Bishop had refused to license him on the ground of his not giving satisfactory answers to his questions.

Lord DACRE observed that he had another petition to the same effect from a gentleman of the name of Knight, but it was not then necessary to present it, as the question would be determined by the fate of the petition now read. The noble Lord professed himself to be a very unlearned man on subjects of this kind, and would therefore have hesitated to enter the lists with one of the first controversialists of the age, had not the grievance complained of appeared to him so unquestionably severe. The subject of complaint was briefly this—that persons who had received holy orders were compelled to submit to an examination of a very extraordinary nature before they could be licensed to curacies in the diocese of Peterborough. The questions of the Reverend Prelate were delivered to the candidates printed. The candidate was expected to annex his answer to each question, and then sign the paper; but the questions were printed in so contracted a manner, that they could only be replied to in the most brief manner possible. On Mr. Thurtell's appointment, the questions were sent to him, enclosed in a letter, from the Bishop, dated the 3rd of August last. On the 11th, Mr. Thurtell wrote to the Reverend Prelate, stating that he had complied with his Lordship's request as speedily as possible; that he had considered the questions attentively, and answered them, he trusted, conscientiously; but that some of the questions involved points of so difficult and delicate a nature, that he felt it impossible to answer them in a satisfactory manner in the column appropriated for that purpose; and that he had therefore deemed it expedient to add an appendix, wherein he inserted some of the authorities upon which the answers were founded. The Reverend Prelate, in return, wrote a letter to Mr. Thurtell, dated the 17th of August, in which he says, "The object of my examination questions is to ascertain the religious opinions of the person examined, that I may know whether they accord with the doctrines of the Church. For this purpose I want nothing more than short, plain and positive answers: such are the answers which have been hitherto given to my questions, and such I expect from every one. But instead of giving plain answers to plain questions, you have sent me a mass of dissertation, containing such restrictions and modifications as prevent your real opinions from appearing so plainly as they ought to do." He would not here enter into any discussion on the facility with which answers might be given, farther than to remark, that what the Bishop called plain questions involved some of the most intricate

and controverted points in theology. But the Right Reverend Prelate proceeded in his letter to insist on his mode of examination, which, he observed, depended entirely upon his own discretion; and he concluded with saying, "I think it right to inform you beforehand, that if you do not choose to conform exactly to the mode prescribed to you, you cannot be licensed." His Lordship was ready to admit that the mode of examination was left to the discretion of the Bishop; but then he must contend that the Reverend Prelate was, both by the statute and canon law, bound to confine his mode of examination within certain limits. He would not dispute the right of even examining persons removing from one parish to another; but as this sort of examination had not before been practised in the Church, the learned Prelate ought not to have been surprised at finding some hesitation in those who were called upon to submit to it. He would not contend that under the 48th canon such an examination was not within the reach of the Reverend Prelate's power. But when spiritual persons removing from one charge to another produced proper testimonials, such a course as that pursued in the diocese of Peterborough was altogether unknown, because it was naturally to be presumed that such persons had already been sufficiently examined. If their Lordships referred to the Act of 13th of Elizabeth, they would find that the Bishop could only examine the candidate in order to ascertain whether he could explain in Latin an account of his belief in the Articles of the Church. The canon, in the same manner, requires the candidate to give an account of his faith in Latin according to the Articles. Thus, though the Bishop was at liberty to examine on his discretion with respect to the mode, yet he was limited, both by the canon and the statute law, as to the object, which was merely to make the candidate give an account of his faith according to the Articles. Here he wished their Lordships to consider what was meant by giving an account of faith according to the Articles. If a particular acknowledgment of the candidate's belief in the Articles was required, it would be easy by a single question. But if the Articles were framed so as to embrace different opinions, then it would be competent for persons to give an account of their faith in more ways than one. The questions of the learned Prelate were, however, of a leading nature, and often admitted but of one answer. Indeed, he called upon the candidate to answer them with Yes, or No. They were a series of tests, framed for the use of Peterborough,

in addition to the Thirty-nine Articles, which were the only lawful tests. In proof of the latitude of interpretation allowed for the Thirty-nine Articles, he should now quote some of the highest authorities of the Church. Bishop Burnet, in his History of the Reformation, Book i. Part ii., speaking of the form in which the Articles of the Church had been drawn up by those who framed them, states, that they cut off the errors of Popery and Anabaptism—"avoiding the niceties of schoolmen, or the peremptoriness of the writers of controversy; leaving, in matters that are more justly controvertible, a liberty to divines to follow their private opinions, without thereby disturbing the peace of the Church." Fuller, in his Church History, observes, that the present Articles in the main agree with those set forth in Edward VI.'s time, but those who drew them up wished to allow more liberty to dissenting judgments. He says, "These holy men did prudently pre-discover that differences in judgments would unavoidably arise in the Church, and were loth to unchurch any, and drive them off from our ecclesiastical communion for such petty differences, which made them pen the Articles in comprehensive words, to take in all who, differing in the branches, meet in the root of the same religion." The noble Lord then quoted the Bishop of Bangor, Bishop Horsley, and several other eminent authorities for a wide interpretation of the Thirty-nine Articles. To these authorities he might add the intention of the persons who established the Articles, which appeared from the King's declaration prefixed to them. As it thus appeared that the Articles of the Church of England admitted of more than one mode of arriving at belief in them, he must contend that the learned Prelate was bound to receive every answer by which a candidate could explain his belief according to the Articles. The candidate, it appeared, was not admitted to examination until the questions were answered. But if the candidate was ready to account for his faith according to the Articles, the Reverend Prelate was, according to the statute of Elizabeth, bound to examine him. Disregarding the statute of Elizabeth, the canon law, and royal declaration which precedes the articles, the Reverend Prelate persisted in submitting questions and demanding answers previous to examination. These questions, too, were not of the plain and simple nature described by the Bishop; but were, on the contrary, of a most metaphysical description, and calculated to produce great anxiety as to the answers. He should quote one of the interrogatories

as an example of the rest. It was in the following terms:—"Is not the power of God equally manifested, whether he operates on man immediately, as in a mere passive object, or whether he acts mediately through the agency of man himself; and by means which, as creator of all things, he must have previously imparted?" The Reverend Prelate's questions were either identical with the Thirty-nine Articles, or they were not. If they were identical, they were unnecessary; and if they differed, and imposed another test previous to examination, they were unlawful. Their Lordships had been unanimous in their condemnation of the learned Prelate, when this subject was agitated last Session; and yet he had still persisted in putting those questions, and denied their Lordships' jurisdiction. Their Lordships, however, must perceive that if this course was permitted in one diocese, it might be generalized. Every Bishop might have his particular set of questions, and their clergymen would be driven to study these papers, in order to discover to what diocese it would be most convenient for them to go. To act on such a system was nothing else than recruiting for Dissenters. There would soon be an Episcopacy, with questions and articles, on one hand, and a Dissenting population on the other. It was the boast of this country, that there was no wrong for which the law had not a remedy. Was this system of clerical interrogation to form an exception? If there was no remedy in the hands of their Lordships, they might at least be the means of procuring redress. The Crown might refer the case to the Convocation, or some other mode of settling the question might be found. Their Lordships ought, therefore, to agree to the address he intended to move after the petition was laid on the table. The purport of the address would be to request that his Majesty would be pleased to order an inquiry to be made to ascertain whether any innovations had taken place in Church discipline. He hoped that nothing he had stated would be considered as arising from any personal objection on his part to the Right Reverend Prelate, whose learning and character he respected. He attributed the conduct of the Reverend Prelate solely to zeal in the adoption of one view of the subject. The noble Lord concluded by moving that the petition do lie on the table.

The Bishop of PETERBOROUGH began by remarking, that the value of a petition, and the propriety of granting or refusing its prayer, must depend on the truth of the allegations on which it proceeded. He would examine the petition before the

House by this test; but before he did so, he must beg leave to make some preliminary observations on the speech of the noble Lord by whom the petition was introduced. In the first place, it rather made against the petitioner that the noble Lord was not instructed by him to state to the House the circumstances in which his complaint originated. These circumstances the petitioner must have designed to conceal, and this wish for concealment was not consistent with a desire for a just and impartial decision. The person whom he (the Bishop of Peterborough) refused to ordain was nominated by the petitioner last autumn. Conceiving that it was not only his right but his duty, as Bishop of the diocese in which the cure was to be served, to examine the qualifications and doctrines of the candidate for orders, he (the Bishop of Peterborough) required an answer to certain questions which he put to him. Now, if the right to examine existed, the examiner must be permitted to proceed in that mode of examination by which his mind could best be satisfied of the doctrines held by the person whom he subjected to examination. The questions which he put were not tests or articles of faith, they were merely designed to draw forth answers as to the candidate's faith, which might afterwards be tried by the Liturgy and the Thirty-nine Articles. Their conformity or non-conformity with the doctrines of the Church could then be decided. The Liturgy and Articles were therefore the test, and not the list of questions which he propounded. And had not he (the Bishop of Peterborough) a right to follow the dictates of his own judgment in framing such questions as in his opinion would best accomplish the object of an examination which his duty commanded him to institute? If the mode of examination was objected to, and if the House of Peers was to be called upon to interfere in every particular case in which a candidate for a license, or for orders, objected to the set questions put by Bishops, the applications to their Lordships would be endless, and the authority of the Episcopal order would cease to exist. Such an interference with the rights and duties of Bishops had not taken place since the Church was established; nor would the Establishment long continue if motions like the present were agreed to. If their Lordships attended to the prayer of this petitioner, they might soon expect similar applications from every diocese of the kingdom. Every curate who was refused a license, and every candidate for orders whose claims were rejected, would declare themselves aggrieved—would complain of hard treatment, and petition the House for redress.

All the other Bishops of the Church of England examined as well as he, (the Bishop of Peterborough,) and his questions could no more be called tests than theirs. In doing what in this instance was the subject of complaint, he had only performed a very important part of his duty, in the best manner he could. This brought him to state simply the facts of the case, on which a charge of harshness and severity had been founded. Last autumn the petitioner applied to him (the Reverend Prelate) to license a curate for a parish of which he is Rector. He required that, before license, the proposed curate should be examined as to the Articles; and as he resided in the bishopric of Norwich, he (the Bishop of Peterborough) transmitted him a list of questions to which he requested answers. If a bishop was not allowed to proceed thus far on his own discretion, it would be better to abolish Episcopacy at once, and, instead of the Episcopal order appointed, to establish another Assembly of Divines at Westminster. What did this curate do in consequence of his receiving these questions? He returned answers not plain, short, and direct as he ought, but intricate, controversial and unintelligible. When he was expected to be most explicit, he was most obscure, and one of his dissertations occupied ten folio pages closely written, where a few words would have best suited the purpose. Such a paper was no answer to his questions—it was an attempt rather to evade their object, and to insult their author, than to state the opinions of the writer, or to satisfy the mind of the examiner. If he (the Bishop of Peterborough) had a right to put any questions at all, he had a right to see that their purpose was not defeated by the use of evasive terms, or by wrapping the answers in a mass of controversial matter, which rendered them unintelligible. Finding that the object of this person was to conceal and disguise his opinions rather than to express them, he (the Bishop of Peterborough) sent him another set of questions. (A laugh.) To these he sent no distinct answer, but referred to his former dissertations, saying, that he had already answered them. In these circumstances he could not do otherwise than refuse to license him. He could not certify the soundness of his doctrines without knowing what they were; and he could not know what they were when he would not give intelligible answers to the questions which were intended to ascertain them. He (the Reverend Prelate) came now to another point of the noble Lord's speech, in which he stated a circumstance that, without

explanation, would place him in an indvidious light with respect to his brethren—he meant that in which it was said that he paid no attention to testimonials from another diocese. This was not correct: he paid all the attention to testimonials which could be required of him. These testimonials merely purported that he who signed them believed the person to whom they referred to possess a good character, and to entertain orthodox opinions. But there were so many different ideas about orthodoxy, (hear, hear,) that a bishop would not do his duty if he did not satisfy himself of the doctrines of those who applied to him for license. He therefore had resolved to judge for himself in this matter, through a direct examination by question and answer. He (the Bishop of Peterborough) came now to consider the allegations in the petition, on the truth or falsehood of which the application must stand or fall. The first allegation was, that he (the Bishop of Peterborough) had introduced new tests into the Church, and refused licenses or ordinations till he was satisfied that they were complied with. Now this he had no hesitation to say was false. He examined by question and answer. He had a right to do so, and when he put an intelligible question, he was entitled to an intelligible answer. If he examined with undue severity—if he made his own opinion the standard of truth—and allowed no difference even in matters on which the Articles did not decide, then he might justly incur the charge brought against him in the petition. But he denied that he had examined with severity: he only put questions and required intelligible answers, and he never rejected any application where the answers were intelligible, and the doctrine stated in them conformable to the Articles. The petitioner had said that he had added thirty-six new articles to the former eighty-seven. The fact was, that the thirty-six questions were a substitute for the eighty-seven, instead of being an addition to them. The Reverend and learned Prelate said, that the best answer he could give to the charge of severity was, that in the course of five years, in an extensive diocese, only three applications had been rejected. He then went over all the other allegations of the petition, either denying their truth or explaining away their force. The point at issue was simply this—whether a bishop had a right to examine on the Articles in his own diocese. If this was admitted, then the mode of examination must be left to the examiner himself. That such a right existed was plain from the forty-eighth

canon, which required every candidate for orders to give an account of his faith. Such an account could not be obtained by an examination of proficiency alone; therefore the bishop was authorized by this canon to examine in the Articles. The petition concluded by praying their Lordships to address the Crown to enforce the Royal declaration. That Royal declaration he (the Bishop of Peterborough) had been endeavouring to support in the conduct which was the subject of complaint. If, therefore, they were to address the Crown, it should be, not in a prayer to enforce the Royal declaration, but in a recommendation to issue the Royal mandate to prevent the Bishop of Peterborough from examining by question and answer. If such a mandate were issued, he should obey it; but the previous question was, should the Crown be petitioned to suspend the laws of the State? He (the Reverend Prelate) now examined in obedience to, and in conformity with, these laws, and a law could not be abrogated by one branch of the legislature only. He used no authority to which he was not fairly entitled; he was not conscious of having abused any of his rights, though, like other men, he was liable to errors. He had proved that the petition was founded on false allegations, and he called upon the House to pause before they acquiesced in an application supported on sophistry and fallacy. He left the matter entirely in the hands of their Lordships; he had no personal interest to serve; he should suffer no personal loss by being debarred from a mode of examination of the propriety and utility of which an experience of five years had convinced him. (Hear, hear.)

Lord HOLLAND began by stating, that he disapproved of the language which the Right Reverend and Learned Prelate had employed in speaking of the petitioner: such language was harsh in itself, and not becoming the quarter whence it proceeded. With regard to the defence of the Right Reverend Prelate to the charge of the petition, it was the most complete instance of *ignorantia elenchii* which he had ever heard. The question to be ultimately considered and decided was this—whether the Learned and Reverend Prelate was justified in putting his questions. If he had that right, no man could doubt that he had also the right to choose his own mode of examination; but it was first necessary to determine whether the matter, substance, object and principle of the examination were warranted by the law of the land, and by expediency and prudence.

He (Lord Holland) would broadly assert, that it was ambiguous and doubtful, whether by law he had a right to do so; and whether he did or did not possess it, it had always been thought most imprudent and improper in the Right Reverend Prelate to assert it. With regard to the canons, when he heard the Right Reverend Prelate speak of them in a tone of such authority, he (Lord Holland) could not help at least hinting a doubt whether those canons were, in truth, any part of the law of the land, for they had never received the sanction of Parliament, like the Liturgy, the Articles or the Homilies. The 48th canon was the only one on which the claim now set up could be rested: but even this (and his Lordship read the words of it to illustrate his position) was liable to two interpretations. It was not to be disputed that the petitioner had subscribed the Thirty-nine Articles, and that act hitherto had been considered a sufficient test. Looking at the history of these Thirty-nine Articles, he found that they had been put into their present shape at the commencement of the reign of Elizabeth, in the year 1562; and with reference to their doctrines, he must say, that from the period of the Reformation down to the time of that good man Hooker, and even of that bad man Laud, the principles of Arminianism were unknown to the Church of England. Before he sat down, he would undertake to prove that one of the greatest ornaments of the Bishops' Bench had said that those Thirty-nine Articles contained opinions on which a clergyman of the Church of England ought not to be examined. Was the Right Reverend Prelate quite sure that such men as Parker and Sanderson could have satisfactorily answered his questions? Was he quite sure, even that all of those by whom he was now surrounded, scrupulous and conscientious men, if they chose to embody their opinions, and reply to his eighty-seven questions, thereby giving some four thousand odd hundred answers, could do so without offending against some doctrinal point, which the Right Reverend Prelate held so necessary to true religion and virtue? Was he quite sure that not one of the four thousand answers would be such as to have induced him, if any member of the Bench of Bishops had been a candidate for holy orders in his diocese, to have rejected his claim? It was not to be denied that the Thirty-nine Articles were drawn up by persons whose opinions tended more to Calvinism than to Arminianism; but, as Bishop Horsley had correctly said, they were intended to admit

both within the pale of the church; they were articles of peace and union, and observed a perfect and judicious neutrality. Whitgift had endeavoured to add six articles wholly Calvinistic, but for the reason stated they were rejected. Down to the reign of William III., that "discreet laxity" of which Fuller spoke in his *Church History*, had always been allowed regarding the Articles. Coming down to a later date, he arrived at the great authority of Archbishop Wake upon this subject—an authority to which he had before alluded. The injunctions he promulgated related solely to the testimonials and to the morality of the candidate for a curacy or for holy orders, but said not a syllable regarding rejection on points of doctrine. He had held correspondence with the Protestants of Geneva and Bern; and in one of his letters to the latter, he had thus spoken of the Thirty-nine Articles:—"I have never, to any man or men, given my opinions upon that subject, and I am determined never to do it;" and further on, he had thus decisively expressed his opinions:—"It has always been the policy of the Church of England, and I trust in God it will always remain so, to require nothing more than the mere subscription of the Articles." Thus it was evident, that Archbp. Wake could never have entitled himself to a curacy in the diocese of the Right Reverend Prelate. He, one of the loftiest and ablest dignitaries of the church, must be abandoned by those who thought with the present Bishop of Peterborough, as a republican—as one who would be willing to bring his sovereign to the block, and as meriting all the reproaches and epithets which the Right Reverend Prelate, in his truly Christian spirit, had heaped upon the petitioner. He (Lord Holland) hoped that some of his learned brethren of the bench would favour the House with their opinions, and state the nature and object of their examinations. He had heard that some of the candidates to whom licenses were refused from the see of Peterborough had obtained them elsewhere in other dioceses, without the lengthy examinations now the subject of complaint. He had read the answers to the eighty-seven questions, and he could find no ground at least for the charge of artifice, brought forward by the Right Reverend Prelate. Had artifice been necessary, it would have been displayed in a different way; the object of the petitioner was to gain the curacy, and but for his honest scruples of conscience he might have obtained it. He (Lord Holland) now came to the topic of expediency, and he must observe

that if the practice of the Right Reverend Prelate could be justified by strict law, it was in itself a tremendous grievance, and a most cruel power, the exercise of which ought to be controuled. The hardship in a case like that of the petitioner was extreme. By the resolutions in the case of Horne Tooke it had been settled, that when once a man was a deacon, he could look for advancement in no profession but the church. A man might be able to subscribe the Thirty-nine Articles with the latitude hitherto allowed, and an opportunity of preferment in the diocese of Peterborough occurring, he might have reasonably expected that no obstacle would have been presented to his obtaining it. But no: the Bishop stepped in, and put him to a new test by his eighty-seven questions, some of them of no easy solution, and such as Archbishop Wake himself could not have answered. Still, answered they must be; and if it could not be done without it, the candidate must read over the Right Reverend Prelate's long controversial work for his instruction. He had no choice—

— *extinctæ corpus non utile dextræ*;

and if he did not give satisfactory replies upon all the doctrinal points, he must be content to be a beggar all his life. It might be true that only three had been rejected by the Right Reverend Prelate, but could he say how many had been deterred from seeking advancement through such an ordeal? There was one remark which he (Lord Holland) would not have made but for the charge of artifice which had been made against the petitioner. He observed that the eighty-seven questions were only propounded to young, inexperienced men—to candidates for curacies or holy orders; but they were never put to beneficed clergymen who might be supposed to be more competent to reply. The truth was, that in such cases third persons were interested—the lay patron—perhaps the crown; and if objections were made to the interrogatories, the matter could be carried to another jurisdiction. He did not say that it was so, but it looked very much as if the Right Reverend Prelate was resolved to go so far as he could without (to use a familiar phrase) being hauled over the coals. By a practice like this, each separate diocese would be converted into a separate church, and divisions and sects would be endless. But since the Church of England was part of the law and constitution, Parliament was bound to interpose in cases of necessity to preserve its peace: he did not put it on the miserable ground of property, but for the sake

of the interests of religion, the House was called upon to interfere and to take care that the basis of the church was as broad and solid as duty to God and the welfare of the state would allow. The Right Reverend Prelate had done what, till his time, had not been attempted since the Reformation. He strove to straiten and narrow the basis of the church, and the speech he had made shewed that those who wished for the peace and security of the country, ought either to put an end to the practice he had begun, or at least to justify an inquiry into its legality and policy. The Right Reverend Prelate objected to the extraordinary interference of the House, yet he himself, day after day, had sat with exemplary patience to support a Bill of Pains and Penalties against the first subject of the realm, on the ground that the ordinary law did not reach the case. Here the ordinary law did not reach the case, yet he contended that there was no remedy but through a Convocation. As to the power of Convocation, it was unquestionably a very pretty power to be read of in books; but God forbid that he (Lord Holland) or any man should live to see the day when it should be again exercised in this kingdom.

Lord CALTHORPE contended that the mode of proceeding adopted by the Right Reverend Prelate closed all those openings in the Thirty-nine Articles purposely left for the scruples of conscientious minds. He thought it most desirable for the welfare, and most essential to the peace, of the country and the interests of the clergy, that this House should express its decided reprobation of the course which had been pursued by the Right Reverend Prelate. (Hear.) He did hope, that their Lordships by their vote of that evening, whatever it might be, would make it clearly understood that they would not lead their high sanction to a proceeding, more menacing and more fatal to the prosperity of the church, than any which had ever been ventured on by any other Prelate, since the period at which the reformation of our religion was effected. (Hear.)

The Earl of HARROWBY said, that as he had, on the last occasion of this subject's being agitated, voted that the petition should not be laid upon the table, he felt anxious now to explain the grounds upon which he should now be disposed to give a contrary vote. The allegations which the petition contained appeared to be of the gravest character; and, looking to the high and important interests which might be in some sort affected by them, he did think that some further inquiry

ought to be instituted into the matter. He was satisfied, in regard to the church and its welfare, that to narrow the base was not the best method of securing the superstructure. The categories (as we understood his Lordship) of the Right Reverend Prelate, he considered to be clearly most impolitic. While he (Lord Harrowby) was disposed to vote for the reading and laying on the table of the petition, he was far from pledging himself to support the proposed address.

The LORD CHANCELLOR thought it would be a most extraordinary course for their Lordships to take, to refuse to allow the petition to lie on the table, and yet not to reject it, but permit it to be read. If the noble Earl who had spoken last saw nothing in this petition which made it improper to be received, or to be allowed to lie upon the table, (taking it to be a general representation of the sentiments entertained by the gentlemen who had signed it,) it appeared to him (the Lord Chancellor) that it ought to be permitted so to be read and laid on the table, whether their Lordships should choose to found any ulterior measure upon it or not. And such a proposition he was himself inclined, therefore, to support. But if it was intended, by laying the petition on their table, to imply any censure on the Right Reverend Prelate, whose conduct it called in question, he (the Lord Chancellor) would vote against it, even in that stage of the question. He could not see how the Right Reverend Prelate, indeed, could go on to the subscription, without previous examination. In voting that the petition should lie on the table, he (the Lord Chancellor) desired not to be understood as imputing any blame to the Right Reverend Prelate.

The petition was then read, and ordered to lie on the table.

Lord DACRE then observed, he had intended to have followed up the last motion, by moving an address to the Crown on that subject; but from what the noble and learned Lord on the woolsack, and other learned Lords, had said, it was clear that he (Lord Dacre) should find much difficulty and opposition if he persevered in his intention. He was therefore inclined to substitute for it a motion "that this petition be referred to a Committee to consider the matter thereof."

The LORD CHANCELLOR having explained the terms on which he would consent that the petition be laid on the table, would only say that he could not consent to this motion.

The question being put,

The Earl of CARNARVON could not re-

press his astonishment on finding, that when so important a subject as this was brought before the house, the bench of Right Reverend Prelates had not declared in words—no, nor by a nod—nor even by a gesture, whether they meant, to a man, to sanction or condemn the conduct of their Right Reverend Brother. (Hear, and a laugh.) Usually those Reverend Prelates were not backward in expressing their opinions on subjects comparatively unimportant. They had long been in the habit of attending, and very regularly, the discussions of their Lordships; but whether for mere ornament and appearance, or for any more useful purpose, their conduct on this evening might possibly decide. Could their Lordships see with indifference a Bench of Bishops thus sitting in timid silence? Was it not almost a desertion of those whom it was the bounden duty of those Right Reverend Prelates to instruct? On any great constitutional question, particularly a year or two ago, they formerly could not complain that either the noble and learned Lord on the woolsack, or those Right Reverend Prelates, were slow to give the House the benefit of their wisdom and experience. But here, on a question of church policy, both were silent. That the Right Reverend Prelates had come down to vote one way or other, was evident enough; but the grounds upon which their votes were to proceed, their Lordships were not to learn. What would the public think, when it was informed, that of the very many Reverend Prelates who had come down that night to the House, not one was to be found who had a single word to offer upon the subject before their Lordships? (Hear.)

Strangers were then excluded from below the bar.

On our re-admission, we found the numbers to be (on the question of referring the petition to a Committee)—

Contents, 19; Non-contents, 58. Majority against the motion, 39.

[The above subject has been introduced into the *House of Commons* also, as appears from the following paragraph in the *Times* of Friday, June 28:—"We understand that, after a division which took place in the House of Commons on Wednesday night last, and before the re-admission of strangers into the gallery, Mr. FOWELL BUXTON stated, that he had been desired some time since to present two petitions from very respectable clergymen of the diocese of Peterborough, complaining of the conduct of their Bishop, with respect to the eighty-seven questions which that Right Reverend Prelate had

prepared. Mr. Buxton added, that wishing, if possible, to avoid introducing the discussion of such a subject into the House of Commons, he had not yet complied with the request of these two gentlemen. He had felt desirous, also, that their petitions should be considered in the first place, in the House of Lords, where the Right Reverend Prelate might have the opportunity of vindicating himself from the allegations they contained. That discussion having since come on, he (Mr. Buxton) did hope that what had been said by their Lordships might have the effect of inducing the Bishop to reconsider the subject in question, and to return to that which had now for so long a period been the practice of the Established Church. If, however, the conduct of the Right Reverend Prelate should disappoint these hopes, Mr. Buxton said, he should consider it his duty to call the attention of the House to this matter at an early period of the next session."]

HOUSE OF COMMONS, JULY 31, 1822. *Marriage Act.*

Mr. BUTTERWORTH wished to call the attention of an honourable and learned Member (Dr. Phillimore) to a clause in the new Marriage Act, which seemed to him to involve considerable difficulty. There were sects of Dissenters who did not baptize their children until they became adult, and in fact there were probably a great many persons in the country who, acting under their peculiar principles, were never baptized at all. Now such individuals would be placed in a situation of great inconvenience by that part of the new Marriage Act which went to provide that no person should be married without producing a register of his baptism.

Dr. PHILLIMORE begged to be distinctly understood as having had nothing to do with the clause to which the honourable Member adverted. The clause had been inserted in the Upper House: if he (Dr. Phillimore) had framed it, it certainly would not have stood in its present shape. For the benefit of such persons as were unable to produce registers, there was, however, a saving provision in the Act: where it appeared that the register of baptism could not be obtained, the Surrogate might be satisfied by an affidavit from any sufficient person, that the party unregistered was really twenty-one years of age. That provision he (Dr. Phillimore) apprehended was enough to remove the difficulty which the honourable Member (Mr. Butterworth) complained of; but he personally knew nothing of

the clause in question, and could only refer the honourable Member for farther information to the noble Lord above, who had taken part in framing it.

Mr. BUTTERWORTH was obliged by the answer of the honourable and learned gentleman (Dr. Phillimore): he had merely asked the question in order to set the public mind at rest upon the point. Many persons had been seriously uneasy as to the effect of the clause.

FOREIGN.

THE news from the continent of Europe has been of late various and contradictory. The GREEKS are still struggling with their oppressors, and have obtained some decided advantages in the Morea and at sea. SPAIN has been agitated with insurrections of the party who are for restoring Absolute Monarchy and the Inquisition: strange delusion! to be explained only by the yet remaining influence of the Priesthood in that land of the Faithful. These mad attempts to plunge the country back into superstition and despotism have generally failed, and the failures will, it is to be hoped, strengthen the hands of the Cortes and of the friends of the new Constitution. There is external quiet, but deep dissatisfaction in FRANCE. The press is shackled beyond all recent example, and the prisons are crowded with persons convicted or, which we fear is much the same thing in France, suspected of seditious designs. The scaffolds too have streamed with blood. In the trials of the persons who have perished, the unrighteous character of the French tribunals was most glaringly and disgustingly exhibited; undisguised attempts being made by the servants of the crown to implicate some of the distinguished friends of liberty in the plots for

which the prisoners were tried. BENJAMIN CONSTANT seems to have been particularly aimed at, but he has defied and, as yet, repelled the malice of his persecutors. One act of the French government has excited great attention in England: we feel so strongly upon the subject, that we are constrained in prudence to content ourselves with recording the fact without a comment. Our friend and correspondent, Mr. JOHN BOWRING, has been arrested by order of the government, and thrown into prison. He was on the point of embarking at Calais for England, when a telegraphic dispatch ordered his detention and the seizure of his papers. He was the bearer of dispatches from the Portuguese Ambassador at Paris to the Portuguese Ambassador at London; and it is conjectured that his arrest was commanded for the sake of procuring these documents. He had about him, likewise, as we suppose every Englishman has who returns from France, certain private letters, of the contents of which he knew nothing. For having these in his possession, he has been accused of being the bearer of "a treasonable correspondence." At first, his confinement was *au secret*, but we rejoice to hear that the severity of his prosecutors has been recently relaxed. It remains to be seen whether he will be brought to trial: if he be, we anticipate, even under French law, his honourable acquittal. Our own Government seem to have done every thing in their power to vindicate the rights of an English subject, and to relieve the distress of Mr. Bowring's family and friends; and of friends no man living has a wider circle, or in the circle more that from qualities of both head and heart make their friendship valuable.

CORRESPONDENCE.

Communications have been received from Messrs. Kentish; Bransby; Bateman; James; T. C. Holland; Acton; H. Mace; and J. Cornish: from Captain Ross; and from Ben David; an Unitarian (Maldstone); Euelpis; F. B.; a Barrister (Harrowgate); and Edinburgensis.

The "Account respecting Coventry" is not yet received.

Had R. C. (whose communication was acknowledged last month) written as an inquirer, we should probably have inserted his letter; but he could not surely expect that we should publish common-place objections to Christianity which are completely refuted in the works of West, Ditton, Sherlock, and a hundred other writers, and which are repeated in as dogmatic a manner as if they were discoveries.

We have extended the present number beyond the usual length, in order to introduce some articles of Intelligence, which, though they are no longer novelties, appear to us suitable and necessary to our work, which professes the peculiar object of registering all documents and proceedings relating to and affecting the great question of ecclesiastical reform and religious liberty.

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ITALIAN REFORMATION.

Select Memoirs of Italian Protestant Confessors.

No. II.

*Bernard Ochinus.**

"THE whole life of Ochin was a paradox." Such is the statement with which a Catholic writer commences his memoir of this celebrated person; † and certainly, if we are to receive as credible all that has been related of him by friends and enemies, among Catholics and Protestants, his character will appear to be made up of the most discordant qualities that ever were found united in the same individual; for he is alternately represented as the greatest and the weakest of men, the most exemplary saint, and the most profligate sinner, a zealous and devoted confessor in the cause of truth, and the most shuffling prevaricator and hypocrite; an angel of light and a fiend of darkness; *novus Satan et filius tenebrarum*.

Bernard Ochin was a native of Siena, in Tuscany, where he was born about the year 1487. Of his parents nothing certain is known: it is probable that they were of a humble condition in life, as the son appears to have enjoyed few advantages of early education, and evidently owed his advancement and celebrity to his personal conduct, and the native force of his extraordinary genius. He seems to have known but little of Latin. Of his native tongue he was an accomplished master, wrote it with great

purity, and spoke it, in his public discourses, with a fluency and a force of eloquence which charmed and captivated his hearers. Early in life he became a monk of the order of St. Francis, and took the habit of the Cordeliers. In 1534 he exchanged his habit for that of the Capuchins. This was a reformed branch of the same order, who pretended to observe the rule of St. Francis with greater strictness, and derived their name from the long and pointed form of their hoods, which, they maintained, bore the nearest resemblance to that which had been worn by St. Francis himself. Beza and others, with unaccountable inaccuracy, have represented Ochin as the founder of the Capuchins; but this honour, whatever it may be, belongs to a fanatical monk of the name of Matthew de Bassi, who was shortly joined by a man of greater talent, Louis de Fossonbrone, who chiefly contributed to the final establishment of the order. The Capuchins made their first appearance in 1525; the order was confirmed by a Bull of Clement the Seventh in 1528; and they are reckoned to have been three hundred in number by the year 1534, when Ochin took their habit.*

Ochin observed the rules of his order with exemplary strictness, and by the austerity of his manners, and the sanctity of his life, secured universal

* This name is variously spelt. In Latin writers it is commonly written *Ochinus*, sometimes *Ochinus*, and occasionally *Ocellum*. In the title-pages of his Italian works it is printed uniformly *Ochino*. The name is abbreviated from *Ocellotino*, which is a diminutive of *Ocellus*, an eye, and has the same meaning as the Latin *Ocellum*, "a little eye." By French writers it is written *Ochin*.

† Lamy, *Histoire du Socialisme*, p. 229.

* See a curious little work intitled, "La Guerre Séraphique, ou Histoire des Perils qu'a courus La Barbe des Capuchins par les violentes Attaques des Cordeliers. La Haye, 1740." Under this quaint title the author has published an account of the rise and establishment of the Capuchins, with the view of correcting the mistakes and exposing the extravagances of Boverius, the professed annalist of the order.

esteem and veneration. As a preacher his fame spread throughout all Italy, and his popularity was unbounded. "He was held in such high estimation," says a Catholic writer, "that he was considered the best preacher in all Italy, who, by a wonderful delivery and fluency of speech, turned the minds of his hearers as he pleased, and this the more particularly because his life harmonized with his doctrine." * Some have affirmed that he was preacher and father confessor to the Pope, but the assertion seems to rest on insufficient evidence.

In 1538, at a chapter held at Florence, he was chosen, by an unanimous vote, the general of his order; which he ruled with so much ability

and discretion as to raise it very considerably in the public estimation, and to obtain for himself the title of its second founder. After having held the office with distinguished reputation for three years, he was again, in 1541, at a chapter held at Naples, elected to the generalship. On this occasion he evinced great reluctance to re-accept the honour. His reasons for wishing to decline it have been variously represented. Some have thought that his reluctance was merely assumed; but others have conjectured, that it was occasioned by conscientious scruples respecting the faith of the Roman Church, which he would be thus pledging himself to defend. It is certain that during his residence at Naples at this period he formed an intimacy with Valdesso and Peter Martyr, who had embraced some of the leading tenets of the Reformers, and were actively engaged in making proselytes. That from his conversations with them, or by the perusal of the writings of the Reformers which they put into his hands, his confidence in the truth of his own system was shaken, is highly probable. He did not then, however, give any public evidence of a change in his opinions, but after some hesitation and resistance, suffered himself to be reinstated in his office as general of the Capuchins.

* Boverius, as quoted by Bayle, *Art. Ochinus*. Bayle gives the following account of Ochin from the Bishop of Amelia's *Life of Cardinal Commendon*:—"His old age, his austere way of living, the rough garment of a Capuchin, his long beard, which reached below his breast, his grey hairs, his pale and lean face, a certain appearance of a weak constitution very artfully affected, the opinion of his holiness, which was spread all around, made him be looked upon as a very extraordinary man. Not the common people only, but even the greatest lords and sovereign princes revered him for a saint. When he visited them, they used to go and meet him with the greatest demonstrations of love and esteem imaginable; and waited upon him after the same manner, when he went away. For his part, he made use of all the artifices that could support the good opinion men had of him. He always walked on foot in his journeys, and though he was old, and of a weak constitution, he was never seen on horseback. When princes obliged him to lodge at their palaces, neither the stateliness of the buildings, nor the magnificent dresses, nor all the pomp of this world, could make him abate any thing of his usual poverty, nor omit the least mortification required by the statutes of his order. At entertainments he would never eat but of one sort of meat, and even of the coarsest and most common, and he drank hardly any wine. He was desirous to lie on very good beds, richly adorned, to refresh himself a little of the fatigues of his journeys; but he would only spread his cloak upon the ground and lie on it. The reputation he gained and the honours he received throughout all Italy are incredible."

In the year following (1542) he was, at the earnest solicitation of the inhabitants, appointed to preach at Venice, during the season of Lent. In the sermons which, on this occasion, he delivered to crowded auditories, composed not merely of the common people, but including many of the nobility; it is stated that he introduced many things which appeared to some of his hearers to be at variance with the doctrine of the Roman Church. Fortunately for the preacher, the Inquisition was not yet established at Venice, where it was not admitted till after the Council of Trent. But the Pope's Nuncio having received intimation of the obnoxious words, summoned him to appear to render an explanation of his conduct. As Ochin had spoken in vague and general terms, no specific accusation could be proved against him, and he easily succeeded in making his peace. A few days subsequently to this inter-

view, the Nuncio committed to prison a professor of theology of the name of Julius, called, from the place of his nativity, Julius of Milan, who had declared in favour of the Reformation. Ochín was highly incensed at this treatment of his friend, and expressed his indignation in strong terms in his public discourse. "What course," he exclaimed, "is left to us, Sirs? To what purpose, oh most excellent of cities, queen of the Adriatic! do we undergo so many labours and afflictions, if they who preach the truth to thee are placed under restraint, immured in prisons, and confined in chains and fetters? What other place, what freer field remains for truth? Would that the truth could be openly and freely proclaimed! How many blind, now excluded from the light, and trembling in darkness, would then be illuminated!" These offensive words were soon reported to the Nuncio, who immediately suspended Ochín from his office. The Senate, however, with whom Ochín was a great favourite, interposed their powerful mediation, and prevailed upon the Nuncio to withdraw his interdict, which remained in force only three days. During the remainder of his term, Ochín, who was aware that the Nuncio kept a strict watch over his conduct, spoke with more caution, and escaped further animadversion.

As soon as Lent was concluded he went to Verona, where, as the head of the order, he assembled some young men who were destined for the office of preachers among the Capuchins, for the purpose of giving them some instructions to qualify them for their charge. With this view he delivered to them a course of Lectures on the Epistles of Paul, in which he took occasion to inculcate many things that were adverse to the doctrines of the Church. The Pope being apprised of this circumstance, and also of his proceedings at Venice, became highly exasperated against him, and ordered him to appear forthwith at Rome. His displeasure, however, was disguised, that Ochín might not be alarmed, and think it necessary to take precautionary measures to secure his safety. He immediately obeyed the summons, and proceeded as far as Bologna on his way to Rome. At Bologna he changed the direction of his route and

went to Florence. Here he found Peter Martyr, whom he immediately consulted on the state of his affairs. Their deliberations terminated in a resolution that they should both, with as little delay as possible, quit Italy for some Protestant state. Ochín accordingly took his departure instantly for Geneva, and in a few days afterwards Martyr went to Zurich. Ochín's sudden resolution not to proceed to Rome appears to have been occasioned by a report which reached him on the road, that his death had been determined upon, and that the management of his case had been entrusted to six Cardinals, who had instructions to proceed against him to the last extremity. This rumour derived great probability from a fact which he afterwards ascertained, that an armed force had been sent to Sienna and Florence to apprehend him, but that he had providentially escaped it by his sudden departure.*

The circumstances attending Ochín's flight from Italy have been somewhat differently related. It has been stated that while preaching before the Pope he openly accused him of pride, contrasting his pomp and state with the humble condition of Jesus when he entered Jerusalem; that after the termination of his discourse the Pope's high displeasure was intimated to him by a cardinal, who persuaded him instantly to depart. But this account is extremely improbable, and is supported by no good evidence. It has also been asserted, that in preaching on the subject of the Trinity, he stated at length the arguments against the doctrine, and then, under pretence that the time was elapsed, postponed the arguments on the other side to a future opportunity; but that immediately after quitting the church he left Italy, and escaped the Inquisition. But this account seems equally unfounded with the preceding, for there is not the slightest proof that Ochín entertained any scruples on the doctrine of the Trinity till long after he

* Ochín quitted Italy in the autumn of the year 1542. Whence it appears that he could not have been a member of the College of Vincenza at the time of its dispersion in 1546, as stated by Lubieniecus and others. The probability is, that he never belonged to it.

had quitted Italy. A Catholic historian ascribes Ochin's desertion of the Church of Rome to disappointed ambition. He affirms, that on the elevation of Paul the Third to the pontifical chair, when hats, mitres and crosses were distributed in great profusion, Ochin expected to have been made a Cardinal, or at least a Bishop; but that failing in this object, he turned against his Church and joined her enemies.* There is, however, nothing but the assertion of the writer to support this statement, and it is satisfactorily confuted by what is known of Ochin's habits and character.

Ochin, in quitting Italy, seems to have been determined in his choice of Geneva for the place of his retreat, by its already containing many Italian exiles, who had formed themselves into a separate church, but were as yet destitute of a minister. He thought he might be able to officiate to them in this capacity; for at this time he observes that he had no objection to the discipline and laws of that state. Among the many gross calumnies by which it has been attempted to blacken the character of Ochin, it has been confidently asserted, that when he left Italy he took with him a young female whom for some time he kept as his concubine, and then married. The fact upon which this story is grounded is simply this, that he was accompanied into Switzerland by a male relation and his sister, who had relinquished Popery, and who afterwards attended him to Augsburg.†

The desertion of Ochin to the Reformers excited very general astonishment among the Catholics. Some of his former companions addressed to him letters of expostulation, warning him of his danger and entreating him to return. But of all his ancient friends, the Capuchins seem to have most deeply felt the stroke, and to have had most occasion to bemoan his secession. The apostacy of the general drew upon the whole fraternity a suspicion of heresy, and caused a most rigid scrutiny to be instituted into their religious opinions. The Pope was in the highest degree incensed, and in the first ebullition of

his anger resolved upon the suppression of the order; from which purpose he is said to have been diverted by the representation of Cardinal Severinus, that such a step would be doing too much honour to Ochin, and would only serve to raise him in the estimation of his new friends.*

Soon after his settlement at Geneva, Ochin published three small pieces, containing his reasons, and pleading his justification, for quitting the Church of Rome. These were in the form of Letters,—the first addressed to the magistrates of his native city, Sienna; † the second to his friend Claudio Tolomeo; and the third to Hieron. Mutio of Capo d'Istria.—About the same time he printed some sermons in the Italian language, for the use of his exiled countrymen. They made their appearance in five portions, which were published at several periods in the years 1543 and 1544. During his residence at Geneva he secured the friendship of Calvin, who on more than one occasion speaks of him in terms of high commendation and eulogy.

In 1545 Ochin went to Basle, where Castalio then resided, and after a short stay proceeded to Augsburg. Here he remained two years, preaching in Italian, with his accustomed popularity. His discourses were chiefly directed to the explication of Paul's Epistles, and formed the ground-work of two of his publications, which were printed in this city. The first was his Exposition of the Epistle to the Romans, which he drew up in Italian, and was afterwards translated into Latin for publication: the other was his Commentary on the Epistle to the Galatians, which was printed in German.

In 1547, the approach of the Emperor and his army obliged him to quit Augsburg, where he had been very hospitably entertained. He was apprehensive that the Emperor would use his authority to obtain possession of his person, and place him under

* La Guerre Séraphique, p. 204.

† The first edition of this little piece, which is extremely scarce, is now before me. It is intitled, *Epistola di Bernardino Ochino, alli molto Magnifici Signori, li Signori di Balla della Città di Siena. Geneva, 1543.*

* Lamy, ut supra, p. 232.

† Bock; Hist. Antitirin. II. 497.

restraint, or deliver him over to his enemies; and his fears seem not to have been wholly groundless, for Charles, on his arrival, commanded the city to give him up. Ochín had, however, anticipated the order, and made good his retreat to Basle. From Basle he removed to Straßburg, to Peter Martyr, with whom he shortly after went to England at the invitation of Cranmer, who wished to engage their services to aid the Reformation, under Edward VI. Martyr was appointed Public Professor of Divinity at Oxford, whilst Ochín remained in London, and preached to the Italian Protestants who had there obtained an asylum. In England he wrote a work against the Pope's supremacy, which was translated into English by Dr. John Ponet, and published under the following title—"A Tragedy, or Dialogue of the unjust usurped Primacy of the Bishop of Rome, and of all the just abolishing of the same." It was printed in quarto, and dedicated to the King: it was reprinted in octavo in 1724.

The stop put to the Reformation by the premature death of Edward and the accession of Mary, rendered it unsafe for Ochín to remain longer in England, where he had purposed to terminate his days. The Queen, who considered him as the inveterate enemy of the Papists, threatened him with the severest penalties, and compelled him, for security, to quit the kingdom in 1553. He first went to Straßburg, from whence, after a short stay, he proceeded to Geneva, where he arrived on the 28th of October, the day after the inhuman murder of Servetus. Here, whilst flying from the fires of Catholic persecution, he learnt that Protestants had not discarded the spirit of Popery, and could, when it suited their purpose to silence those whom they failed to convince, enforce their arguments by the faggot and the torch. It is to Ochín's credit, that when, on his arrival at Geneva, he was informed of the fate of Servetus, he openly expressed his disapprobation of the proceeding, and thus exposed himself to the displeasure of the actors. This circumstance hastened his departure for Basle. During his stay at Geneva at this time, he married. The only accounts we have of his wife are those of his enemies and slanderers, and are

therefore to be received with caution. She is stated to have been of a very humble or mean condition of life, and without property. Some represent her as having gained her livelihood by washing, and as having, on this account, been designated *Madame d'Ochín la lingière*, "Madame Ochín the laundress." * The date of Ochín's marriage is a circumstance of some consequence, as furnishing a sufficient refutation of the calumnious charge already noticed, of his having on his first arrival at Geneva married a concubine whom he had brought from Italy.

After a residence of two years at Basle, he removed to Zurich, upon an invitation to take the charge of a Church of Italian Protestants who had retired to that city. They consisted of some of the inhabitants of Locarno, one of the cantons possessed by the Swiss in Italy, who being prevented the public exercise of their religion, by the Catholic cantons, had obtained leave to settle at Zurich. They adopted the articles of faith and the discipline of the Church of Zurich, to which Ochín at this time did not scruple to conform. He discharged the duties of his office here with great acceptance till the year 1563, when the publication of his celebrated Dialogues raised against him a host of enemies, and at length caused his expulsion from Switzerland. The Dialogues were originally written in Italian, and afterwards translated, from the manuscript, into Latin, by Castalio, and printed at Basle in 1563. The first offence charged upon Ochín was the printing of these Dialogues without the approbation and consent of the magistrates of Zurich; and the second, that they contained tenets, especially on the subjects of Polygamy and the Trinity, which were at variance with the orthodox faith. After the work had been examined by Bullinger and others, by order of the Senate, the

* According to the writer who favours us with this among other ridiculous fables, Raemundus, Ochín was himself so great a lover of poverty, that he pronounced riches to be a part of the Devil, and maintained that a Christian should have no other property besides his wife. Bock, *ut supra*, II. 400.

author was sentenced to be expelled from the State of Zurich.

Being thus driven from Zurich, he went to Basle, and applied to the ministers and professors to intercede for him with the magistrates to allow him to remain in that city. But no intreaties could prevail, not even to obtain for himself and his children an asylum through the winter. The magistrates having taken the opinion of the doctors respecting his work, ordered him instantly to quit their territory. He yielded to the mandate, and went with his children to Mulhausen, though he was then seventy-six years of age, and the roads were every where covered with snow and ice. The celebrated Dudithius, in a letter to Beza, animadverts with just severity upon this transaction, as highly disgraceful to the Protestants. To this letter Beza replied, but with a levity and a forced attempt at wit, which reflected no credit upon himself, and were little likely to satisfy his amiable correspondent. * Beza relates in the same

letter, not as a report merely, but as matter of authentic history, that when Ochin was at Schaffhausen, on his way from Basle into Germany, he met Cardinal Lotharingus, and proposed to him to leave the Reformers and return to the Church of Rome, but that the Cardinal treated the offer with contempt. But notwithstanding Beza's attestation of the truth of this account, the internal evidence against it will, with every reasonable mind, outweigh all his protestations. Ochin was a man whose great talents and celebrity rendered it little likely that the Church of Rome, in the existing state of her contest with the Reformers, would spurn him from her threshold when he applied to be received back into her communion. It cannot be doubted that such a proposal would instantly and gladly have been acceded to, and the return of such a penitent held out with great ostentation as an example for others of her apostate children to follow. But it is idle to

* Beza thus writes to Dudithius: "Ochinum preterea narras indicta causa, hyeme acri, decursa jam ætate, senem cum uxore et liberis, Tiguro ejectum. Deus bone! quæ est ejusmodi calumniatorum audacia, qui hæc tibi insinuarunt? Sceleratus hypocrita, Arianorum clandestinus fautor, Polygamie defensor, omnium Christianæ religionis dogmatum irrisor, quum eo tandem audaciæ erupisset, ut sua porta in publicum ederet (justo sanè Dei judicio ne latere diutius tantum malum posset) delatus ad magistratum, pro eo quod severam poenam pro tantis sceleribus merebatur, non sanè indicta causa (quod qui dicunt, magnam justo et pio magistratui injuriam faciunt) sed non ad vlyum resectis omnibus, ut cum illo quàm clementissime ageretur, jussus est à Tiguriunorum agro facessere. Magnam certè crudelitatem! At senex erat: tanto nocentior veterator. At hyems erat: nempe longa fuit non unus integri diei via. At uxorem et liberos habebat: de uxore falsum est, quod ex bono Alciato, sive quovis alio cognovisti. Pregerat enim collum horrendo Dei judicio domi impium senem persequente, priusquam foras productum esset ipseus scelus. Basileam igitur venit, ubi quum iidem suos errores damnatos videret, tandem ad suos sive Trithemias, sive Arianos, sive Samosatenianos contulit."

Dudithius's reply to this unfeeling ascription of the accidental death of

Ochin's wife to the judgments of God upon her husband's house is admirable, and may be recommended to the perusal of some priestly divines of our age, who deem themselves authorized to direct the avenging thunderbolts of Heaven. "Cum Ochini larva luctaris," he writes, "poenas etiam ab uxore sumtas divinitus affirmas, quasi ex Cælo, atque ex Dei senatu delapsus hunc nobis nuntium adfers. Vobis hoc in more positum est video, at simulac aliquid paulò miserabillore morte oleat, statim hoc justo Dei judicio factum esse clemetis. Non est humanum mortuus insultare, neque à mortis genere de pietatis judicium ferri debet: alloqui quid Josiam et alios fuisse dicetis? Quid de Christo et Apostolis, atque infinitis Martyribus, qui omnes ignominiosa et horrenda morte extincti sunt, sentietis? Quid denique de vestro Zuinglio respondebitis? Præclarus ille verbi Dei præco, Christi scilicet discipulus, magistri nimirum et Apostolorum exemplo, in prima acie cæcus esse dicitur; quod genus mortis neque Christiano doctore dignum, neque non miserabile tamen fuit. *Quare desinas ita cum vulgo sentire, ut statim impium esse censeas, si quis non leni ac placida morte moriatur.*"

The copies of the Epistles of Beza and Dudithius, from which I have transcribed these extracts, are appended to the second edition of the work of Minus Celsus, *De Hæreticis Capitali Supplicio non afficiendis.*

argue the case, for the whole account has been proved to be fabulous.*

From Mulhausen, Ochlin soon passed into Poland, where he hoped to settle himself. But the agents of the Pope had taken measures to disappoint his expectations, and availing themselves of a law which had been recently passed to exclude all foreigners who held doctrines at variance with the established creed, they procured an order for his banishment. Some of the nobility who respected his character and commiserated his sufferings, offered to procure for him permission to reside in Poland. But he declined the proposal, alleging that he thought it right to obey the ruling powers, though he should die upon the road, or perish among the wolves in the forests. On quitting Poland, he took the road to Moravia, but before he reached Pinczow he was seized with the plague. Notwithstanding the nature of his malady, he was here most kindly received by Philippovius, one of the Unitarian brethren, whose humane attentions he gratefully acknowledged. He lost from this fatal disease his two sons and a daughter, but recovered sufficiently himself to prosecute his journey as far as Slacovia; here, at the end of three weeks, in the year 1564, he terminated his sufferings and his life. Other accounts have been given of the place and manner of Ochlinus's death, but they are undeserving of credit. This may be asserted particularly of the statement of Boverius, the annalist of the Capuchins, who affirms that he died at Geneva, after having quitted the Protestants, and been re-admitted to the communion of the Church of Rome.

With respect to the opinions of Ochlin, there are but two points that seem entitled to notice in this sketch: the first is, whether he is justly chargeable with libertinism, as his enemies allege, in his treatise upon Polygamy; and the second, whether his observations on the Doctrine of the Trinity afford sufficient ground for ranking him among Antitrinitarians?

Nothing certainly but the most perverse and inveterate disposition to calumniate could ever have construed any part of Ochlin's writings as favouring licentiousness.—

The accusation rests chiefly or wholly upon the Dialogue on Polygamy,* and is sufficiently refuted by the perusal of the piece. It is by no means a defence of the practice, designed, as has been represented, to prove that "it is not only permitted but even commanded that Christians should marry as many wives as they please." At the commencement a person is described as consulting the author on a case of conscience, who states that he is desirous of having children; that he has a barren and sickly wife, whose temper is unsuited to his own, and whom he is therefore unable to love; and he asks whether he may lawfully marry another wife without divorcing the first? In the course of the Dialogue the applicant adduces numerous reasons in favour of Polygamy, but Ochlin in every instance opposes them, and supports the negative of the question. But if it be admitted that the arguments adduced in favour of Polygamy are occasionally but feebly met by the objections; and it should appear that Ochlin thought Polygamy in such a case might be allowed, this would not expose him to a charge of licentiousness, for the whole subject is treated with great gravity and seriousness. It seems probable that the Dialogue was occasioned by a circumstance which at the time formed a subject of general conversation. The Landgrave of Hesse had recently consulted some celebrated German divines upon a parallel case, and they had declared their judgment that he might marry a second wife in the life-time of the first: Ochlin's object might possibly have been to shew the grounds upon which such an opinion might be supported.

That Ochlin disbelieved the commonly received doctrine of the Trinity towards the close of his life, seems placed beyond all question by his two Dialogues on the subject. The topics of them are thus stated by himself: † Dialogue xix.: *Ostenditur tres esse divinas personas, Patrem et Filium, et Spiritum Sanctum, reipsa distinctas tametsi consubstantiales, et coæternas, et ad eos literarum locos et argumen-*

* Dialogues, II. 186.

† Idem, pp. 1, &c. By an error of the press they are numbered in the Volume, xviii. xix.

* Bock, II. p. 507.

ta, quæ contra adduci solent, respondentur. Dialogus xx.: Ostenditur nobis necessarium esse credere Trinitatem. In the Colloquy, Ochín assigns to himself the task of stating and defending the doctrine of the Trinity, but he puts into the mouth of the Spirit with whom he is disputing, some of the strongest arguments that can be urged against it, and which he very ineffectually combats. The tone also of the reasoning against the doctrine, the irony and ridicule with which some orthodox statements of it are repeatedly treated, very clearly shew that the writer could not have been a believer. It may not perhaps be equally apparent what his own opinion was. But from the manner in which he defends a statement of the Arian doctrine concerning the person of Christ,* which the Spirit is made to give, it may be conjectured that he had adopted that hypothesis.

Some of Ochín's publications have been already mentioned. Besides those enumerated, the principal are, 1. His Discourses on the Lord's Supper. 2. His Labyrinth, wherein he treats of Free-will and Necessity, &c.; and 3, a Dialogue on Purgatory. Ochín wrote all his pieces in Italian, and those of them which were published in the Latin and other languages, were translated from his manuscripts. His works are all scarce, and sell at high prices. R. S.

Ben David's Remarks on Eichhorn's Account of Genesis.

No. I.

THE reputation of Eichhorn for learning and talents might well lead his readers to expect much valuable information from his biblical researches. But if the extracts in the Repository be fair specimens of his literary labours, they hold him forth, not as an enlightened critic of the nineteenth century, but as an immured monk, equally remote from the light of truth and the light of heaven, in the darkest period of the dark ages. He thinks the book of Genesis, instead of being the genuine production of Moses, is but a compilation extracted by him from different documents. Thus he supposes the second

chapter to be an isolated document in no ways connected with the first, and the whole a patch-work from different unknown authors, rather than one entire, consistent narrative of the same writer. In judging of an ancient composition there are two methods of pronouncing on its character and merit. The one is to detach it from the antiquity of the author, and, bringing it down to the eye of the inquirer, to judge of it by the standard of modern productions. This method is easy but fallacious: for the work examined in this point of light will not appear in its genuine colours. The features which were called forth by the circumstances peculiar to the writer, will be deemed inconsistencies and imperfections; and if the critic be a man of talents, and in the habit of substituting fancy for solid sense, he will form some hypothesis to account for them as anomalies in a work of acknowledged credit. The other is for the inquirer in imagination to convey himself through the channels of ancient literature to the age and country of the author, and to examine the work in connexion with the characteristic features of the times. This way, indeed, is sure, yet difficult and laborious; but the piece, like the painting of an ancient master, will then be viewed in its true though sombre light. The anomalies which had before perplexed the critic will disappear, and while they add simplicity, beauty and harmony to the work, they will furnish additional evidence of its authenticity. The researches of the critic in this respect resemble those of the astronomer, who, if he observes the heavenly bodies from the spot to which he is actually confined, must witness much inequality and disorder in their motions and arrangement. But if the observer will imagine himself in the centre of motion, and take his observations from thence, all irregularities will entirely vanish: every position will then present itself in just proportion; every movement appear regular and harmonious, and the planet which before seemed retrograde or stationary, will henceforth be uniformly progressive in its course. Eichhorn exemplifies the first of these methods of examining ancient records. I, in answering him, will endeavour to illustrate the second: and if my abi-

* Dialogues, II. 43.

lity be equal to the subject, I shall assuredly shew his conjectures to be no other than cobwebs that ought to be brushed to the dust, or flung on the wind.

It has been the fashion of late to consider marriage as an institution purely human, without any sanction from revelation. But this, I am bold to say, is contrary both to reason and to the fact. The union of one man with one woman comprehends so large a portion of human happiness, that, if it be true that God at first made and still continues to exercise paternal providence over mankind, he could not but recommend and enforce such an union as essential to their well-being. In the commencement of society, some time must have elapsed before experience could evince the manifold benefits resulting from the observance of this rite, or the evils occasioned by its neglect or violation; and this was an additional circumstance which rendered the expression of the Divine will to Adam and his immediate descendants the more necessary. Nor does this ordinance rest on a solid foundation when resting solely on the sanction of human laws: for human laws, whatever penalties they may annex to the infringement of the marriage institution, are incompetent to preserve it in its purity, a regard to the authority of God being alone adequate to produce this effect in either party. Moreover, marriage is a considerable restraint on the passions of mankind; and it may be fairly doubted, whether it would have been generally adopted, even in civilized countries, unless it had been at first imposed by the Creator himself; and this doubt is warranted by the whole history of our species, by the licentiousness of the antediluvians, by the polygamy of the patriarchs, by the frequent divorcements of the rabbies, by the seraglios of Eastern monarchs, by the lawless lust of novelty in princes and great men, and finally, by notorious cases of infidelity on the part of husbands and wives, in every rank of society and every age of the world.

Now, if we narrowly examine the history which details the creation of Eve, we shall perceive that its sole object is to shew that the union of one man with one woman is desirable and necessary, and that an union of the

kind is actually ordained by God himself. With this view Moses represents the Creator as saying, that it is not good for man to be alone. Adam is then directed to look for a mate among the inferior animals; and he is made to say that no proper mate could be found in the number of these; thus with great delicacy holding forth the important lesson, that all commerce with beasts was degrading and foreign to the nature of man. The attention of Adam was then directed to the one that was alone suitable for him; but this is done through the medium of a vision, a deep sleep having been brought upon Adam, in which he saw, as in a dream, one of his ribs taken away and built into a woman. The man is made to understand the purport of the vision, and he immediately recognizes the woman as his intended wife, saying, "This is bone of my bones and flesh of my flesh; and because she owes her being to my being, and is made on my account, she shall assume my name." This lesson was too important to be taught by mere implication; Moses therefore applies it himself in unequivocal terms: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." It is worthy of remark, that the Christian lawgiver on one occasion refers to this part of the Mosaic history, and appears to have understood it in the way it is here explained, adding his own sanction to the opinion that marriage is an ordinance of Divine appointment: "Whom therefore God hath joined together, let not man put asunder." Now since Moses represents the creation of the woman as having taken place in a deep sleep, that is, since he represents it as but a vision, the object of which was to inculcate the divine institution of marriage, it by no means follows that she was really created on this occasion. We are therefore left at liberty to consider her as having been actually created before the vision took place, agreeably to the summary account given of the creation of both male and female in the first chapter. But it may be asked, why the woman should be represented as made of the rib of the man? The answer to this question I presume is to be sought in the practice of communicating instruc-

tion by symbols, which prevailed in the times of Moses and afterwards. A wife, undoubtedly, if such as she ought to be, is a moral security as well as a help-mate to her husband; nor could the strength and position of one of his own ribs fail significantly to suggest to him, that she in turn ought to be an object near and dear to his heart.

BEN DAVID.

SIR, *October 15, 1822.*

THE Unitarian Society at — being necessitated to vacate their chapel several Sabbaths, for the purpose of its undergoing some repairs, made application to the Society of "Friends," requesting their permission to make use of their Meeting-House at intervals in which it would not be occupied by themselves. The Friend to whom the application was first intimated, expressed his own inclinations to be favourable to a compliance, acknowledging that on occasions in which application had been made by his brethren for the use of the Unitarian Chapel, it had been readily complied with. He proceeded immediately to lay the case before his friends; by whom he was instructed to return an answer, which, with the advice of several friends, I have judged proper to offer for insertion in your Repository. It may answer some useful purposes, both to those of our own persuasion and others, thus to be apprized of the judgment and feelings of a society, whose general amenity of manners have justly attracted the esteem of the liberal part of the community, upon the point merely of a reciprocal accommodation in conducting religious services. The even demands of justice seem to require it to be added, that on the applications which have been made by the Friends for the use of our chapel in a few instances since the adoption of their prohibitory resolution, that part of it which requires their reasons to be alleged, "restraining" them "from reciprocally granting their own," has not, so far as our information reaches, been observed. The following is a copy of the answer made to our application.

"RESPECTED FRIENDS,

"I have consulted my friends on the subject on which you spoke to me last

evening, and they requested me to send you the inclosed Minute which prohibits us from acceding to your request.

"I am, respectfully,

"Your Friend,

"—"

"A Minute of the Yearly Meeting of the Society of Friends, 1799.

"It is the judgment of this Meeting, that our Meeting-Houses should not be lent to the Ministers of other Societies, who do not profess to depend on Divine direction in every step taken in worship and ministry; and for the use of modes and forms, from which we are religiously restrained. On this account, it is the further judgment of this Meeting, that the Meeting-Houses of other Societies should be very cautiously applied for, or accepted; and it is recommended on such occasions, if unavoidable, that Friends endeavour in meekness and wisdom to inform such as are free to offer their Meeting-Houses, of the reasons by which we are restrained from reciprocally granting our own."

As the above statement is made with no disposition to arraign the personal conduct of the parties immediately concerned in this affair before the tribunal of the public, I abstain from the mention of their names and place of residence, as also from that of my own; which, however, I am ready to give, should it be required in confirmation of the correctness of what I have alleged.

AN UNITARIAN.

SIR,

*Clapton,
October 11, 1822.*

IN the last number of your Repository, (pp. 523—525,) is a paper by T. F. B., relating to the remission of sins, as connected with the death of Christ; being the continuation of his former remarks, inserted in the Number for April (pp. 211—213). In another place, (p. 288,) are some observations upon the same subject by my valued and respected friend, Mr. Cogan. Should the following communication, in reply to T. F. B., be deemed worthy to appear on your pages, it is submitted, not without considerable diffidence, to the candid attention of your readers.

Your correspondent thus states his own proposition: "I contend, in effect, that the mediation of Jesus Christ, especially his sufferings and death, are set forth in Scripture as the

way or method in which it has seemed good to the Divine Wisdom to grant to mankind remission of sins, that is, deliverance from the consequences of transgression, and restoration to the privileges of the Divine favour." With deference to your correspondent, this proposition, though intended to concentrate and define his views, contains nothing very explicit; nothing more, perhaps, than every Unitarian would unite with him in asserting. He should explain to us, what ideas he attaches to the term *mediation*, and in what sense he supposes that the *death* of Christ particularly, any more than his life, or his teaching, or his resurrection, was "the way or method in which it seemed good to the Divine Wisdom to grant to mankind remission of sins." He complains, that the manner in which Unitarians in general explain the phraseology of Scripture, is a "violent straining of language." But, Sir, it is at least *one* way of explaining it, and the interpretation alluded to by Mr. Cogan is another. He who publicly declares himself dissatisfied with both, is surely under obligation to affix some other definite meaning to the language in question, consistent with the acknowledged character of God, and with the general teaching of the Scriptures. But your correspondent rather appears to me willing to admit, that he can attach no meaning whatever to phraseology which he yet contends was meant to convey one of the most important doctrines of revelation. "In what way," he asks, "does the death of Christ lead to the remission of sins?" And immediately answers, "This is not a necessary inquiry,—neither can we find any formal answer to it in the Scripture." Surely, Sir, either this is a very necessary inquiry, or your respectable correspondent has been wasting his labour and talents in endeavouring to prove that Unitarians in general view a very *unimportant* subject in a false light. Indeed, he had himself stated in the preceding page, before he was fully aware, perhaps, what an indefinite and indescribable doctrine he was about to advocate, that this inquiry was the *only question* that required any discussion. "The only question, therefore, is, in what way our Lord's death pro-

moted this end; in what way the forgiveness of sins depended on his death." I submit, then, that until T. F. B. more clearly explains in what sense the forgiveness of sins depends on the death of Christ, his doctrine is an unsubstantial phantom: whether it be true or false, I cannot easily determine; for he refuses to inform me what it is.

Your correspondent assures us, however, that "we find in the Scriptures, the immediate connexion between these two things, (the death of Christ and the forgiveness of sins,) strongly, repeatedly and variously asserted, and brought forward as a great and prominent truth of the gospel." This is language so unguarded, and so wholly unwarranted by the Scriptures themselves, that I am surprised it should have escaped from so sensible and candid a writer. I shall not content myself, however, with returning a mere denial to this imposing assertion. In proof, then, that the *immediate connexion* between the death of Christ and the forgiveness of sins, cannot, in any sense whatsoever, be regarded as "a great and prominent truth of the gospel," I submit the following simple, and as it appears to me, decisive facts.

1. This connexion is never declared by our Lord himself, except in the solitary instance of Matt. xxvi. 28: "For this is my blood of the New Testament, which is shed for many for the remission of sins." Is this fact favourable to the supposition, that Jesus regarded the said immediate connexion as a great and prominent truth of his religion? How often does our Lord speak of his own death, but with no particular allusion to the forgiveness of sins? How often does he speak of the forgiveness of sins, but without the most distant allusion to his own death? Could this be, if these things were, as your correspondent supposes, immediately connected?

2. This connexion between the death of Christ and the forgiveness of sins, is never expressly asserted by any of the apostles, in their many discourses recorded in the Book of Acts. To my humble judgment, this strong negative evidence against the doctrine in question, is altogether irresistible. The silence of the great Teacher of

Christians, and of his inspired apostles, may well be regarded as its condemnation.

3. In no other part of the New Testament can I find that this connexion is insisted upon, either so variously, or so very repeatedly, as your correspondent seems to imagine. I am not aware of there being more than *nine* or *ten* passages of Scripture, in which the connexion between the death of Christ and the forgiveness of sins, can be said to be expressly asserted, or clearly alluded to. One of these passages (Coloss. i. 14) may be entirely dismissed; since, in the judgment of Griesbach, the words, "through his blood," are decidedly spurious. With respect to the remaining passages,* after the most careful consideration, I must assent to the opinion of Mr. Kenrick, (see Sermon xiv. Vol. I.,) and indeed the opinion of Locke, Chandler, Taylor, Benson, Belsham, and of all the most rational commentators with whom I have any acquaintance; namely, that there is little or no allusion in these passages, to moral offences, or sins, properly so called, but exclusively to the restoration of the Gentile world from their condition of ceremonial impurity, to a state of religious privilege or covenant, such as had hitherto belonged to the Jews alone.†

I have not made these statements without caution; yet it is not impossible that I may have overlooked one or two passages, and if so, shall most gladly see myself corrected. Let me not be misunderstood, however, in that which I mean to state. In many other places, doubtless, Christ is said to have "suffered for us," to have "died for us," to have "given himself for us;" but with no especial reference to the forgiveness of sins, more than to the confirmation of his doctrine, to the finishing of his per-

fect example, or to the several other benefits which Unitarians in general ascribe to the death of our Lord. Indeed, in most of these instances, the allusion clearly is to our Lord's benevolent sacrifice of his life, viewed as an incitement to love and obey him; as in the following passage: "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again." I am aware also, that we are often said to have received remission of sins and forgiveness of sins through Christ; but with no particular allusion to his *death*, more than to his teaching, to his promises, or to his present exaltation. The apostles, in the course of their preaching, frequently declare, that which no Christian has ever disputed, that Jesus is the Mediator, through whom we have received the Divine promise of forgiveness, and are led into favour with God; yet without any mention of this supposed propitiation effected by his death. Now, Sir, I must insist that these passages are not to be regarded as merely indifferent in the present discussion: they are fatal to the hypothesis of your Penzance correspondent. Were the connexion between the death of Christ and the forgiveness of sins so immediate and so important as he supposes, it could not be that the apostles should thus repeatedly speak of one, with no direct allusion to the other.*

The writer whose observations I am

* John i. 29; Rom. iii. 25, 26, v. 1, 10; Ephes. i. 7, ii. 13; Coloss. i. 20; 1 Pet. i. 2, 19; Rev. i. 5.

† It can scarcely be disputed by any, that this is the just interpretation of *some* of the passages alluded to. If this be admitted, the remark of Mr. Cogan well deserves the attention of T. F. B.; namely, that this then becomes an indisputably *scriptural interpretation* when applied to all the other passages.

* It will be observed that I have made no allusion in these remarks to the Epistle to the Hebrews. This circumstance I hope will not be attributed to my entertaining the slightest apprehension that this Epistle contains any peculiar doctrines, but solely to the following reasons:—1. The Epistle altogether is of extremely doubtful authority. 2. Its style is so peculiar and figurative, that it requires to be considered separately; and this communication is already too long. 3. If the doctrine in question cannot be supported from other portions of the New Testament, few persons will contend, even should they suppose it taught in this particular Epistle, that it is therefore to be received as a Christian doctrine.

noticing, appears to me not less unfortunate in his endeavours to illustrate the advantages and moral tendency of his doctrine, than in his attempts to define or to prove it. He is of opinion that this supposed method of redemption by the blood of Christ, was intended, and is admirably suited, to "secure the Divine authority;" but I am utterly at a loss to imagine what definite views he can entertain of its suitableness to this purpose. He is most anxious to guard against the suspicion, that he entertains the doctrine of vicarious punishment, or of satisfaction to Divine justice. In what way, then, has the death of Christ secured the Divine authority; or what security can this authority ever need? I fear your correspondent will be again compelled to reply, that "this is not a necessary inquiry, neither can we find any formal answer to it in the Scripture." Yet is it not clearly evident, that if any such thing were contemplated in the scheme of redemption, its whole efficacy must be lost, unless we can be made to understand how it tends to this purpose?

Your correspondent has further presented us with the following illustration of his doctrine: "A father has many children, all of whom but one have joined in an act of disobedience; and, moreover, ill-treated the dutiful child for his singularity: they become sorry for their fault; but the father prescribes, as the condition of forgiveness, that the dutiful child shall solicit pardon for the others." Nothing, surely, could be conceived of less happy than this illustration. A wise and good father, when convinced that his offending children repented of their disobedience, and were become fit objects of his forgiveness, a father, whose heart rejoiced to behold the returning affection of his offspring, would scorn the trick of appearing (for it could be only appearance) to need the propitiating intercession of a more dutiful child, before he could be induced to manifest the natural dispositions of a parent's bosom. I am surprised it did not occur to the mind of your correspondent, when penning this exemplification of his doctrine, that a much less fallible judge of the influence of Christian truth, than either he or I

can presume to be, had already chosen this same method of illustrating the mercy of God, by a comparison borrowed from the natural relation of child and parent. Jesus, however, has entirely omitted in his description, that which your correspondent deems so essential to the finishing of the picture. I allude to our Lord's touching parable of the Prodigal Son, in which I cannot find that the elder son, though he had always "served" his father and never "transgressed his commandment," was obliged to solicit pardon for the returning prodigal, before the father "had compassion, and ran, and fell upon his neck, and kissed him." I must beg to be excused, Sir, in saying that I rather prefer the Saviour's parable in its *original* form; for I cannot think that it has gained much, either of simplicity or of pathos, by your correspondent's ingenious addition.

It may at length be inquired,—What then is the Scripture doctrine of redemption by the blood of Christ? In my humble opinion, it cannot be justly said that there is any such *doctrine* in the Scriptures. The doctrine of the Scriptures is this,—that if men repent of their sins, and turn unto God in contrition of heart, and bring forth fruits meet for repentance, he is always mercifully disposed to forgive their past transgressions, and to restore them to his favour: and Jesus Christ is the "Mediator between God and men," by whom this joyful assurance has been proclaimed and confirmed to the world. With respect to the association of our Lord's death with this great doctrine of the gospel, it will certainly appear, upon examination, to be comparatively rare in the Scriptures, even should it be proved to occur at all; and that it does occur, is probably to be regarded merely as an accommodation of Jewish ideas and phraseology, to the circumstances of the Christian revelation; a practice very natural, indeed, in Christ and the apostles, and, doubtless, to the mind of a Jew very illustrative, but not intended to convey in itself any doctrine, other than that which is much more frequently expressed without any such allusion.

H. ACTON.

Copy of a Letter from Mrs. ADAMS, Wife of Mr. Adams, a Member of the American Congress, to the Rev. Mr. SMITH, then of Sidmouth, in Devonshire, but a Native of Boston, in New England, which place he left at the Commencement of the War, and returned to it at the Peace. (Communicated by the Rev. Joseph Cornish.)

October 30, 1777.

DEAR SIR,

A FAVOURABLE opportunity offering by Mr. Austin of writing to you, in compliance with the request of your papa, as well as my own inclinations, I embrace it. There have been but few opportunities of conveyance either to or from you, and the uncertainty whether a letter would reach you has been the occasion that little else has been wrote than the place of one's abode and their state of health.

But whether this meets with the fate of some others or not, I am determined to congratulate you upon our present situation. When you left your native land, it was in a state little able to defend itself, to all human appearance, against the force which had invaded it: but Providence has remarkably smiled upon our virtuous exertions in defence of our injured and oppressed land, and has opened resources for us beyond our most sanguine expectations; so that we have been able not only to repel, but conquer the regular troops of Britain, the mercenaries of Germany, the savages of the Wilderness, and the still more cruel parricides of America, with one of the most celebrated British generals, Burgoyne, at their head.

I have the pleasure to inform you, Sir, that the British arms have submitted to American fortitude, courage and bravery, and have received terms, though humiliating to them, the most generous ever granted to an enemy. Their deserts they never can receive in this world, nor we inflict, but must submit them to that Being who will equally distribute both rewards and punishments, and who hath assured us that he will espouse the cause of the widow, the fatherless and the oppressed.

Cruel have been the depredations of

these foes of the rights of human nature: our commerce has been destroyed, our cities burnt, our houses plundered, our women sacrificed to brutal lust, our children murdered, and even the hoary head of age has oftentimes glutted their savage malice. These are indisputable facts, and will, I hope, be recorded by the faithful historian, to the everlasting infamy and disgrace of Britain; and almost tempt us to imitate the example of the parent of Hannibal, and swear the rising generation to eternal enmity against them.

But as Christians, though we abhor their deeds, we wish them reformation and repentance. We most sincerely wish for peace upon honourable terms. Heaven is our witness that we do not rejoice in the effusion of blood, or the carnage of the human species; but having forced us to draw the sword, we are determined never to sheath it the slaves of Britons; and whether it is credited or not, it is a truth for which we have great reason to be thankful, that we are at this day in a much better situation to continue the war for six years to come, than we were to contend for six months in the commencement of it. We have defended ourselves hitherto against a force which would have shaken any kingdom in Europe, without becoming tributary to any power whatever, and trust we shall continue to, with the blessing of Heaven.

Providence has permitted for wise ends, that every one of the United States should feel the cruel depredations of the enemy; that each one should be able to sympathize with the other, and this, so far from weakening, has served to strengthen our bond of union; it is a thirteen-fold cord, which all the efforts of our enemies have not been able to break. The particulars of the capture of General Burgoyne and his whole army I leave to be transmitted to you by other hands. I wish I may be able to congratulate you upon a similar account from the Southward; but whether I am or not, as the events of war are uncertain, you may rely upon it that the invincible American spirit is as far from being conquered as it was the day the cruel mandates were issued against her. Our cause, Sir, is, I trust, the cause of truth and justice, and will finally prevail, though

the combined force of earth and hell rise against them.

To this cause I have sacrificed much of my own personal happiness, by giving up to the councils of America one of my nearest connexions, and living for more than three years in a state of widowhood. I hope before long you will be able to return to your native land with a heart truly American; as such, no one will rejoice more to see you than your affectionate friend and former correspondent,

A. A.

If you can write to me with safety, a letter would be very acceptable.

Liverpool,

October 14, 1823.

SIR,
MY attempt to introduce to the consideration of your readers the nature and operation of the Deeds of Trust by which our several places of worship are held, (pp. 410, 411,) seems to be thought a work of supererogation by your Bristol correspondent, G. P. H. (pp. 527, 528). I hope, however, I shall not offend that gentleman, when I state that his remarks have tended strongly to confirm my previous conviction of the necessity of an ample inquiry into the subject; for, notwithstanding the complacency and confidence with which he has written, it is evident that his information is extremely circumscribed.

G. P. H. seems to imagine that all Chapel Trust Deeds are of the same tenor; and that some one which he has happened to meet with is the identical model of the rest. Hence it is that he "really cannot understand what I aim at, or mean to express;" and hence the "confusion" of which he complains. It shall be my present business, as far as I am able, to dispel this confusion, and to enter into a brief detail, with a view to elucidate my former letter, which I hoped was already sufficiently intelligible.

G. P. H. may be very correct in representing that, "by the usual mode of settling trust property of this description, the premises are conveyed to Trustees, so as to vest the legal estate in them, upon trust for such person for the time being, as the major part of the subscribing congregation shall elect to the office of mi-

nister;" and it will no doubt surprise him to learn that this very mode is objected to on two grounds; first, because it is contended that the chapel may be virtually wrested from the trustees by the election of a minister not to their taste, either in consequence of dissension in the congregation, or of stratagem among rival sects, who, it is imagined, may insidiously cause such a number of their own people to subscribe, in order to obtain the right of voting, as would outnumber the congregation: and, secondly, because it is thought expedient to prevent the minister from having that permanent occupation of the pulpit which has seemed in some cases to place him out of the reach of responsibility or removal.

To what extent the founders of other chapels, to whose Trust Deeds I have referred, have been influenced by these considerations, it is not in my power to say. I understand that in one case they have been brought into full operation, and that it has been the work of much study and correspondence so to frame a Trust Deed as to guard the property in the building against every possible contingency of this nature.

Chapels have been erected in many places at the cost of one or more individuals, who, "taking no thought for the morrow," have assigned them to Trustees in the usual form which G. P. H. describes; but in other places the parties subscribing have been either unable or unwilling to give their money; and have therefore received in exchange a certain proportion of the building. G. P. H. can surely understand why such persons do not choose to play the part of what he terms "legal mutes;" why it would not answer their purpose to convey the chapel in trust for the officiating minister; and why the restraints have been ordained on the subscribing congregation, against which I think it right to protest.

Let me not be supposed to complain that persons who contribute to the building of places of worship do not give their money; or that they are careful to secure to themselves that share of the property which they consent to receive as an equivalent. On the contrary, I am anxious to acknowledge (in order to prevent future

misapprehension) that I see in this nothing to censure, or which may not be commendable. But I do complain that any body of Dissenters, and more especially of Unitarian Dissenters, should arrogate a power which is justly odious : I do complain that in guarding their own pecuniary rights, they seek to violate the personal rights of others—to exact in the name of security the forfeiture of that independence of mind which money cannot purchase, and which must cease to exist in those who cease to withstand such unreasonable pretensions.

I. * B.

Harrowgate,

October 14, 1822.

SIR,
YOUR correspondent G. P. H., in your Repository for September last, p. 527, is perfectly correct in what he asserts respecting Trustees of Chapels and Estates, or endowments connected with them. I am pretty well acquainted with the Trust Deeds of many Dissenting Chapels, and I have seen none which give to Trustees or others the power of removing, as well as appointing the minister, or any controlling power over the Meeting-House or its proceeds, or the pulpit and congregation, or the minister ; as if they were (according to J. B., pp. 410, 411) the real “ and ostensible occupants.” They are no such thing. Their office is, as G. P. H. says, if strongly, yet justly, “ that of legal *mutes*, passively to subserve and support the equitable purposes of the Trust, and which they are bound to do ; and have no discretion to exercise therein.”

The minister is the real and legal occupant ; and if the place be freehold, (as many of the old establishments are,) the minister is the freeholder, and is entitled to all the rights appertaining to freehold property the same as the clergy of the Church.

This has been proved and admitted on a variety of occasions in our courts.

In point of fact—he is the sole landlord for the time being—the renters of pews are tenants ; and, as G. P. H. has said, “ a mandamus may at any time be obtained to compel the

Trustees to do their duty, or to keep within it.”

But I must set G. P. H. right as to the form in which the Trust Deeds of Dissenting Chapels have been drawn up. In some places Trustees have the sole right of appointment, as to the Minister, without the congregation. In others, they are compelled to induct *him*—*him* who has a majority of subscribers, or renters of pews (in most cases the amount is fixed, a lower sum not giving the right to vote). In other places, the constitution is,—that the election shall be determined by the majority of the communicants ; and in others, in the way which your correspondent has stated. Thus the forms are varied ;—but whatever be the forms according to which the Trust Deeds have been drawn up, the pastor has all the rights which follow in G. P. H.’s statement ; and whenever those rights have been invaded and the tyranny resisted, the minister has obtained redress in law, as in the cases of Godwin, Meanley and others, as well as those referred to in the Reports ; and should similar cases again occur, the support of the Society for protecting the Civil Rights of Dissenters would not be wanting, or that of

A BARRISTER.

Edinburgh,

October 11, 1822.

SIR,
THERE are so many places of Unitarian worship at present projected or in actual progress, that the manner in which they are, or are to be, *invested*, appears to me to be a subject deserving of discussion in your pages. The contributors to such erections cannot, I conceive, be too particular in informing themselves as to a matter, the right arrangement of which is essential to render their benevolent intentions available for the objects which they contemplate. With a view to satisfy the contributors to the proposed Unitarian Chapel here, and to excite a little attention to the nature of such Trusts, as a subject of general interest and importance, I trouble you with the following remarks.

In making such investments it is a principle of the greatest importance, that the Trustees and the body for whose benefit the trust is held, should

* This initial was incorrectly printed J., p. 411. Ed.

be completely identified, — that the former should have no separate interests from the latter, but should at all times be ready to give effect to the wishes of their fellow-members. But here a difficulty occurs at the outset, for in Scotland, and I believe in England also, an unchartered society cannot legally hold such property in the name of its office-bearers, who are an elected body, and liable to perpetual changes, but must have its property invested in persons permanently appointed. It is proposed that our chapel shall be invested in eleven such persons, and in the survivor or survivors of their number; and in order to connect them with the society at large, and so to avoid the difficulty above stated, these eleven persons have signed a declaration, that they accept their office solely for the benefit of the rest, that they will give effect at all times to the decisions of their fellow-members, regarding the trust which they have received from them, and that they will be ready, when required by them, to convey the property by a future Trust Deed to any persons whom the congregation may choose to appoint.

Having heard of many unpleasant disputes, and even litigations, which have occurred both in England and in Scotland between the trustees of chapels and the congregations assembling in them, we are very desirous that no such unpleasant and ruinous disputes should occur among us, and we hope that the above arrangement will effectually prevent them.

There is another subject intimately connected with the former, viz. the method of acquiring the rights of a member in a Christian congregation. It is obvious that to confer these upon all who may be accustomed to assemble for public worship with that congregation, would be attended with very prejudicial consequences; while, on the other hand, it is necessary to avoid all such modes of admission as would involve the well-founded objections which have been so often made to subscriptions to articles of faith. At some future period I may trouble you with a communication on this subject.

EDINBURGENSIS.

Attempt to illustrate Jude, ver. 9.

LETTER II.

SIR,

I NOW proceed, as I proposed, to inquire into the meaning of the ninth verse of the Epistle of Jude, "Yet Michael the Archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." The main object of Jude in this Epistle was to warn the Christians to whom it was written, against certain evil men and seducers who had privily crept in among them, whom he styles ungodly men, who turned the grace of God into lasciviousness, denying the only sovereign God and our Lord Jesus Christ. He then goes on, in a variety of instances, to draw a comparison between their crimes and those of some of the most notorious sinners who, under the former dispensation, were the objects of the Divine displeasure and the subjects of the severest judgments, and predicts that the like judgments and condemnation awaited them, and would speedily be executed upon them. Both Peter and Jude describe the characters of these men very much at large. We shall only refer to that part of the description which is immediately connected with and introduces our present subject. Jude, referring to the crimes of the people of Sodom and Gomorrah, (which he had just mentioned,) says, ver. 8, "These filthy dreamers *defile the flesh*, despise dominion, and *speak evil of* (blaspheme) *dignities*," with which he contrasts the conduct of Michael the Archangel, who, when contending with the Devil, durst not bring against him a railing, a blaspheming accusation. Peter also describes them, second Epistle ii. 10, as those "who walk *after the flesh* in the lust of uncleanness, and despise government, as presumptuous, self-willed, and *not afraid to speak evil of* (to blaspheme) *dignities*;" he then contrasts with their conduct that of the angels, who, though greater in power and might, he says, ver. 11, "*bring not railing* (blaspheming) *accusation against them before the Lord*."

In considering the subject, we have then to inquire,

1. What is intended by the parties engaged in this contest,—Michael the Archangel and the Devil.

2. What is meant by the body of Moses, the subject of the contest.

1. Then, we are to inquire what is intended by the persons engaged in this contest,—Michael the Archangel and the Devil. One of these is *Michael*, but who is Michael, and what is he? Is he a celestial or a terrestrial or a symbolical being? We are told that he is *the Archangel*; but this, in itself, furnishes no answer to the above questions, because neither of the terms, *angel* or *archangel*, is a name of nature but of office. In order, therefore, to understand the subject, we must inquire into the meaning of these terms, and endeavour to trace out their application:

The term *angel*, *ἄγγελος*, is a Greek word, from the verb *ἀγγέλλω*, to tell or deliver a message, formed into a noun by the masculine termination *ος*. The English translation rejects the Greek termination, and retains *angel* only; but still the word is Greek, and requires to be explained. Its literal meaning is, *one sent or employed by another, a messenger, a legate, an agent, a minister, a servant*; it is a relative term, implying one who is *sent or commissioned* by another. The word *angels*, therefore, does not necessarily mean (as it is generally supposed to mean) a species of incorporeal celestial beings superior to mankind, of different degrees of dignity, power and perfection, but simply messengers or agents. In the Scriptures it has a variety of applications. It is applied to John the Baptist, Matt. xi. 10: "Behold, I send my *angel*, messenger." It is applied to the two disciples of John, who were sent by him with a message to Jesus, Luke vii. 24: "When the *angels*, the messengers of John, were departed." When Jesus steadfastly set his face to go to Jerusalem we are told, chap. ix. 52, he "sent *angels*, messengers, before his face: and they went, and entered into a village of the Samaritans, to make ready for him." It is said of Rahab, the harlot, that she received the *angels*, the spies, and sent them out another way, James ii. 25. We have the same application of the term *angel* in the Old Testament. 2 Sam. ii. 5, David sent *angels* unto

the men of Jabesh Gilead; Joab sent an *angel* to inform David of the death of Uriah, chap. xi. 19; see also vers. 22, 23, 25. The prophet Haggai is called an *angel*, ch. i. 13; it is applied to a priest, Mal. ii. 7. The prophet's name, *Malachi*, is my *angel*.

The term is applied to the elements, to storms, to pestilence, and to every agent in nature which God is pleased to make use of to accomplish his own purposes. The plagues which God sent among the Egyptians are said to be evil *angels*, Ps. lxxviii. 49. The winds and the lightning are God's *angels*. And of these *angels*, messengers, the Scripture saith, (Ps. civ. 4,) "Who maketh the winds his messengers, and the flames of lightning his ministers."* In these passages the term *angel* is a personification of that to which it is applied.

In prophecy, *angels* are probably nothing more than symbolical or typical characters; for we know that none of the prophecies relate to the affairs and transactions of celestial and infernal spirits in the upper or lower world, but to the affairs of the inhabitants of this world, to the convulsions of nations, to the rise and fall of kingdoms and empires, and the various revolutions to which they are subject, and to the accomplishment of the purposes of God respecting the children of men. *Angels*, then, who are represented in these scenes as agents employed for the accomplishment of those great events which are the subject of prophecy, are not *spiritual* but *human* beings; for the fact is, that the prophecies which have been fulfilled have been accomplished by human agency. Thus in the Revelation of John, *angels sounding trumpets* represent those agents or messengers who gave the alarms of wars; and the first of these is supposed, by the best commentators, to predict the hostile invasions of Italy by the Goths and Huns: the second, by the emblem of a great mountain cast into the sea, the naval invasion of Italy by the Vandals, under the command of Genseric, whom Gibbon calls the tyrant of the sea. I shall only notice two other of the trumpets, the fifth

* Imp. Version.

and sixth. The fifth is supposed to denote the invasion and diminution of the Eastern Roman Empire by the Arabian successors of Mahomed; and the sixth, the wars of the Turks against the same empire. Upon the sounding of the fifth *angel*, a star is said to fall from heaven unto the earth, and to him was given the key of the bottomless pit. This star is supposed to represent Mahomed, and the smoke of the pit, his falsehood and imposture, which obscured, at the same time that it overspread, the country of Arabia: out of this smoke proceeded the locusts, the rapid and destructive armies of the Saracens, who supplanted in every province they conquered, the religion established by Constantine, by the propagation of that of the Koran. Mahomed is said to be the king over these locusts, and the *angel* of the bottomless pit. "The sounding of the sixth trumpet," (says a learned writer, to whom I have frequently referred,) "is justly interpreted as prophetic of the wars of the Turkish Mahomedans against the Eastern Roman empire. The *four* principal tribes of the Turks," he adds, "had settled themselves in the countries east of the Euphrates." This is represented in the prophecy, (Rev. ix. 13, and following verses,) as brought about by loosing the *four angels* which were bound in the great river Euphrates (probably the same as the four winds said, chap. vii. 1, to be bound till the servants of God were sealed): "And the *four angels* were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men; and the number of the army of the horsemen were two hundred thousand thousand." The *four angels* here, then, are the emblems of this great army of the Saracens.

But enough has been said to shew that the term *angels* does not necessarily mean celestial or infernal spirits; but that it is very generally applied to human agents. I now proceed to consider the other term, *archangel*, which is applied to Michael, and to inquire who this Michael is, and the reason why that appellation is applied to him? The term *archangel* occurs but twice in the Scriptures; in the passage under consideration, and in 1 Thess. iv. 16. The Greek word

αρχαγγελος, archangel, from *αρχη*, head, and *αγγελος*, messenger, a head messenger, *αρχη*, authority, rule, dominion, power; hence *αρχηγος*, applied to Jesus Christ, a leader, author, prince, captain.* Archangel, then, is a ruling messenger, a messenger possessing authority, dominion and power, a sovereign messenger. Such, then, is Michael, who is as God, as the name signifies; one possessing supreme power in his own dominions, as God does over all: but notwithstanding his sovereignty, he is the messenger, the agent and servant of God, to execute his purposes.

The account we have of Michael is contained in five passages in the Sacred Scriptures, three in the prophecy of Daniel, one in the passage under consideration, and one in the Revelation of John. In the first of them, Dan. x. 13, Michael is denominated one of the *chief princes*. In the context, ver. 5, we are told that Daniel had a vision, in which he saw a certain man, clothed in linen, whose loins were girded with fine gold of Uphaz, &c. That this man was not either a real, celestial or human being, but merely a visionary being, seems pretty clear from what Daniel says, ver. 9, that "when he heard the voice of his words, he was then in a deep sleep on his face, with his face to the ground." This man, then, was probably nothing more than the vision itself by which the divine communication was made to him, personified, and his appearing in the habit of a priest clothed in linen and girt with a gold girdle, and the splendour of his appearance, denoted that the vision was from heaven. In his address to Daniel, he says, ver. 12, "Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words," referring to Daniel's prayer, in the preceding chapter, which he put up to the Lord his God, in consequence of his understanding by books the number of the year whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jeru-

* Acts iii. 15, v. 31; Heb. ii. 10, xii. 2.

salem : that period being now accomplished, he set his face to seek to the Lord by prayer, and in that prayer he thus addresses him, vers. 17, 18: "O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ears and hear, and open thine eyes, and behold our desolations, and the city which is called by thy name." This prayer, the vision informs him, was heard, but that the deliverance for which he prayed was obstructed by one of the *princes of Persia*, "who," says he, "withstood me" (speaking as the representative of the Jewish High-priest) "one and twenty days; but lo," says he, "*Michael*, one of the *chief* princes, helped me, and I remained with" (in the favour of) "the kings of Persia." Now, who can this *Michael* be but *Cyrus*, the great deliverer of Israel, and God's chosen instrument, at that time, to restore Jerusalem, and to establish his sanctuary and worship there? "And now" (says he, ver. 20) "will I return and fight with the prince of Persia; and when I am gone forth, the prince of Grecia shall come; but," he adds, "I will shew thee that which is written in the scripture of truth;" namely, what was written by Isaiah, ch. xlv., concerning this great prince *Cyrus*, for to what else could he refer, since we never read that God ever made Heathen princes his agents and ministers for the salvation of his people, till he raised up *Cyrus* for that purpose; but of *Cyrus* it is written, "Thus saith the Lord to his anointed, to *Cyrus*, whose right hand I have holden, to subdue nations before him," &c.: "I have raised him up in righteousness, and I will direct all his ways; he shall build my cities, he shall let go my captives, not for price nor reward"? The divine vision then adds, "And there is none that holdeth with me in these things but *Michael*, your prince." Daniel was at this time a captive in Babylon, which *Cyrus* had recently subdued, and of which he became the supreme ruler; he is therefore properly denominated *his* prince.

The 12th chapter, where *Michael* is again introduced, carries Daniel's predictions down to a very late period, to the final overthrow of the anti-

christian powers, and the complete restoration of the children of Israel to their own land, when the kingdoms of the world shall become the kingdoms of the Lord and of his Christ. Now, as their restoration from the Babylonian captivity was brought about by the instrumentality of a great temporal prince, denominated in prophecy by the name of *Michael*; so their future restoration from the present much greater and longer captivity, will be effected by the instrumentality of some great and potent prince or princes predicted under the same name. "At that time," says the prophecy, ver. 1, "shall *Michael* stand up, the great prince which standeth for the children of thy people." The period of the accomplishment of this prediction being so remote, *Michael* is not denominated *Daniel's* prince, as in the former passage; nor the *prince* of the children of his people, but only a prince that shall stand up for them; that is, espouse their cause, and exert his power and influence on their behalf.

That this in fact will be the case, we learn from the following passages which predict the future restoration of the Jews: Isaiah xlix. 22, 23: "Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders; and *kings* shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet." See also ix. 3, 10, 11.

A writer in the Monthly Repository * says, "At p. 216, Vol. VI. of Theol. Repos., I beg to correct a passage relating to the *Prince Michael*, who is there represented as the leader or great prince of the children of Israel, to restore them to their country," &c., as foretold by Daniel. (See x. 13—21 and xii. 1.) It does not necessarily follow that this *temporal* prince was to spring from the stem of Jesse, as is supposed in the paper referred to; I rather think now, he may be of Gentile race, as *Cyrus* was, who was the great deliverer of the Jews

* For May, 1822, p. 269.

from the Babylonish captivity. And should the war between Russia and Turkey take place, as in all probability it will, we shall soon discover to whom this high destiny belongs."

JOHN MARSOM.

SIR,

IN common, I doubt not, with most of your readers, I feel much obliged to your correspondent Mr. Cooper, for his interesting communications relative to the improvement of the Negroes in the West Indies. The difficulties that stand in the way of that desirable object are, no doubt, great and numerous, in consequence of the degrading and demoralizing influence of a state of slavery. It cannot be easy to raise, with the hand of mercy, the being whom we continue to trample on with the feet of despotism. Mr. C., from personal experience, seems to consider the attempt as altogether hopeless, and to think that it is but lost labour to endeavour the religious improvement, till we have obtained the political emancipation, of the Negroes. Never having set my foot on the unblest shores of a West-Indian Island, I should not presume to call in question the justness of this view, were I not struck with a considerable disagreement there is between it and the report of other labourers in the same field. All indeed represent the difficulties as very great, but there are many actually engaged in contending with them, who are so far from thinking them insurmountable, that they are very sanguine in their hopes of final success. To justify this statement, I wish to lay before your readers a few particulars taken from the last Report of the *Wesleyan Missions* in this quarter, which, among several undertaken by different Christian Societies, are, I believe, the most considerable. Their Committee states, that they "are happy to report the continued progress of the Missions to the Negro Slaves, with scarcely any exception. The number of Missionaries having of late been considerably increased, a much larger portion of this long-neglected field has been brought into cultivation, and it has yielded its expected produce of truth and righteousness. *Open opposition to the efforts of Missionaries has*

ceased: their objects are better and more generally understood; their characters and motives have gained respect; and a number of new and important friends to Negro instruction have appeared within the past year." The number of Negroes under the Society's instruction is stated to be 22,936; being an increase in the year of 758. The children in the schools were 4227. As a representation of that wretched state of the slaves which calls for these exertions, we may extract the following account of the condition in which they lately were found in the island of Tobago: "The extreme ignorance of the Negroes of this colony concerning whatever pertains to religion, is such as no language can describe. Their children, as soon as they are able to lisp, are taught the art of dissimulation; and to speak lies appears as natural and familiar to them as to speak at all. In their passions, particularly that of anger, they are violent beyond all description; and seldom do they forget or forgive an injury received. They have no idea that to steal is an evil. Without natural affection, they harden themselves against their young ones, as though they were not theirs. A gentleman, whose estate I am in the habit of visiting, assured me that there were some female slaves on his plantation, with whom he could not entrust the food intended for their own offspring. In the direful principles of witchcraft they are deeply immersed; even a look from one reputed an '*Obiah man*' is sufficient to fill their minds with dread, and they sicken, pine away and die, under a disease which has no cause but their own superstitious fears."

That to be supplied with the means of Christian instruction and religious worship must be a great blessing to these miserable people, no one could reasonably doubt, and there is much pleasing evidence that this is actually the case. From Antigua they report that several of the managers of the estates bear testimony to the influence of religion on the slaves. One said, "A very great change has taken place in their conduct, since they began to act from religious principles. The whip is not needful now!" Another said, "The sound of the whip is now rarely heard on the estate. The chil-

dren come to school neat and clean, without those gaudy decorations so common among other children in this part of the world. Several have died in the course of the year; some of the eldest of them very happy; the praises of God dwelt on their lips throughout their afflictions." "The mission at Dominica is in a state of prosperity; true religion is apparently taking a deeper hold on the hearts of the members of the society, and extending its influence among others." These quotations might be multiplied, but those already produced may be sufficient to shew, that Negro improvement is not a thing to be despaired of, nor the attempt to effect it one which ought to be postponed to an unknown and distant day.

EUELPI8.

Islington,

SIR, *November 11, 1822.*

I HAVE sent you the inclosed which I have recently received from a respectable Presbyterian Minister in the North of Ireland. The 14th edition of the "Sketch" having been just published, with its usual impression of five thousand copies, it is not likely that another edition will be soon published. I therefore send you this communication for the Repository, desirous of giving a speedy and permanent publicity to every document which may be deemed conducive to the spread of truth, and to the triumph of evangelical charity.

JOHN EVANS.

Newry,

SIR, *October 18, 1822.*

It may appear singular, that a person wholly unknown to you should address you from a distant part of the kingdom. I trust, however, the subject of this letter will render it unnecessary to offer any apology; especially as I am satisfied of your anxiety to render your Sketch as perfect as possible.

I have read your book with satisfaction, and have recommended it to my friends. It is calculated to do good, by removing prejudices and abating hostility amongst Christians. Your account of the Scotch Presbyterians and English Dissenters, is, I dare say, correct. But you are not probably aware that there exists in

the north of Ireland a body of Presbyterians, amounting to about half a million, quite distinct, as to church government, from any sect or society mentioned in your book. Their history is given in "An Historical Essay on the Loyalty of Presbyterians," written above one hundred years ago, by Dr. James Kirkpatrick, of Belfast. A sketch of their principles is also set forth in an Appendix to an edition of Towgood's Letters, published in Newry and Belfast, in 1816. Now, so considerable a body is well worthy of notice in your Sketch. Lest you should not be able to procure either of the above-named publications, I may here give you a brief account of the body of which I speak.

By encouragement from the crown, a great number of Scotch Presbyterians came over to Ireland, in the beginning of the seventeenth century, and settled chiefly in the province of Ulster. Their ministers accompanied them, and formed themselves into a Presbytery, which met at Antrim, Belfast, Bangor and other places. The first congregation that was settled, was that of the Rev. Mr. Bryer, of Broad-Island, in 1611. For nearly a century a considerable union subsisted between the mother church and the colony. The same church government by sessions, presbyteries and synods, and the same standards of orthodoxy were used in both. However, in process of time, the Presbyterian Church of Ireland became quite independent of the Scottish Establishment; and for many years a peculiar and exclusive jurisdiction has prevailed in it. Government is still conducted by sessions, presbyteries and synods; but with less strictness and more congregational liberty than in the parent church. The Westminster Confession of Faith is still *supposed* to be the standard of faith, &c., but is not used as such by the great majority of presbyteries, and is not known at all in very many congregations. Liberty is now granted to all presbyteries and congregations to use it or not; and candidates for the ministry are licensed and ordained in such forms as presbyteries see cause. Hence the prevailing custom is to use no human written standard. Young men are examined by presbyteries touching their acquaintance with languages, science,

divinity, &c., so as to satisfy the body of their competency. They are elected by the people; two-thirds of numbers and stipend being necessary to render the election valid. After ordination, no minister can be removed but by authority of synod or presbytery, unless he chooses to resign. The presbytery has a constant inspection over each minister and his flock. Ministers receive a stipend from the people, and enjoy, besides, a *Regium Donum*, or bounty from the crown, granted at their ordination, and not to be withdrawn during their ministry. A particular R. D. is granted for each congregation, the classes being £100, £75 and £50 per annum.

Thus you will perceive that the Presbyterians of Ireland, under the care of the General Synod of Ulster, are a distinct body, having a government, &c., quite different from any other body that bears the form of a church. Of course, as I conceive, they are entitled to distinct mention in your valuable work.

I am, your obedient servant,
A. G. MALCOM, D. D.

Stoke Newington,
November 8, 1822.

SIR,
AS the little piece of mine which you have inserted in your last Repository [p. 636] has, it seems, been printed in America, (how it got there I know not,) I have, perhaps, no right to complain that it was introduced without my knowledge; but, as it was very inaccurately given, I beg the favour of you to insert in your next the copy I now send.

A. L. BARBAULD.

A THOUGHT ON DEATH.

When life, as opening buds, is sweet,
And golden hopes the spirit greet,
And youth prepares his joys to meet,
Alas! how hard it is to die!

When scarce is seiz'd some valu'd prize,
And duties press, and tender ties
Forbid the soul from earth to rise,
How awful then it is to die!

When, one by one, those ties are torn,
And friend from friend is snatched forlorn,
And man is left alone to mourn,
Ah! then, how easy 'tis to die!

When faith is strong, and conscience clear,
And words of peace the spirit cheer,
And vision'd glories half appear,
'Tis joy, 'tis triumph, then to die!

When trembling limbs refuse their weight,
And films, slow gathering, dim the sight,
And clouds obscure the mental light,
'Tis nature's precious boon to die!

London,
Nov. 7, 1822.

SIR,
I HAVE read with pleasure the letter addressed to you in the last number of your valuable Repository, (p. 614,) and very appropriately subscribed COADJUTOR. The plan which he proposes of establishing associations among those that are denominated Presbyterians in South Britain, has often occurred to my mind; and I recollect that when meetings of this kind were held on public occasions, with a view to some circumstances pertaining to the state of our country, they were well attended and produced many beneficial effects. The renewal of them on a more general plan would unquestionably have a tendency to promote that union amongst us which would serve to strengthen our cause, and to augment the number of those who are zealous for its subsistence and prosperity, but who have no peculiar and discriminating mode of testifying their attachment to it. We ought to profit by the example that is set before us by our brethren, for so we will call them, the Independents or Congregationalists and Baptists; and they would, without doubt, afford us some hints, deduced from their long experience, which would aid us in forming and accomplishing a plan similar to that which they, much to their honour and advantage, have long supported. Whilst I am referring to their laudable practice, it occurs to me that we ought to imitate them in one respect, and probably in many others, if we were made acquainted with them. The ministers should interest the laity in the establishment and support of such a plan; and whilst the former performed the religious services assigned them by every exertion in their power, the latter, by their concurrence, would animate their assiduity and zeal. But how we should be able to

blend social intercourse with a religious service, without encroaching on the time which our lay friends find it necessary to appropriate to their secular concerns, is a question that ought to be previously and cautiously considered. An evening lecture would interfere with that "economical and friendly dinner" which *Coadjutor* proposes. Such a repast ought not to be omitted, as it would serve, when properly conducted, to aid an intercourse that would be no less profitable than pleasing. Many prejudices would be removed; and many errors would be corrected, that tend to alienate and separate us from one another for want of free, friendly and confidential intercourse. Perhaps if the object proposed were taken into serious consideration, it might be contrived to have the religious service at an early hour in the morning, or about half an hour after ten o'clock, and that it might be thus concluded about twelve o'clock, which would allow our lay friends sufficient time to be employed in their business; and then the dinner might be fixed at four o'clock, and the society dissolved at an early hour in the evening, so that it might not be later than eight or nine o'clock. But this is a subject of regulation that would naturally engage attention, if the plan were adopted. Associations of this kind in the country are less liable to this objection than those that are formed in or near the city of London, the mart of general commerce. However, there are some other impediments to the execution of this plan which are not so easily removed. In the conduct of the religious service, controversial subjects should, as much as possible, be avoided. But would not there be some difficulty in settling the mode of performing the devotional part? In former years extemporary prayer was almost universal among Dissenters of every description. But we have now printed liturgies and premeditated written prayers, which are read by the minister.—Which of these modes should be selected would become a question for deliberation. An intermixture in the same place, or even in different places, would occasion confusion. Some would be gratified and others would be disgusted; and disputes about the

best mode to be adopted would be injurious to the harmony of the Societies. There are also some other matters of prudential consideration which ought to be settled before a course of public lectures, designed for comprehending the whole body of Presbyterians, could be established. The object in my opinion is highly desirable, and calculated to accomplish the most important and useful purposes. The scheme so laudably recommended in the letter before me, rouses my debilitated powers, and deludes me with the notion that I might still be of some service in co-operating with persons of more vigorous minds and fewer engagements of a public nature. At an earlier period of life, and with greater leisure than I could ever command, I should have been happy in taking an active part; but Providence has now reserved for me only the pleasure of witnessing the successful exertions of others; and I hope no time will be lost in maturing the proposed plan, lest I should not enjoy this satisfaction.

OMEGA.

Hackney,

SIR,

November 7, 1822.

I REALLY did not imagine that any arguments contained in my letter upon the duties of jurymen, could have been misconstrued by "A Christian Liberal" [p. 599] into "special pleading, a recommendation of evasive verdicts against law and evidence, and a license inconsistent with the solemn obligation of an oath;" but instead of quarrelling with these animadversions, I will endeavour to explain the object I really had in view, and in so doing I am not without hope of convincing your correspondent that, with a right understanding of the Christian principles which ought to actuate a Christian jury, he would not have so misunderstood me.

It will appear to him, I think, upon reconsideration, that he has imputed to the law that which is chiefly attributable to the neglect or incompetency of juries: he will discover that the law under which a publisher is charged with disseminating obnoxious opinions, has provided for the protection of every honest man, by requiring, as a duty from the jury, an investigation

of his motives. If sufficient evidence should be adduced to satisfy them of a malicious intention in a defendant, his conviction must follow of course; but I would wish to think more respectfully of your correspondent, although unknown, than to suppose him capable of adopting or of desiring that juries should adopt the vulgar prejudice against unbelievers which would sink them in the scale of morals and motives below the average of the community, than which prejudice nothing can be more *illiberal* and unfounded. All that my humble endeavours aimed to inculcate was, that juries should feel fully convinced that the *malice*, which an indictment or information uniformly sets forth, and which the law consequently has prescribed as necessary to constitute crime, be fully made out against a defendant before they condemn him. It is not the fact of publication only which a jury has to try.

If, then, it be admitted by "A Christian Liberal" that a man of opposite opinions to his own can, by possibility, be zealously engaged in propagating his sentiments from pure motives, he will also admit that it is the indispensable duty of a Christian jury to be satisfied upon sufficient evidence of the malicious intentions of the individual whose conduct they have to try before they decide against him. It is not because the charge is designated by the epithet of blasphemy that a Christian jury can dispense with Christian charity, and take for granted, without evidence to prove it, that the accused has been actuated by all the malignity which his prosecutors have been pleased to crowd into the information; but it is in this particular, unfortunately, that their own principles of Christian charity, and the common principles of justice and liberality have been too often misconceived and misapplied. It is of this sort of subserviency in juries, to the intolerant projects of bigotry, that I took occasion to complain, and which can only be attributed to the insidious appeals of wily lawyers to their prejudices: that convenient, mysterious, undefinable term *blasphemy*, appears to have served as the watch-word to persecution, and to have operated as a diabolical excitement to cruelty in all ages and in defence of all religions,

although of late the names of blasphemer and infidel are becoming very inoffensive through frequent use; but to return to the argument. If to walk along Cheapside were an indictable offence, and the fact be proved against an individual, the jury are bound to pronounce that the charge is founded in truth; but if the fact of walking must necessarily be accompanied by the charge of some bad purpose to constitute the legal offence, the proof of the malicious object would be at least as necessary to his conviction by a jury as the fact of walking itself, because it is an essential part of the criminal charge, and without proof of the wicked purpose it is impossible that the legal offence can be substantiated. Again, if a Unitarian were indicted at common law for denying the doctrine of the Trinity, and that simple denial constituted the legal offence, a jury would have no alternative upon proof of the fact; but if, according to the invariable form and substance of indictments for blasphemy, he is charged with wickedly and maliciously impugning that doctrine, the jury (at least if they should consist of Unitarians) would not be unlikely to look sharply after the proofs of malice before they consented to his condemnation and punishment.

Now this is the principle I have advocated, and which the Christian Liberal calls special pleading. The Judge would, in all probability, in such a case, *direct* that the malice is to be *inferred* from the *blasphemous* nature of the denial, and assert that he is bound to tell them that the publication is a blasphemous and libellous attack upon the established religion, which is the law of the land, &c. &c.; and perhaps a majority of juries could scarcely be expected to withstand a solemn injunction from the bench, to reflect upon the shocking tendency of blasphemous opinions, the mysterious obligation of an oath, and the necessity of arresting the progress of infidelity.

Under the impressions thus produced upon the superstitious, all deficiencies of proof, as to motives and object, and consequently to the real guilt of the party accused, are trifles passed by as unworthy a thought in comparison. It cannot have escaped

the notice of your correspondent that juries, who would have done justice had they known how, have occasionally come into Court with a verdict of "guilty of publishing *but not with a malicious intent*," and thus, by a dose of legal sophistry, have disgraced themselves still further by the absurdity, to say the least, of convicting the individual of the crime of which they had the moment before declared him innocent. I would not, however, take upon me to say, that the duties of juries may not be reduced, at no distant period, and placed upon the narrow footing that the Christian Liberal, and the juries he exculpates, seem to consider them at present. By the recent expunging of the word *falsely* from these informations, juries are already saved the trouble of examining into that inconvenient question of the truth of a libel, and at the same time the defendant is saved the trouble of attempting his justification upon so frivolous a pretext as the truth of his opinions; and it may not be too much to anticipate a further omission of the word *malice*, or as much more of the substantial wording as may be requisite to clear the road, and make it plain and easy for Christian Liberals to travel; while, however, that word malice continues to stand a part of an indictment for libel, it will afford a more substantial protection to *honest libellers* of all classes, who have honest, intelligent juries to try them; and although the Christian Liberal has undertaken to stigmatize acquittals upon that indispensable test as a violation of the juror's oath, I shall ever contend that to convict a defendant of *guilt*, without abundant proofs of the malicious intent, must subject a jury most justly to that imputation.

I am not at all disposed to acquiesce in the propriety of the course recommended by Mr. Rutt, and eulogized by A Christian Liberal, because, with much deference and respect for Mr. Rutt's judgment, I really do not see the necessity for evading an important duty. It would appear to me a gross dereliction of duty on the part of an intelligent jurymen, to abandon a defendant, whom he considered unjustly prosecuted, to the mercy of, perhaps, a prejudiced, ignorant jury, who might rejoice in the opportunity of crushing a blasphemer. The protests of jury-

men against intolerant prosecutions or unreasonable laws, might indeed prove useful in the cause of religious and civil liberty, and I differ with your correspondent on that point only as to time and circumstance; he, it seems, would first state his objections to the prosecution, and then leave a defendant to his fate. My protest, on the contrary, should by no means supersede an act of justice to the accused.

S. C.

Free Press and Unitarianism in India.

IN a former Number (p. 584) we gave, under this title, an extract from the *Morning Chronicle*, with a few reflections of our own. After that Number was printed off, there appeared a letter in the same newspaper, (of September 30,) signed "Joseph Ivimey," purporting to be a correction of some error in the paragraph forming the extract. Mr. Ivimey is the minister of the Baptist congregation in Eagle Street, London, and is connected with the management of the Baptist Missionary Society. In answer to his letter, another was inserted in the Chronicle of October 3, signed "Robert Aspland." To this appeared a reply from Mr. Ivimey in the paper of October 11, and the correspondence was closed by a rejoinder from Mr. Aspland, which appeared October 15. It seems desirable to several of our correspondents, as we confess it does to us, that these letters should be registered in our work; for Indian Unitarianism will, if we do not greatly err, form a prominent feature in some future volumes of the *Monthly Repository*: we insert them *verbatim*, and "without note or comment."

1. Mr. Ivimey's Letter, with the Explanation of the Editor of the *Morning Chronicle*.

"PROGRESS OF KNOWLEDGE IN INDIA.

"To the Editor of the *Morning Chronicle*.

"SIR,

"The paragraph in your paper of this day, which describes some of the benefits resulting to British India from the labours of Missionaries sent thither from England; and the establish-

ment of a free press under the protection of the present enlightened Governor-General, will, I doubt not, be read with much gratification by every lover of his species and his country; as there is every reason to conclude, if nothing arise to interrupt the operation of measures now in progress, that the vast Eastern Continent will ultimately possess the blessings of the British Constitution and the knowledge of the gospel of Christ.

"There is one part of the statement, however, which will, perhaps, convey erroneous sentiments to the mind of the reader;—it is that which relates to Mr. Adam, formerly one of the Missionaries of the Baptist Missionary Society. That he is become a Socinian, or, as your correspondent states it, a Unitarian, is a fact; whether he was awakened by the arguments of the Hindoo Reformer, Ram Mohun Roy, who is still a Pagan, is not for me to deny, though it is possible he may have learned the sentiments from those who call themselves Unitarians in this country.

"The parts of this statement which I object to are the innuendoes conveyed, by 'this conversion having given umbrage in a certain quarter;' and that the Attorney-General having been applied to 'to interpose the shield of some antiquated statute, to protect spiritual intolerance, assured the — that these days were passed.' It is not possible for me to guess what is intended by the 'certain quarter,' &c. &c.; but being well acquainted with all the transactions of the Baptist Missionary Society, by which Mr. Adam was educated and sent to India, I can pledge myself that no step of the kind has ever been proposed by any member of that Society. The Committee of that Institution are too well acquainted with the right of private judgment, and the advantages of 'unfettered discussion,' ever to dream of applying to the Attorney-General to interpose the shield of antiquated penal statutes to protect the principles they profess, or the cause they support.—They lament the aberrations and errors of Mr. Adam, and have thought it right to dismiss him as a Missionary, but they have no doubt that even this painful event will 'turn out rather for the furtherance of the gospel,' as they can safely leave the

matters in dispute between the Christians and Pagan Unitarians* in British India, to be decided by an appeal to the inspired volume, which is translated and published in most of the languages and dialects of British India.

"I shall feel obliged if you will give this statement an early insertion; and if you will mention the person or persons who applied to the Attorney-General to get Mr. Adam sent home from India as a Socinian, you will further oblige,

"Sir, yours, respectfully,
"JOSEPH IVIMEY.

"20, Harpur Street,
September 24, 1822."

"We are sorry that we should have left any room for a conclusion unfavourable to the Baptist Missionary Society, in the paragraph to which our correspondent alludes. Instead of 'Spiritual intolerance,' the passage was first 'Episcopal intolerance,' but as the term *Episcopal* might seem to apply not to the conduct of an individual Bishop, but to the *Episcopalian Church* in general, which it would have been uncharitable to implicate in this act; we were induced to substitute the former epithet. This explanation will, it is hoped, prove satisfactory to our correspondent.—EDITOR."

H. Mr. Aspland's Letter in Reply to Mr. Ivimey.

"RAM MOHUN ROY AND THE CALCUTTA UNITARIANS.

"To the Editor of the Morning Chronicle.

"Hackney,
"SIR, October 1, 1822.

"Every friend to religious liberty must be gratified to perceive the promptitude with which your correspondent, Mr. Ivimey, (in your paper of yesterday,) disclaims, on the part of the 'Baptist Missionary Society,' the attempt and even the wish to put down Unitarianism at Calcutta by the Civil Power. Your paragraph, on which he

* "This term has been used, because your correspondent has represented Mr. Adam as the disciple of Ram Mohun Roy."

animadvert, contained, indeed, no such charge or insinuation; but it was worthy of a Protestant Dissenter to feel and express anxiety, lest by any misconstruction it should be understood to convey this meaning; and had your correspondent confined himself to this topic, I should not have troubled you with any remarks upon his letter. But whilst he is vindicating the Society, of which he is a member, he appears to assume a tone that does not become him in reference to another denomination of Christians, to manifest a want of candour towards the individuals whom he names, and to misrepresent the religious character of the celebrated Hindoo Reformer, Ram Mohun Roy.

"Mr. Ivimey speaks of some persons 'who call themselves Unitarians,' and whom he chooses to denominate *Socinians*. On what grounds he thinks himself qualified and authorised to dispute the epithet by which they agree to designate themselves, and to substitute another to which he knows they strongly object, and against which they uniformly protest, it is for him to explain. The modern Unitarians are so far from being followers of *Socinus*, that they universally maintain that practical Socinianism would be Christian idolatry. The Continental, no less than the British Unitarians, refuse to be denominated from that Reformer (excellent as, in many respects, he was): the largest body of them in Europe, those in Transylvania, amounting to upwards of forty thousand, are described in the Imperial Laws, and protected and established, under the name of *Unitarians*; and I have seen a recent answer to a letter sent to them from this country, the first paragraph of which contains a complaint of their being addressed as '*Socinians*,' and thereby misrepresented.* Mr. Ivimey is not unacquainted with the power of a nickname, and would instantly check an opponent, who should call his own

denomination *Anabaptists*; yet there would be just as much truth and liberality, just as much gentlemanly and Christian feeling, in this term, so applied, as in the term *Socinian* applied, as it is by him, to the present race of Unitarians.

"Your correspondent says that Ram Mohun Roy 'is still a Pagan.' The Baptist Missionaries in India might have been expected to save him from this error: perhaps, even now, by a reference to their letters, he may discover his mistake. The truth is, that Ram Mohun Roy's conversion to Christianity, although not to the doctrinal Christianity of the Baptist Missionaries, is matter of notoriety in India, and has been the subject of newspaper discussions. In *The Calcutta Journal* of August 1, 1821, I find a Trinitarian writing in opposition to Unitarians, under the signature of 'A Christian,' and making the following statement, which he himself does not appear to have regarded in the light of a concession: 'Ram Mohun Roy is a very remarkable person; he has been led by reading and thinking to quit Hindooism in his search after truth, and to embrace Christianity according to the Unitarian scheme.' This statement might be justified by many extracts from Ram Mohun Roy's publications, inserted in the same journal; but I deem it sufficient to quote from this periodical work a passage in a letter which the respectable Editor (Mr. Buckingham) communicates in the Number for August 15, 1821, (pledging himself to its authenticity,) 'from a Native Indian,' Sutyu-Sadhun; who, like his illustrious friend, Ram Mohun Roy, is, I presume, a convert to Unitarian Christianity. This writer says, 'As to the offence of publishing the sentiments that appear so very obnoxious to the Layman,' (a correspondent in *The Calcutta Journal*,) 'I may observe, what I believe to be the fact, that Ram Mohun Roy, as a searcher after the truths of Christianity, did keep the result of his inquiries to himself, and contented himself with compiling and publishing the pure precepts of Jesus alone, as he thought these were likely to be useful to his countrymen in the present prejudiced state of their minds against Christianity. But on the publication

* "Quæ nominatio" (viz. *Unitarius*) "Patriæ legibus stabilita, in Transylvania apud quoslibet Religionis assecratis in usu est, ut aliter, videlicet *Socinianos*, *Servetianos*, &c., *compellari nec placeat*." See the whole letter in *Monthly Repository of Theology*, &c. for July, Vol. XVII. pp. 437, 438."

of these precepts, he was unexpectedly, in some periodical publications, attacked on the subject of the Trinity, and he was consequently obliged to assign reasons for not embracing that doctrine.' The conclusion of Sutyu-Sadhun's letter is an appeal to British liberality, and an instance of the prevalence of free and generous sentiments, founded upon the Scriptures, amongst our Indian fellow-subjects. 'I am not all surprised,' he says, 'at the reference of the Layman to the penal statute against those who deny the divinity of Christ: for when reason and revelation refuse their support, force is the only weapon that can be employed. But I hope the English nation will never exhibit the disgraceful spectacle of endeavouring to repress by such means opinions for the truth of which the authority of the Bible itself is appealed to by my countrymen.'*

"Mr. Ivimey's sarcasm of 'Pagan Unitarians,' shews, therefore, his ignorance of the real state of things in Calcutta. If it were meant to reflect upon Unitarians at home, it would be enough to remind this Baptist Minister of the indignation and contempt which were generally felt by the Baptists, when, some years ago, one of their Ministers libelled his own denomination, or, at least, a considerable portion of them, by calling them (in a phrase borrowed from Dr. Young) 'baptized Infidels,' merely because they differed in opinion and feeling from him on the subject of the French Revolutionary War, and the public conduct of Mr. Pitt. These ill-natured words serve no other purpose than to shew the mind of the speaker or writer. But had Mr. Ivimey been as well-informed as he is ill-informed with respect to the actual faith of the Indian Reformer, it would have been more in character for a Christian Pastor to have expressed warm congratulation rather than a cold sneer, on seeing an idolater of eminence and influence reclaimed to pure Theism.

"Of Mr. Adam I know little. Being sent out to India by the Baptist Missionary Society, as a Trinitarian, and becoming, by whatever means, an Unitarian, the Society is fully justified in withdrawing from him its patronage: but, in my humble opinion, it is not becoming nor consistent with Christian equity for any individual to charge him in a newspaper with undefined 'aberrations and errors:' he is not at hand to defend himself, nor is he amenable for his faith or conduct to your correspondent, who is probably not better prepared than himself, either by his education or his talents, to judge of the sense of Divine Revelation, or of the duties which it imposes upon those that submit to its authority.

"I am, Sir,

"Your obedient servant,

"ROBERT ASPLAND."

III. *Mr. Ivimey's Reply to Mr. Aspland.*

"To the Editor of the *Morning Chronicle*.

"*Harpur Street,*
October 4, 1822.

"SIR,

"The reply which Mr. Aspland has given to my letter on the subject of 'Ram Mohun Roy and the Calcutta Unitarians,' in your paper of yesterday, is written in a spirit which I shall not imitate, and contains some illiberal and personal reflections, which, perhaps, the writer would not attempt to justify. Sober argument disdains such weapons, and that must be a weak cause which they are employed to defend.

"Mr. Aspland is offended that I used the term *Socinian*, in designating Mr. Adam. But when a person avows his determined opposition to the doctrine of the proper divinity of the Son of God, and denies that his death was an atonement for sin—when he declares that Jesus Christ was a mere man, and that he had no existence before he was born of the Virgin, &c., his creed is so nearly allied to that of Faustus Socinus, that there was no impropriety that I can perceive, when, for the purpose of avoiding circumlocution, I called Mr. Adam by a term which has always been used by Trini-

* "See an interesting paper, entitled 'Unitarian Controversy at Calcutta,' in the Number of *The Monthly Repository*, before referred to, by Mr. Rutt, the biographer of the late Mr. Gilbert Wakefield."

tarians, to describe the professors of that system.

"The employing of the term *Socinian* instead of that of *Unitarian*, was not intended as a 'cold sneer,' but because I do not consider the latter term as a fair one. I well know the modern Socinians strongly object to it, and have agreed to designate themselves Unitarians, and that simply on account of their worshipping one God; but it is not in that article of their creed that they can be allowed to be distinguished from other professors of Christianity, unless it can be proved that the latter profess to worship a plurality of Gods. Mr. Aspland knows that Trinitarians profess also to be Unitarians; they, in common with their opponents, believe that there is but one God. To give Socinians then this name exclusively, would be to grant them the very point which they seem desirous to assume, that is to say, the point in debate.

"But Mr. Aspland and his friends, forsooth, are not Socinians, because they do not imitate Socinus in paying divine worship to Jesus Christ: to do this, he says, would be 'Christian idolatry.' It seems, then, that calling them Socinians is to deprive them of the honour of having thus improved upon the system of Socinus, and to give them more credit than they are entitled to. Surely, Mr. Aspland might have forgiven me this wrong!

"If, then, it is in future to be understood, that by Unitarians are meant those professors of Christianity only who consider the worship of Christ to be Christian idolatry, and who are contradistinguished from other Christians, not as to their faith in a plurality of divine persons in the unity of the Godhead, but as to their faith and practice in worshipping Christ as God, I shall have no objection in using the term Unitarian instead of Socinian. The late Rev. Andrew Fuller has fully expressed my sentiments and feelings upon this subject. 'Dr. Toulmin,' said he, 'complains of my using the term *Socinians*, as being a term of reproach. For my own part, I would much rather call them by another name, if they would but adopt a fair one. Let them take a name that does not assume the question in dispute, and I would no longer use the term Socinian.'

"I have, too, it appears, been grossly erroneous in saying that Ram Mohun Roy is still a Pagan, and with having violated the consistency of my character as a Christian Pastor, in not expressing warm congratulations on seeing an idolater of eminence and influence reclaimed to pure Theism.

"It is highly probable that I should differ from Mr. Aspland in stating what was essential in order to an idolater's becoming a Christian. To say the least, I am of opinion that he ought not only to renounce the worship of idols, but that he should declare himself a disciple of Jesus Christ; that he should profess his faith in the divine mission of Christ as a teacher sent from God to declare his Father's will to mankind; that he died, and rose again, and is gone into Heaven; and that he will come again to judge the world in righteousness, &c. &c. Mr. Aspland has produced no evidence that Ram Mohun Roy has avowed his faith even in these doctrines of Christianity. His having published 'the pure precepts of Jesus alone,' whilst he has reviled the miracles of the gospel, is surely no decisive proof of his Christianity. If it were, the Roman Emperor also was a Christian, because he was so delighted with the gospel precept, 'Therefore, all things whatsoever ye would that men should do to you, do ye even so to them,' as to have had it engraven on the gates of his palace.

"Mr. Aspland asserts, indeed, that Ram Mohun Roy is a 'pure Theist'; that while his countrymen are worshipping 'Gods many, and Lords many,' he worships one God only. But then the one God whom he professes to worship is not, if I have understood rightly, Jehovah, the God of Israel, the Creator and Governor of the world, but some undefined Being whom the Hindoos call, 'the Great Spirit, the Soul of the Universe.'

"If, then, a man's avowing himself to be a believer in one God, without any reference to that revelation by which only he can be known, or to the state of heart by which it is held, and whilst rejecting Christ as the Saviour of the world, constitutes him a Christian, Mr. Aspland may find others, who have hitherto been considered as beyond the pale of the Christian

Church, to whom he may give the right hand of fellowship with as much propriety as to Ram Mohun Roy. Were not Chubb, Woolston, Tindal, Toland and Paine, pure Theists? Are not Mahomedans pure Theists? Are not Jews pure Theists? But will Mr. Aspland contend that it is illiberal to withhold from the above-mentioned worthies, and from Mahomedans and Jews, the name of Christian? Mahomedans believe the unity of God, and also that Christ was a Divine Messenger; but they reject him as a Saviour. The Jews believe that God is One, but reject Christ as the promised Messiah. Ram Mohun Roy believes that God is One, but has not professed his faith in the divine mission of Christ: his Theism, therefore, does not, any more than theirs, entitle him to the character of Christian.

"Nor is the single circumstance of Ram Mohun Roy's professing to believe in the unity of God, sufficient to prove that he has been '*reclaimed*' to pure Theism." Mr. Aspland might not probably know that Unitarianism is a doctrine of the Hindoo faith. In the Rev. Mr. Ward's work on the Religion of the Hindoos, he says, 'It is true, indeed, that the Hindoos believe in the unity of God. 'One Brumhee, without a second,' is a phrase very commonly used by them, when conversing on subjects which relate to the nature of God.'

"Mr. Aspland charges me with being 'ignorant of the real state of things in Calcutta.' I know, however, enough to inform him, if he is unacquainted with the fact, that Ram Mohun Roy does not defile himself by eating with Europeans, which would be to lose his caste, though in some instances he has entertained them at his house in the most splendid style of Eastern magnificence. Mr. Aspland, too, with all his knowledge of the real state of things at Calcutta, will

find it very difficult, if not impossible, to produce any proof that this Hindoo Reformer has declared himself to be a Christian, or that he is willing to be considered by his countrymen, or by Europeans, under that character.

"Mr. Aspland, will, perhaps, inform the public, should he write again upon this subject, whether, in the event of this celebrated Indian Reformer paying a visit to England, and applying for admission as a member of the religious community at Hackney, of which he is the Christian Pastor, he would be received into full communion, merely on account of his agreeing with them in the doctrine of the Unity of God, notwithstanding he has not in his creed one sentiment *peculiar* to Christianity?

"I am not aware of having intimated that Mr. Adam was 'amenable for his faith and practice to me;'—'to his own master he standeth or falleth.' But surely I may be permitted to '*lament*' his errors and alterations,' if it were only because he has so awfully disappointed the expectations of the Society by which he was educated and sent to India, for the purpose, not of *insulting*, but of *highly extolling* Jesus Christ. Is it not a rational cause for lamentation, when men who were once members of our churches; who were educated for the ministry at our expense; who were introduced to the public as ministers through our influence; who owe every thing they are, as public men, to our friendship towards them; should have imitated the worst part of the worst man's conduct? 'He that eateth bread with me, hath lifted up his heel against me!'

"I am, Sir,

"Your obedient servant,

"JOSEPH IVIMEY."

IV. Mr. Aspland's Second Reply to Mr. Ivimey.

"To the Editor of the Morning Chronicle.

"Hackney,

"SIR, October 11, 1822.

"Mr. Ivimey's letter in your Paper of this day demands of me a word or two in reply; although being fully sensible of the unfitness of a contro-

* "There has been a controversy in India between the Rev. Dr. Marshman, one of the Serampore Missionaries, and Ram Mohun Roy, on the subject of the Trinity. That part of it written by Dr. Marshman is reprinting in London, and will very soon be published; to that work, I therefore take the liberty of referring Mr. Aspland."

versy, partly theological, for a newspaper, I shall not trespass at any great length upon your columns.

"It is amusing to find your correspondent complaining of 'personal reflections:' he who volunteered a personal attack upon individuals now in India, and who in the very letter that is introduced with this complaint brings forward a yet more serious, but unsubstantiated charge against one of them! Of the comparative temper, as well as arguments, of our letters, your readers will judge dispassionately.

"I have nothing further to say on the epithet 'Socinian.' By your correspondent's own shewing, it is improperly applied to Unitarians. Whether they be nearer to or further from scriptural truth, than the real followers of Socinus, Mr. Ivimey is at liberty to determine for himself, but (*absit invidia!*) they cannot allow him to determine for them.

"The sense which he represents the Unitarians as putting upon their own name, is not correct. By the term 'Unitarian,' they do not intend merely the worshiper of one God, as by the term 'Trinitarian,' they certainly do not understand the worshiper of three Gods: they use the former term to denote the worshiper of one God in one Person, 'One God the Father;' and the latter to signify the worshiper of one God in three Persons, one God the Father, Son and Holy Ghost. Unitarian is never confounded by their approved writers with Monotheist, nor Trinitarian with Tritheist. Their sense of the two appellations is borne out, I humbly conceive, both by etymology and by historic usage. In describing them, therefore, a candid opponent has no occasion to take up the offensive epithet 'Socinian,' (offensive because it contains a misrepresentation,) in order to avoid 'circumlocution;' although much as your correspondent may dislike this figure of speech, allow me to say that a style, circumlocutory even to tediousness, is far preferable to the most concise and convenient phraseology that violates truth and charity.

"Allowing, however, according to your correspondent's objection (but for argument's sake alone) that the term *Unitarian* seems to assume the

principle in debate between those that take upon them the name and their opponents, it only stands in the same predicament as several other words chosen to distinguish religious sects; amongst which I may point out Mr. Ivimey's own denomination, that of *Baptist*. This appellation is adopted by such Christians as practise baptism by immersion, on the personal profession of faith of the candidate; but the majority of the Christian world, who baptize infants by affusion, or sprinkling, might object that for Anti-Pædo-Baptists to call themselves *Baptists* is to beg the question; that this term implies that theirs is the only baptism, and that Pædobaptists are in truth as much Baptists as they. This is the same argument as Mr. Ivimey's against the propriety of the name *Unitarian*; and whatever answer he would give in the one case, I should probably be willing to appropriate in the other.

"The greater part of what Mr. Ivimey says relating to Ram Mohun Roy is mere 'beating the air.' He understands me to state positively that which I state hypothetically. I claim for the Indian Reformer the character and name of Christian, but I add, that were these not proved to belong to him, a Christian Minister ought, notwithstanding, to rejoice in seeing an idolater reclaimed to pure Theism. Confounding the assertion with the supposition, Mr. Ivimey puts his ingenuity to the stretch, in framing questions on the fitness of admitting Theists to be Christians.

"It is a new thing for a Member and Director of a Missionary Society to be an anti-proselytist: yet your correspondent will not allow Ram Mohun Roy to be a convert to the Christian faith. To his assertions, I might content myself with opposing the quotations before given from the Calcutta Journal; but I have other and better evidence. Mr. Ivimey says, that it will be difficult, if not impossible to produce any proof that this Hindoo Reformer is willing to be considered by his countrymen, or by Europeans, under the Christian character. Now, Sir, there is lying before me a Magazine published by the Baptist Missionaries in Bengal, and printed at the Mission Press, Serampore; viz. 'The

'Friend of India,' No. 23, for May, 1820, in which the Editor attempts to defend himself from the charge of calling Ram Mohun Roy a *Heathen*, that Reformer having accused him in the use of this term of 'violating truth, charity and liberality.' The Editor's defence is, that this was the first hint that he had received (and he calls it an obscure one, though it is surely plain enough) of Ram Mohun Roy's '*wish to be denominated a Christian*;' and that he (the Editor) could not admit any one to be a Christian unless he acceded to certain points of his own creed. 'As we belong' (he says, p. 133) 'to that class who think that no one can be a real Christian, without believing the Divinity and the Atonement of Christ, and the Divine Authority of the whole of the Holy Scriptures, while we most cordially wish that he were altogether such, we could not term him a Christian without a violation of our own principles.' Here Mr. Ivimey may see that his Baptist Brethren in India refuse the Christian name to Ram Mohun Roy—not because he does not believe in the divine mission of Jesus Christ—but because he does not receive also the doctrine of Christ's personal deity. From certain expressions in his letter, I am happy to conclude that your correspondent would not establish so narrow a test of Christianity.

"I should now be justified in asking Mr. Ivimey, whether he knew, or not, of this passage in the '*Friend of India*?' and in remarking that, if he were acquainted with it, his charge of Paganism against Ram Mohun Roy is scarcely ingenuous, (not to use a harsher word,) and that if he were not acquainted with it, his study even of the writings of his Baptist brethren at Serampore, is not such as to authorize him to undertake the office of Censor with regard to the ecclesiastical news of Bengal. But, leaving this topic, I proceed to observe, that a very little time will probably determine the merits of this controversy, as far as relates to the Hindoo Reformer, and that whatever may be the tenor of further information from India, it has not been without evidence that I have ranked that distinguished man amongst Christians, and vindicated his claim

to the right hand of Christian fellowship. With my views of the case, I cannot be sorry that the English Baptists are about to publish Dr. Marshman's part of the controversy with Ram Mohun Roy, on the doctrine of the Trinity; although I cannot help thinking that it would be more equitable to the latter, and more serviceable to the cause of truth, to lay before the public the controversy entire, instead of an *ex parte* statement. Still there may be no reason for long-continued regret: if Mr. Ivimey and his friends will not furnish us with the whole controversy, others may be found to supply what they omit, and when the dispute is fairly before the world, the impartial reader will be able to determine on which side is the weight of argument, as well as the balance of Christian temper.

"The accusation against the Hindoo Reformer of reviling miracles will be found, I have little doubt, to be either a forced inference from some, perhaps unguarded, expression of his, or, at least, to be deduced from some of his writings antecedent to his arriving at the conviction of Christian truth.

"Having read several of this extraordinary man's works on Hindooism, I was not uninformed (as Mr. Ivimey seems to suppose) of his hypothesis, that this system was originally simple Unitarianism, and that it has been reduced by successive corruptions to gross Polytheism; but it would be egregious trifling to draw from this hypothesis the sweeping conclusion that the modern Hindoos are Unitarians. The well-founded appeals that the Baptist Missionary Society is perpetually making to the liberality of the public, proceed upon the principle that this people are Polytheists, and upon the notorious fact that they are idolaters.

"Your correspondent writes concerning Mr. Adam, the late Baptist Missionary, and present Unitarian Minister at Calcutta, under evident irritation of feelings, for which great allowance ought to be made, since he and his friends have been (to use his own expression) '*awfully disappointed*.' But there are limits to the venial indulgence of resentment, and to others of your readers besides myself, he may possibly have appeared to go far be-

yond these. He charges Mr. Adam, by implication at least, with 'insulting Jesus Christ;' a tremendous accusation! If by any indiscretion of language, the Calcutta Unitarian Minister have in any degree laid himself open to this charge, none will more strongly disapprove of his conduct than the Unitarians of England; but if there be no other foundation for the accusation of *blasphemy*, (for such, in common estimation, it is,) than that Mr. Adam now differs in opinion from your correspondent with regard to the person of Christ—and I suspect that there is no other—I must leave your readers to affix to Mr. Ivimey's language the epithet that belongs to it. In the climax of his concluding 'lamentation,' your correspondent in the tone of infallibility denounces Mr. Adam as a traitor, a second Judas, the imitator of 'the worst part of the worst man's conduct.' But all this tragical reproach means no more than that Mr. Adam was sent out to Bengal to teach a doctrine that he no longer believes, and therefore cannot honestly teach; he was sent out to teach, among other things, that Jesus Christ was the Almighty and Everlasting God, and upon inquiry he thinks that the Scriptures do not thus represent the Prophet of Nazareth, who was born and who died, but that they describe him as a man, (not, as your correspondent dictates to the Unitarians, 'a mere man,' but, in Apostolic language, Acts ii. 22,) 'a man approved of God by miracles, wonders and signs which God did by him.' And for this does he deserve to be held up to public odium as a traitorous apostate and a blasphemer? Let me remind your correspondent of a controversial maxim laid down by an authority which we both revere, 'If a man strive for masteries, yet is he not crowned *except he strive lawfully*.'

"I earnestly hope, that in nothing that I have said, shall I be thought to shew hostility to the Baptist, or any other Mission to the Heathen. The character of the supporters of these institutions is beyond suspicion, and the general conduct of their Missionaries beyond all praise. Let them only preserve themselves from the spirit of bigotry, and they will be, as they have been, ornaments to the Christian

name, and benefactors to the human race.

"I am, Sir,
"Your obedient Servant,
"ROBERT ASPLAND."

Sir,
Clapton,
Nov. 1, 1822.

I AM obliged to your American correspondent (p. 585) for his early notice of the inquiry I made, under the signature of *Gamaliel*. It is satisfactory to learn that such a disgraceful transaction as that reported (p. 224) did not occur in 1819, nor at any other time, as I understand by Mr. Taylor's use of the term "unprecedented." He must, however, allow me to add, that it is by no means "sufficient" to impeach the credibility of any writer's testimony, to allege that he "stands on the records" of a "Supreme Court as a libeller, in consequence of the verdict of a jury, and after" what the Court was pleased to call "a fair and full investigation."

In *Great Britain*, at least, it is notorious that under the *Georges*, as well as under the *Jamezes* or the *Charleses*, the author of "a false, scandalous and malicious libel," according to the wordy legal "wisdom of our ancestors," has been, not unfrequently, in real life, a character of first-rate integrity, of whose intimacy the disciples of truth and virtue might have been justly proud. Your correspondent, I dare say, would deem it a higher honour to have been the friend of those convicted libellers, *Thomas Fyche Palmer* and *Gilbert Wakefield*, amidst all the indignities to which they were adjudged, than, weighing "the wages with the work assigned," to have associated, amidst all the glare of their emoluments and distinctions, with court-lawyers who prevailed, by the aid of *willing* juries, to drive such men from the society which they were so well fitted to delight and improve. And should such disinterested, indignant and incautious censors of "wickedness in high places" again appear, it is too probable that, like their predecessors, they would fall in the unequal contest with that courtly progeny of a *Star-chamber*, the *Information as officio*; or they might be destined to a meaner fate, worried into beggary

and a dungeon, by one of those *underlings* of Church and King, a "Suppression of Vice" Society, or a "Constitutional Association."

To return to your correspondent's letter. I regret to perceive that Mr. Taylor is able to give but a *poor* character of "the Constitution of New Jersey" in which a just and liberal policy has yet advanced no further than to render "every Protestant sect eligible to offices," as if the distinction of *sects*, or any question respecting the world to come, had any concern with the proper objects of civil convention; the fair possession and *usufruct* of the present world's advantages. Nor has your correspondent fully explained the "blasphemy-law" as laid down in "the Mayor's Court of Philadelphia." If the "persons prosecuted" were punished "for interfering with the rights of others," no punishment could have been more just or beneficial, because thus a *Jew* or a *Mahomedan*, a *Deist* or an *Atheist*, would be equally protected; unless it be maintained, as if dominion were really founded in grace, that *Christians* only have civil rights. There is, indeed, a glimpse of the *anti-christian* "alliance between Church and State" in Mr. Taylor's concluding paragraph. "The civil power" does not merely protect "the peace" and "the rights" of the civil community, his only proper occupation, but "he as God sitteth in the temple of God," to define and to punish "profane and impious ribaldry."

I take this opportunity to remark, that the "translation" quoted by your respectable correspondent, (p. 523,) is probably one of the two mentioned in Lewis's "History of the English Translations of the Bible," (ed. 1739, pp. 196, 197,) as published in 1553.

The first he describes is "the quarto edition of Coverdale's Bible, printed at Zurich, (1550,) republished (1553) with the addition of a new title-page." The other is a new "edition of the Great Bible, by the King's printer, Edward Whitchurche, in folio," probably "the last that was printed" in the reign of Edward VI.

Your correspondent has not quoted the 8th verse, so that it is uncertain whether, as in the authorized English version, there is the variation from "three are one" to "three agree in

one." In the *Vulgate*, as is well known, this now sufficiently ascertained forgery in the 7th verse does not appear to have been made subservient to the purpose of a Trinity, though, as Sir I. Newton remarks on this verse, in his letter to *Le Clerc*, it is "now in every one's mouth, and accounted the main text for the business." In that translation, verses 7 and 8, notwithstanding the variation in the Greek, alike end with *hi tres unum sunt*, evidently referring in each to *testimonium*. So I observe in *Il Nuovo ed Eterno Testamento*, printed in *Lione*, 1551; as translated from the Greek, for the Protestants of Italy, (which I had occasion to mention p. 74,) the close of both verses is thus exactly alike: *i quai tre, sono una medesima cosa*.

In the French Testament printed at *Mons*, by the Jansenists, in 1710, both verses close with "et ces trois sont une même chose." A note, however, to the 7th verse, has "par essence," and to the 8th, "par rapport."

In the French Testament printed at *Charenton* in 1668, the variation in the two verses is fully accommodated to the purpose of a Trinity; ver. 7 ending, "et ces trois-là sont un;" ver. 8, "et ces trois-là se raportent à un." Such also is the conclusion of the 8th verse in the edition of the *Wetsteins*, 1710, while the 7th verse ends with "et ces trois-là ne sont qu'un." In "*Le Nouveau Testament*," à *Paris*, 1764, "avec approbation et privilège du Roi," the *Catholic* translator closes the 7th verse with "et ces trois ne sont qu'un," adding in a note, "un seul et même Dieu en trois personnes;" while the 8th verse ends exactly like the translation of *Mons*, with this sense given in a note, "s'unissent pour attester une même vérité."

It is to be regretted that *Le Clerc* had not the magnanimity to omit the *heavenly witnesses*, in his *Nouv. Test.*, 1703. He renders the 7th verse like the translation of *Mons*, concluding the 8th with "et ces trois se réduisent à une même chose." In a note he discovers his perfect conviction of the forgery, and, in the following conclusion, his want of the courage to explode it possessed by a much earlier Reformer: "Néanmoins ce passage étant reçu dans nos Bibles, on n'a pas

crû devoir l'omettre, comme *Luther* l'avoit fait dans sa version."

It is still more surprising that "Les Pasteurs et les Professeurs de l'Eglise et de l'Académie de Genève" should, after the further discussions of a century, have sanctioned this forgery, in their "Nouveau Testament" now before me, in the edition à *Londres*, 1803, reprinted from the *Geneva* edition, 1802. This is the more extraordinary, as they profess, in a prefatory advertisement, to have availed themselves of MSS., justly remarking that "à mesure que le texte original a été mieux connu par la comparaison des variantes—les traductions sont devenues plus correctes." They render the conclusions of the 7th and 8th verses exactly according to the translation of *Charenton* in 1668.

It is well known that the earliest printed editions of the Greek Testament entirely omit the heavenly witnesses. Such is the case with one in my possession, printed at *Strasburg*, "Argentorati, apud Vuolfium Cephalæum, Anno 1524;" described by Dr. Harwood, in his *View*, (ed. 2, p. 120,) as "a very curious edition." The printer, *Wolfius Cephalæus*, in a short Latin preface, acknowledges his obligations to his relation, *Fabritius Capito* (an account of whom forms the first article in *Sandius*): "*Fabritii Capitonis consanguinei mei tum industria tum consilio opitulanti-bus.*" A former, and as may be conjectured from the appearance of the writing, a very early possessor of this Greek Testament, has written, where he missed the heavenly witnesses, to whom, probably, he had been familiarized by the *Latin Vulgate*, "*hic desiderata verba quædam.*"

J. T. RUTT.

P.S. I shall be obliged to any of your readers who can inform me what Bishop of the English Church, a correspondent of *Turgot*, was likely to have recommended the introduction of the monastic orders into Ireland, as if reasonably conscious that the Protestant Establishment was an intruder on the *worldly goods* of that injured island. I learn this extraordinary circumstance from "*Vie de M. Turgot. Londres,*" 1786, p. 201. The whole sentence, which follows an

account of *Turgot's* classical taste and literary amusements, may gratify some of your readers.

"Un Commerce de Lettres avec M. [*Adam*] Smith sur les questions les plus importantes pour l'humanité, avec le Docteur Price sur les principes de l'Ordre Social; ou sur les moyens de rendre la révolution de l'Amérique utile à l'Europe et de prévenir les dangers où cette République naissante étoit exposée, avec un Evêque de l'Eglise Anglicane qu'il détournoit du projet singulier d'établir des Moines en Irlande, avec M. Franklin sur les inconvénients des Impôts indirects et les heureux effets d'un Impôt territorial, lui offroit encore une occupation attachante et douce."

Give me leave to add an earnest request to such of your readers as are subscribers to Dr. Priestley's works, that they would favour me with their very early attention to a notice which will appear on the cover of your current number.

English Editions of the Bible.

A WRITER in the Monthly Magazine for the present October makes some sensible observations upon the variations in the different editions of our English Bible. He refers to a pamphlet, printed in 1821, but not sold, entitled "The Expediency of Revising the present Authorized Translation of the Holy Bible, considered in a Letter addressed to the Right Hon. the Earl of Liverpool:" this letter he says is evidently the work of a good Hebrew scholar, and is attributed to an eminent dignitary of the Church of England. He makes the following extract from p. 6,—"*A few alterations were made, sub silentio, by Dr. Blayney, I believe, when he revised the printed University copies of our Bible in 1769. For instance, more was substituted for mo or moe, impossible for unpossible, midst for mids, owneth for oweth, jaws for chaws, and alien for aliens. But these are matters of trifling importance, though more perhaps than any corrector of the press, or individual, ought to have done without authority. In an 8vo. edition of our authorized Bible, printed at Cambridge, 1793, in-*

stead of, "They brake down the house of Baal, and made it a draught-house," the reading is, "They, &c. a draught-house." In a folio Prayer-Book printed 1792, Ps. ii. 9, is a *potter's* vessel, instead of *potter's*."

The magazine writer is a little confused in his statement, and we are not sure that he means to represent the whole of the above quotation as taken from the Letter to Lord Liverpool. Part may be supplied by himself. He adds, "The following editions of the Bible read 'our joy' in 1 John i. 4:

London, 4to	-	1806
Oxford, 8vo.	-	1803
Cambridge, 8vo.	-	1784
Cambridge, small 8vo.	-	1815
Oxford, 8vo.	-	1796

The following editions read "*your* joy:"

Oxford, 4to.	-	1756
Oxford, 8vo.	-	1679
London, 4to.	-	1692
Oxford, small 8vo.	-	1814

This subject is worthy of further inquiry and discussion. It is connected with the question of an authorized improved version, and it is not unconnected with the popular notion of the plenary inspiration of the sacred volume.

SIR, Nov. 23, 1822.

I AM requested by the Committee of the Unitarian Fund to make the following communication through the Repository, respecting William Roberts and the Unitarian cause at Madras. Some time ago I wrote to him to request he would inform me, what sum would be sufficient for the maintenance of himself and family, in case he were to devote the whole of his time to the charge of the Unitarian interest at Pusewaukum, &c.? In a letter which I lately received from him, he replies, that the sum requisite to procure the necessities of life and to keep them in decent appearance, would be twelve pagodas, or five pounds a month. Upon this statement, the Committee, thinking it of great importance to engage his services, have voted thirty pounds for half a year, trusting to be able to repeat the grant by the expiration of that term. Taking into consideration, however, the desirableness, to say the

least, of making some provision towards defraying the expenses of his assistants, at the chapel and in the schools, they are decidedly of opinion that not less than one hundred pounds per annum should be sent out to Madras, if such a sum could be raised. They regret that their own funds are inadequate to meet such a charge, in addition to their other objects; but from the interest which this case has excited, they feel encouraged to hope, that they shall be enabled, by the liberality of the Unitarian public, to remit this amount within no very distant period. The Committee will have great pleasure in receiving contributions to the funds of the Society to aid in the accomplishment of this object; but should it be the wish of any persons that the money given by them should be applied to the creation of a separate fund to be devoted exclusively to the Madras case, the Committee pledge themselves to act in strict conformity with their instructions to this effect. The contributions may be forwarded to John Christie, Esq., Mark Lane, the Treasurer; T. Hornby, Esq., 31, Swinburn's Lane, Sub-Treasurer; Rev. W. J. Fox, Dalston, Secretary; or to me at No. 39, Paternoster Row.

THOMAS REES.

Meaning of κορμος in Christ's Discourses.

SIR, UPON a review (too hasty, perhaps) of the several texts in which this word occurs, it strikes me that the great Missionary himself never once designated by it, the globe or planet which we inhabit as opposed to heaven, or to any other particular *ubi* in the universe, but always and only, either mankind generally, or the unenlightened and immoral part of mankind as opposed to the kingdom which he was sent to set up or enlarge upon earth. If my conclusion be the result of misapprehension, some of your correspondents would oblige me by pointing out the particular instances of erroneous interpretation. Should it prove just,—is it, or is it not probable that the apostles invariably used the term in the same sense only?

CLERICUS.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*A Solution of the Grand Scripture Puzzle, the Genealogy of Jesus; not only evincing the Authenticity of the Tables, but explicitly proving the Story of the Miraculous Conception to be interpolated: with a Treatise on the Fall of Adam; eliciting the Primitive Meaning of the Original Account, and a Prayer to the Deity.* By John Gorton. 3rd ed. with Additions. 8vo. pp. 40. Hunter. 1819.

THE work before us commences with a short Preface. Then follows a Dialogue between an Indian and a Briton, which opens in the following abrupt and singular manner:

"*Briton.* Since I find, Sir, that you dislike to enter generally into this topic, I will confine myself to one particular question, a question which has long agitated the learned world, and given rise to a good deal of discussion. The subject which I mean to propose, is the Genealogy of Jesus Christ, as it is given by two of his biographers." The Indian is now told that the Messiah was to descend lineally from David, and is directed to peruse the first chapter of Matthew's Gospel with attention, in order to obtain satisfaction on this point. He follows the direction given to him, and is perplexed. He finds that the first seventeen verses of this chapter give a complete genealogy of Jesus; but that, in the remaining part of the chapter, the fact of his descent from David is entirely set aside, and the conception of Mary is represented as a miraculous one, or, in other words, as having taken place without the intervention of a man. He is now instructed to consider the miraculous conception as the fulfilment of a prediction contained in Isaiah vii. 14—16; but, on turning to the passage, he finds that the first four verses of the following chapter contain a literal and exact account of the accomplishment of this prophecy. The Briton acknowledges the truth of this remark; and, at the Indian's own request, directs him where to find Luke's genealogical table. Nothing can exceed the astonishment of "the

poor Indian" on turning to this table. The names he finds to be almost entirely different from those which he had met with in the pedigree given by Matthew; and he is informed that this table "belongs not to Joseph, but to the wife of Joseph; that a great deal of pains has been taken to shew that Luke, when he wrote this genealogy, did not know what he was writing; and that, when he registered Joseph's name, he intended to have entered Mary's." "This is strange," exclaims the Indian. "For my own part," rejoins the Briton, who has hitherto appeared under a dubious kind of character, "I confess, candidly, that I apprehend Luke is perfectly correct in his account, and that his expositors are decidedly wrong in their construction of it." "Excuse me, Sir," replies the Indian, "but I conceive you will have some difficulty in reconciling these two tables." The Briton, however, confident as to the strength of his own argument, proceeds to shew in what manner these two apparently conflicting accounts may be reconciled. In the first place he states that there is not one syllable in any of the gospels to prove that Mary belonged to the tribe of David; and from this circumstance he infers the extreme improbability of the common opinion upon this subject. He then goes on to shew that Matthew's is the genealogy of Joseph's father, and Luke's the genealogy of his mother. "The learned know very well," says he, "that it was formerly customary among the Jews, to denominate, on the female side, the grandson the son; and, by the same rule, to term the grandfather the father." "I understand you, Sir," replies the Indian; "this exposition renders all plain. I now perceive that Joseph is doubly (if I may so express myself) descended from David: he claims his lineage both from Solomon and Nathan, who were brothers, and the sons of David." "He does so," rejoins his companion. But here the Indian starts an objection, and begs to be informed whether this theory does not "produce a sus-

picion that Joseph was the natural father of Jesus." The Briton acknowledges the validity of this objection; and proceeds to shew that, if the genealogical tables exhibited in the Gospels of Matthew and Luke are correct, the account of the miraculous conception must necessarily be a fabrication, but that if, on the other hand, Joseph was nothing more than the reputed father of Jesus, the Messiah could not have been a lineal descendant of David. The conclusion of the whole matter is, that, in the age in which Jesus lived, "no doubt was entertained of his being the legitimate son of Joseph, and that the evangelists and apostles held this opinion, and no other."

The next division of this curious pamphlet contains some "Further Observations on the Genealogy of Jesus Christ." The first remark of importance here relates to the total dissimilarity of the names in the two genealogies, with the exception of Salathiel, Zorobabel and Eliakim; and the consequent impossibility of reconciling them on any other supposition than that advanced in the course of the dialogue. The coincidence, as far as regards the above names, is accounted for by supposing that there might have been individuals of these names on both sides. To prove that Luke's table does not refer to the mother of Jesus, but to his father, the author ingeniously remarks that "the name of Joseph (a favourite family appellation) is not less than four times recorded," and hence infers "that the evangelist in assigning it to the father of Jesus, (his more than putative, his real father,) has placed it to the account of the right owner." We are next referred to a curious inscription found by Mr. Wood at Palmyra, of which the following Latin version is given from "*Harmer's Observations*," "Senatus populusque Alialamenem, Pani filium, Mocimi nepotem, Æranis pronepotem, Mathæ abnepotem, et Æranem patrem ejus, viros pios et patriæ amicos, et omni modo placentes patriæ patriisque diis, honoris gratia. Anno 450, Mense Aprili." Here "the difficulty is that Æranes is called the father of Alialamenes, who is himself called the son of Panus, just in the same manner as St. Matthew tells us, that *Jacob begat Joseph*; and St. Luke calls Joseph, *the son of Heli*."

This difficulty the author considers as fully explained by supposing that Æranes is the true father of Alialamenes, and Panus, his maternal grandfather. The two genealogical tables of Jesus, printed at full length, bring this part of the work to a close.

"A Treatise on the Fall of Adam" follows next in succession, in which the author boasts that he has elicited the primitive meaning of the original account. To this "Treatise" is subjoined "a Prayer" for the extension of more enlightened views on subjects connected with religion, and this prayer seems to have formed the original conclusion to the work. It is evidently the production of a pious but singularly constituted mind. The Treatise on Adam's Fall contains many curious and excellent observations; but as our attention was attracted to the work by the theory advanced respecting the genealogy of Jesus, and as this, in fact, constitutes by far the most original and valuable part of the pamphlet, we must content ourselves with referring our readers to the book itself for information on other subjects, and proceed to "an Address to the Clergy of every Denomination relative to the Genealogy of Jesus," which appears to have been stitched up only with the later editions. In this "Address" the author endeavours to draw the attention of his readers once more to the importance of the subject which he has made it his principal object to illustrate. We shall quote from it one or two short passages for the satisfaction of our readers, and then close the hasty sketch which we have been induced to take of this ingenious and singular publication.

"'The Introductory verſe alone' to St. Matthew's genealogy of Jesus 'tended in a great measure to convince me that Joseph was the undoubted parent of Jesus; for I would wish to be informed, how the word 'generation' can be interpreted, if he had been his putative father only, and had no act of generation been achieved on his part. Nor is this all; for had Joseph been a relative of such little estimation, would this evangelist have thought it worth his while to have taken such pains, or would he have so far depreciated his own character as a biographer, to enumerate as he has certainly done, the ancestors of Joseph (which were of the regal line) for the

avowed purpose of distinguishing them as being those of Jesus also? And afterwards in a recapitulation of the number of these very ancestors, does he not include Joseph himself, expressly as his immediate progenitor? What historian, possessing his proper senses, would think of relating the genealogy of a father-in-law, with a view of proving the pedigree of a son-in-law, (though there should happen to be a little consanguinity between them,) merely because the mother of the latter might be the wife of the former?"

These questions we recommend to the careful consideration of every theological inquirer;* and take leave of our author by assuring him, that, although we have detected a few inaccuracies of composition and punctuation, we have derived both pleasure and instruction from the perusal of his little work.

O. P. Q.

ART. II.—*Trial of John Ambrose Williams, for a Libel on the Clergy, contained in the Durham Chronicle of August 18, 1821. Before Mr. Baron Wood and a Special Jury. Tried at the Summer Assizes, at Durham, on Tuesday, August 6th, 1822. To which is prefixed a Report of the Preliminary Proceedings in the Court of King's Bench, London. 8vo. pp. 58. Durham, printed by J. A. Williams, and published by Ridgway, London.*

THERE was a reference to this cause in our last volume (XVI. 694): we now take up the "Trial" on account of the bearing of the question upon the right of discussion, and particularly of the eloquent and admirable speech of Mr. BROUGHAM on the defence.

The libel was in the following passage:

"So far as we have been able to judge from the accounts in the public papers, a mark of respect to her late Majesty has been almost universally paid through-

out the kingdom, when the painful tidings of her decease were received by tolling the bells of the Cathedral and Churches. But there is one exception to this very creditable fact which demands especial notice. In this episcopal city, containing six Churches, independently of the Cathedral, not a single bell announced the departure of the magnanimous spirit of the most injured of Queens—the most persecuted of women. Thus the brutal enmity of those who embittered her mortal existence pursues her in her shroud. We know not whether any actual orders were issued to prevent this customary sign of mourning; but the omission plainly indicates the kind of spirit which predominates among our clergy. Yet these men profess to be followers of Jesus Christ, to walk in his footsteps, to teach his precepts, to inculcate his spirit, to promote harmony, charity and Christian love! Out upon such hypocrisy! It is such conduct which renders the very name of our Established Clergy odious till it stinks in the nostrils; that makes our Churches look like deserted sepulchres, rather than temples of the living God; that raises up conventicles in every corner, and increases the brood of wild fanatics and enthusiasts; that causes our benedicted dignitaries to be regarded as usurpers of their possessions; that deprives them of all pastoral influence and respect; that, in short, has left them no support or prop in the attachment or veneration of the people. Sensible of the decline of their spiritual and moral influence, they cling to temporal power, and lose in their officiousness in political matters, even the semblance of the character of ministers of religion. It is impossible that such a system can last. It is at war with the spirit of the age, as well as with justice and reason, and the beetles who crawl about amidst its holes and crevices, act as if they were striving to provoke and accelerate the blow which, sooner or later, will inevitably crush the whole fabric, and level it with the dust."—Pp. 5, 6.

Passing by the preliminary proceedings, we come to the trial at Durham. Mr. SCARLETT was counsel for the prosecution, Mr. BROUGHAM for the defendant. The speech of the former gentlemen was according to the approved *recipe* in such cases. He had called the defendant "that unhappy man." Mr. Brougham caught hold of this expression in his exordium.

"Unhappy he will be indeed, but not the only unhappy man in this country, if the doctrines laid down by my learned

* Perhaps the recommendation will come with additional force if we subjoin the following curious proposal appended by the author to his concluding address. "N.B. As the author aims at truth only, he will give any person one hundred pounds who will refute his solution."

stand are sanctioned by your verdict; for those doctrines, I fearlessly tell you, must, if established, inevitably destroy the whole liberties of us all. Not that he has ventured to deny the right of discussion generally upon all subjects, even upon the present, or to screen from free inquiry the foundations of the Established Church and the conduct of its ministers as a body (which I shall satisfy you are not even commented on in the publication before you). Far from my learned friend is it to impugn those rights in the abstract; nor, indeed, have I ever yet heard a prosecutor for libel—an Attorney-General, (and I have seen a good many in my time,) whether of our Lord the King or our Lord of Durham, who, while in the act of crushing every thing like unfettered discussion, did not preface his address to the Jury, with ‘God forbid that the fullest inquiry should not be allowed;’ but then the admission had invariably a condition following close behind, which entirely retracted the concession—‘provided always the discussion be carried on harmlessly, temperately, calmly’—that is to say, in such a manner as to leave the subject untouched, and the reader unmoved; to satisfy the public prosecutor, and to please the persons attacked.

“My learned friend has asked if the defendant knows that the Church is established by law? He knows it, and so do I. The Church is established by law, as the civil government—as all the institutions of the country are established by law—as all the offices under the Crown are established by law, and all who fill them are by the law protected. It is not more established, nor more protected, than those institutions, officers and office-bearers, each of which is recognized and favoured by the law as much as the Church; but I never yet have heard, and I trust I never shall; least of all do I expect in the lesson which your verdict this day will read, to hear, that those officers and office-bearers, and all those institutions, sacred and secular, and the conduct of all, whether laymen or priests, who administer them, are not the fair subjects of open, untrammelled, manly, zealous, and even vehement discussion, as long as this country pretends to liberty, and prides herself on the possession of a free press.

“[At this part of the learned counsel’s address, which was delivered with extraordinary force and animation, there was an involuntary burst of applause from the persons in Court, which was crowded to excess. The Judge said it was ‘abominable,’ and Mr. Brougham, addressing the Jury, said, ‘I am sure nothing can be more contrary to every feeling that I

have than that any human being excepting yourselves should, directly or indirectly, take part in these proceedings.” The interruption having ceased, the learned gentleman resumed.]

“In the publication before you, the defendant has not attempted to dispute the high character of the Church; on that establishment or its members, generally, he has not endeavoured to fix any stigma. Those topics then are foreign to the present inquiry, and I have no interest in discussing them; yet after what has fallen from my learned friend, it is fitting that I should claim for this defendant, and for all others, the right to question, freely to question, not only the conduct of the ministers of the Established Church, but even the foundations of the Church itself. It is indeed unnecessary for my present purpose, because I shall demonstrate that the paper before you does not touch upon those points; but unnecessary though it be, as my learned friend has defied me, I will follow him to the field and say, that if there is any one of the institutions of the country which, more emphatically than all the rest, justifies us in arguing strongly, feeling powerfully, and expressing our sentiments with vehemence, it is that branch of the State which, because it is sacred, because it bears connexion with higher principles than any involved in the mere management of worldly concerns, for that very reason, entwines itself with deeper feelings, and must needs be discussed, if discussed at all, with more warmth and zeal than any other part of our system is fitted to rouse. But if any hierarchy in all the world is bound on every principle of consistency, if any church should be forward not only to suffer but provoke discussion, to stand upon that title and challenge the most unreserved inquiry, it is the Protestant Church of England; first, because she has nothing to dread from it; secondly, because she is the very creature of free inquiry—the offspring of repeated revolutions—add the most reformed of the Reformed Churches of Europe. But surely if there is any one corner of Protestant Europe where men ought not to be rigorously judged in ecclesiastical controversy—where a large allowance should be made for the conflict of irreconcilable opinions—where the harshness of jarring tenets should be patiently borne, and strong, or even violent language, be not too narrowly watched—it is this very realm, in which we live under three different ecclesiastical orders, and owe allegiance to a Sovereign who, in one of his kingdoms, is the head of the Church, acknowledged as such by all men; while, in another, neither he, nor any earthly being, is allowed to assume that name—

a realm composed of three great divisions, in one of which Prelacy is favoured by law and approved in practice by an Episcopalian people; while, in another, it is protected, indeed, by law, but abjured in practice by a nation of sectaries, Catholic and Presbyterian; and, in a third, it is abhorred alike by law and in practice, repudiated by the whole institutions, scorned and detested by the whole inhabitants. His Majesty, almost at the time in which I am speaking, is about to make a progress through the Northern provinces of this island, accompanied by certain of his chosen counsellors, a portion of men who enjoy unenvied, and in an equal degree, the admiration of other countries and the wonder of their own—and there the Prince will see much loyalty, great learning, some splendour, the remains of an ancient monarchy, and of the institutions which made it flourish. But one thing he will not see. Strange as it may seem, and to many who hear me incredible, from one end of the country to the other he will see no such thing as a bishop; (*loud laughter*;) not such a thing is to be found from the Tweed to John o'Groat's: not a mitre; no, nor so much as a minor canon, or even a rural dean—and in all the land not one single curate—so entirely rude and barbarous are they in Scotland—in such outer darkness do they sit, that they support no cathedrals, maintain no pluralists, suffer no non-residence; nay, the poor benighted creatures are ignorant even of tithes. Not a sheaf, or a lamb, or a pig, or the value of a plough-penny, do the hapless mortals render from year's end to year's end! Piteous as their lot is, what makes it infinitely more touching, is to witness the return of good for evil in the demeanour of this wretched race. Under all this cruel neglect of their spiritual concerns, they are actually the most loyal, contented, moral and religious people any where, perhaps, to be found in the world. Let us hope (many indeed there are, not afar off, who will with unfeigned devotion pray), that his Majesty may return safe from the dangers of his excursion into such a country; an excursion most perilous to a certain portion of the Church, should his royal mind be infected with a taste for cheap establishments, a working Clergy, and a pious congregation! But compassion for our brethren in the North has drawn me aside from my purpose, which was merely to remind you how preposterous it is in a country of which the ecclesiastical polity is framed upon plans so discordant, and the religious tenets themselves are so various, to require any very measured expression of men's opinions upon questions of church government. And if

there is any part of England, in which an ample licence ought more especially to be admitted in handling such matters, I say without hesitation, it is this very bishopric, where in the 19th century, you live under a Palatine Prince, the Lord of Durham; where the endowment of the hierarchy, I may not call it enormous, but I trust I shall be permitted without offence to term it splendid; where the establishment, I dare not whisper proves grinding to the people, but I will rather say is an incalculable, an inscrutable blessing—only it is prodigiously large; showered down in a profusion somewhat overpowering; and laying the inhabitants under a load of obligation overwhelming by its weight. It is in Durham where the Church is endowed with a splendour and a power, unknown in Monkish times and Popish countries, and the clergy swarm in every corner, as if it were the Patrimony of St. Peter—it is here where all manner of conflicts are at each moment inevitable between the people and the priests, that I feel myself warranted on *their* behalf, and for *their* protection—for the sake of the Establishment, and as the discreet advocate of that Church and that Clergy—for the defence of their very existence—to demand the most unrestrained discussion of their title and their actions under it. For them in this age to screen their conduct from investigation, is to stand self-convicted; to shrink from the discussion of their title, is to confess a flaw; he must be the most shallow, the most blind of mortals, who does not at once perceive that if that title is protected only by the strong arm of the law, it becomes not worth the parchment on which it is engrossed, or the wax that dangles to it for a seal. I have hitherto all along assumed, that there is nothing impure in the practice under the system; I am admitting that every person engaged in its administration does every one act which he ought, and which the law expects him to do; I am supposing that up to this hour not one unworthy member has entered within its pale; I am even presuming that up to this moment not one of those individuals has stepped beyond the strict line of his sacred functions, or given the slightest offence or annoyance to any human being; I am taking it for granted that they all act the part of good shepherds, making the welfare of the flock their first care—and only occasionally bethinking them of shearing in order to prevent the too luxuriant growth of the fleece proving an encumbrance, or to eradicate disease. If, however, those operations be so constant that the flock actually live under the knife—if the shepherds are so numerous, and employ so large a troop of the watch-

ful and eager animals that attend them (some of them too with a cross of the fox, or even the wolf, in their breed)—can it be wondered at, if the poor creatures thus fleeced, and hunted, and barked at, and snapped at, and from time to time worried, should now and then bleat, dream of preferring the rot to the shears, and draw invidious, possibly disadvantageous comparisons between the wolf without and the shepherd within the fold? It cannot be helped; it is in the nature of things that suffering should beget complaint; but for those who have caused the pain to complain of the outcry and seek to punish it—for those who have goaded, to scourge and to gag, is the meanest of all injustice. It is, moreover, the most pitiful folly for the Clergy to think of retaining their power, privileges and enormous wealth, without allowing free vent for complaints against abuses in the Establishment and delinquency in its members; and in this prosecution they have displayed that folly in its supreme degree.”—Pp. 42—45.

Mr. BROUGHAM quoted several striking passages from Milton, Hartley and Bishop Burnet to shew the licence that had always been taken in animadverting upon the character and conduct of the clergy; and exposed in such strong colours the behaviour of that reverend body towards the late persecuted Queen, that the auditors in the court were again thrown into convulsive acclamations. He concluded thus:

“Gentlemen, you have to-day a great task committed to your hands. This is not the age, the spirit of the times is not such, as to make it safe either for the country, or for the government, or for the Church itself, to veil its mysteries in secrecy; to plant in the porch of the temple a prosecutor brandishing his flaming sword, the process of the law, to prevent the prying eyes of mankind from wandering over the structure. These are times when men *will* inquire, and the day most fatal to the Established Church, the blackest that ever dawned upon its ministers, will be that which consigns this defendant, for these remarks, to the horrors of a gaol, which its false friends, the chosen objects of such lavish favour, have far more richly deserved. I agree with my learned friend, that the Church of England has nothing to dread from external violence. Built upon a rock, and lifting its head towards another world, it aspires to an imperishable existence, and defies any force that may rage from without. But let it beware of the corruption engendered within and be-

neath its massive walls; and let all its well-wishers, all who, whether for religious or political interests, desire its lasting stability, beware how they give encouragement, by giving shelter, to the vermin bred in that corruption, who ‘*stink and sting*’ against the hand that would brush the rottenness away. My learned friend has sympathised with the priesthood, and innocently enough lamented that they possess not the power of defending themselves through the public press. Let him be consoled; they are not so very defenceless; they are not so entirely destitute of the aid of the press as through him they have represented themselves to be. They have largely used that press (I wish I could say ‘as not abusing it’), and against some persons very near me; I mean especially against the defendant, whom they have scurrilously and foully libelled through that great vehicle of public instruction, over which, for the first time, among the other novelties of the day, I now hear they have no controul. Not that they wound deeply or injure much; but that is no fault of theirs; without hurting, they give trouble and discomfort. The insect brought into life by corruption, and nestled in filth—I mean the dirt-fly—though its flight be lowly and its sting puny, can swarm and buzz, and irritate the skin, and offend the nostrils, and altogether give nearly as much annoyance as the wasp, whose nobler nature it aspires to emulate. These reverend slanderers—these pious back-biters—devoid of force to wield the sword, snatch the dagger; and, destitute of wit to point or to barb it, and make it rankle in the wound, steep it in venom to make it fester in the scratch. The much venerated personages whose harmless and unprotected state is now deplored, have been the wholesale dealers in calumny, as well as largest consumers of the base article,—the especial promoters of that vile traffic of late the disgrace of the country—both furnishing a constant demand for the slanders by which the press is polluted, and prostituting themselves to pander for the appetites of others: and now they come to demand protection from retaliation, and shelter from just exposure; and, to screen themselves, would have you prohibit all scrutiny of the abuses by which they exist, and the mal-practices by which they disgrace their calling. After abusing and well-nigh dismantling for their own despicable purposes the great engine of instruction, they would have you annihilate all that they have left of it, to secure their escape. They have the incredible assurance to expect that an English Jury will conspire with them in this wicked design. They

expect in vain! If all existing institutions and all public functionaries must henceforth be sacred from question among the people; if, at length, the free press of this country, and, with it, the freedom itself, is to be destroyed, at least let not the heavy blow fall from your hands. Leave it to some profligate tyrant; leave it to a mercenary and effeminate Parliament; a hireling army, degraded by the lash, and the readier instrument for enslaving its country; leave it to a pampered House of Lords; a venal House of Commons; some vulgar minion, servant of all work to an insolent Court; some unprincipled soldier, unknown, thank God! in our times, combining the talents of a usurper with the fame of a captain; leave to such desperate hands, and such fit tools, so horrid a work! But you, an English Jury, parent of the press, yet supported by it, and doomed to perish the instant its health and strength are gone—lift not you against it an unnatural hand. Prove to us that our rights are safe in your keeping; but maintain, above all things, the stability of our institutions, by well guarding their cornerstone. Defend the Church from her worst enemies, who, to hide their own misdeeds, would veil her solid foundations in darkness; and proclaim to them by your verdict of acquittal, that henceforward, as heretofore, all the recesses of the sanctuary must be visited by the continual light of day, and by that light all its abuses be explored!"—Pp. 54, 55.

Mr. Baron Wood charged the Jury that he was *required* by law to give them his opinion, and that this was a very gross libel. Mr. BROUGHAM reminded his lordship that he was not directed, but only empowered, by law, to give his opinion. The jury, after several hours' deliberation, returned the following verdict: "Guilty of a libel against the clergy residing in and near the city of Durham, and the suburbs thereof."

The King's Bench has been moved in arrest of judgment, and we await with impatience the result.

ART. III.—*The Necessity and Advantages of Lay-Preaching among Unitarians demonstrated, and the Objections generally urged against it, invalidated. Two Sermons, &c.*
By John Mc. Millan. 12mo. pp. 60. Hunter and Eaton. 1821.

THESE Sermons were preached to a congregation at Stratford, Essex, and also to one in Charles Street, Commercial Road, by the author, one

of several persons connected with business who most commendably devote their time and talents to the cause of religion.

The terms *clergy* and *laity* originated in a gross corruption of Christianity, and served to strengthen the corruption which gave them birth. It is pleaded for them, however, that, like many other words of bad parentage, they have become innocent in the course of time. We confess, we look at them with some suspicion, and as often as we see them, think of the period when Christian teachers were masters and the great body of the people slaves. We grant, at the same time, that there may be a convenience in them, for the mere purposes of language, if it be explained that by *clergy* is meant only those persons that devote themselves wholly to Christian teaching, and by *laity* those that are hearers of their teaching. Still a word is wanted to designate those useful men that like our author unite the characters, and without accounting themselves of a *profession*, are prepared to instruct their fellow-Christians whenever an opportunity of being useful in this way is presented.

Of the value of learning to the Christian ministry there can be no doubt, but a minister who has learning is not on that account a learned minister. He only is learned as a minister who fully understands Christianity, and is prepared to teach it; and it may certainly happen that a layman without a learned education shall surpass in these respects one brought up in the schools of the prophets.

The right to teach is created by the opportunity. Any "two or three" that agree to hear a teacher, give him by that agreement ordination. All authority in Christian ministers beyond this appears to us to be founded on tyranny or fraud.

For these reasons, we coincide in Mr. Mc. Millan's views, and object as strongly as he to the terms in which our correspondent, M. S. (Vol. XVI. p. 446) speaks of lay-preachers; though we think that a less contemptuous style of remark upon the paper of M. S. (Mr. Mc. Millan has devoted an Appendix of several pages to it) would have been more worthy of a cause which rests upon reason and the New Testament for its support.

We agree too with this writer that Unitarianism needs the aid of the people for its diffusion amongst the people; and we confidently hope that a doctrine which has been expounded and defended by so many learned pens, will be at length asserted and recommended by voices with which the multitude are familiar.

ART. IV.—*A Sermon preached at the Opening of the Unitarian Meeting House, Harleston, Norfolk, on Sunday the 7th of April, 1822.* By Charles Valentine, Minister of the Unitarian Church, Diss. 8vo., pp. 40. Harleston, printed and sold by R. Cann; sold also by R. Hunter, London. 1s.

WE hail these provincial publications as instructive "signs of the times." Unitarianism, which two centuries ago was considered in England as the doctrine of certain foreigners, and which until within this half-century was scarcely known by name out of our larger towns, is now become the faith of a considerable proportion of the people in all ranks, and structures are rising up in all parts of the kingdom for the accommodation of its professors in their social worship. The fact is abundantly verified by our own pages; yet Bishops and Dissenting Ministers, with a marvellous but comfortable ignorance on this subject, are accustomed to cheer their flocks with the assurance that "the Unitarian heresy" is every where on the decline!

We are not informed of the circumstances which led to the establishment of Unitarianism at Harleston; but presume that the event was brought about by the exertions of Mr. Valentine. His sermon is creditable to his talents and his spirit. One short passage comprises the substance of it, and the substance of the doctrines, feelings and expectations of Unitarian Christians:

"The Bible is our religion, our reason and conscience is our guide, and God is our Judge. These are at once our professions and our principles—here we rest the issue of every controversy—here we justify our conduct and ground our hopes of the Divine favour."—P. 12.

ART. V.—*Thomas Johnson's Reasons for Dissenting from the Church of England.* 7th ed. 18mo. 2d.

ART. VI.—*Thomas Johnson's Further Reasons for Dissenting from the Church of England: In Two Dialogues, &c.* 18mo. 4d. Holdsworth. 1822.

THE former of these Tracts is somewhat to the point: the latter confounds "Dissent" with Calvinism, on the ground, we suppose, of there being, according to the author, "very few that do not worship Christ." The real principle of Nonconformity is not sufficiently prominent in either of them, and the writer is encumbered with a Dialogue for the sake of which some things are said that otherwise would not have been: e. g.

"John. But your bishops are not appointed by the King.

"Thomas. Appointed by the King they are not; nor were the New Testament bishops appointed by the King. But if it will give you any satisfaction, John, our ministers are as *loafingly* ministers as yours. Yours are licensed by the bishop; ours are licensed by the magistrate. Both the bishop and the magistrate derive their authority from the King. So that the chief difference, after all, comes to this, that the clergy are paid by the state, our ministers by the people.

"John. Now, Mr. Johnson, now; you have such a way of putting things."—P. 33.

ART. VII.—*Observations on some Recent Proceedings amongst the Dissenters of Saffron Walden, and on a Letter, by a Member of the Church of England, relating to the same Subject.* By a Friend to Religious Liberty. 8vo. pp. 16. Bishop Stortford, printed and sold by Thorogood: sold also by Kirby, Warwick Lane. 1822. 6d.

THE remark of a cool friend of ours, an ancient Nonconformist, on reading Mr. W. Clayton's Letter, was, "Well! This will do good." Phlegmatic as he appeared, there was sagacity in his remark. The ebullition of priestcraft and bigotry to which it referred, has been serviceable in drawing the attention of the Dissenters in Saffron Walden and the neighbourhood, to the principles of religious liberty. Of this, the pamphlet before us is a proof, the author of which seems to be imbued with the genuine sentiments of freedom, which he has asserted seasonably and with no little spirit.

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POETRY.

SONNET.

See! from his eastern couch the sun
arise,
To run his glorious race—and scatters
round
His heavenly rays to earth's remotest
bound,
Whilst songs of praise and joy salute the
skies—
Image of one more beautiful! whose
light
Can know no change, whose living
glories shine
In human hearts, that kindle at his
shrine.
The Heathen worship Thee; and shall
thy bright,
Unspotted beams, awake mine eyes in
vain
To this fair world of harmony and
love,
Nor yet a holier joy my bosom prove,
To raise a voice of praise in nature's
fane,
And bless the light that scatters mortal
gloom,
And sheds a deathless radiance o'er the
tomb?

S.

SONNET.

O never shall my soul the thoughts
forego,
Of high and pure intent, that lead me
on
To virtue's heights, and the immortal
crown

Wreath'd of the flow'rs that in Menap's
garden grow.
What tho' I tread a path of tears and
woe,
Nor mortal joys attendant on my way,
The light of hope shall 'mid the dark-
ness play,
And purer pleasures teach my heart to
glow.

I long to join the blissful band on high,
The spirits of the just—who overcame
The bonds of sin—and whose undy-
ing fame
Shall guide me to their glorious des-
tiny—
Then shrink not, oh, my soul, but, undi-
may'd,
Seek for the crown of life that will not
fade!

S.

SONNET.

On a Birth-day Eve.

'Tis not on coming years of weal or woe
I muse distrustful; for, O God! to
Thee
Meekly I bend an unreluctant knee,
Nor seek the secrets of thy will to know.
I muse upon the past—on days that fled
On noiseless pinions, and that bore on
high
The record of my deeds—with mourn-
ful eye
I see their shadows pass—like friends
long dead,
They wear a form familiar—sad, yet
sweet—

Telling the while of hopes, and joys,
 and fears,
 Of pleasure's rosy smiles and sorrow's
 tears—
 And I will listen to their voice, and
 meet
 With humble heart the tale of other
 days,
 Mingling a prayer of penitence and praise.
 S.

LINES ON GREECE.

(From the *Edinburgh Magazine*.)

There is a land, a lovely land,
 Where everlasting Summer reigns,
 Where all that's beautiful and grand
 Breathes from her mountains and her
 plains ;
 Where placid seas in brightness sleep,
 Around her gardens of the deep ;
 Her Eden Isles—for ever fair,
 As when th' Immortals linger'd there ;
 Where columns, lonely, dim and dread,
 Speak loudly of the mighty dead,
 Whose fame, an everlasting gleam
 Sheds over mountain, gulf and stream.

That land is Greece—
 Of Sage and Hero but the grave,
 And birth-place only to the Slave ;
 Upon her sons, degenerate grown,
 The mighty mountains seem to frown ;
 Her waters, as they wander on,
 For parted glory make their moan ;
 Each ruin's sombre stern remains,
 Mocks at the wretch who brooks his
 chains ;
 Seems to rebuke the suffering slave :—
 Yet now, fair FREEDOM's flag once more
 Waves on her long-forsaken shore ;
 The patriot flame at last has burst
 On Turkish Tyranny accurst ;
 But not a helping hand is nigh,
 To strike for struggling Liberty !—

O England ! in the cause of Kings,
 Thy blood hath flowed from countless
 springs ;
 And dost thou shun to lead the van,
 In cause of Freedom and of Man ?
 And calmly see the Moslem Horde
 Doom babe and mother to the sword ?

Oh ! wake—and bid thy thunders knell—
 Their lightnings blast the infidel :—
 Sweep him from Europe's fair domains—
 Sweep him from Grecia's classic plains—
 From lands of fame and hallowed climes,
 Too long polluted with his crimes.

THE FALLING LEAF.

BY MR. MONTGOMERY.

(From the *London Magazine*.)

Were I a trembling leaf
 On yonder stately tree,
 After a season gay and brief,
 Condemn'd to fade and flee ;

I should be loth to fall
 Beside the common way,
 Weltering in mire, and spurn'd by all,
 Till trodden down to clay.

I would not choose to die
 All on a bed of grass,
 Where thousands of my kindred lie,
 And idly rot in mass.

Nor would I like to spread
 My thin and wither'd face,
 In *hortus siccus*, pale and dead,
 A mummy of my race.

No,—on the wings of air
 Might I be left to fly,
 I know not, and I heed not where,
 A waif of earth and sky !

Or, cast upon the stream,
 Could I like a fairy-boat,
 As through the changes of a dream,
 To the world's end I'd float.

Who that hath ever been,
 Could bear to be no more ?
 Yet who would tread again the scene
 He trod through life before ?

On, with intense desire,
 Man's spirit will move on ;
 It seems to die ; yet like heaven's fire
 It is not quench'd, but gone.]

OBITUARY.

Sept. 21, at *Duffield*, in the county of Derby, aged 34, ELIZABETH, wife of the Rev. E. O. JONES, of that place. About two months before her demise, she had given birth to a daughter; from that time her strength and health gradually declined. A constitution naturally delicate could not, under such circumstances, long support the vital principle; and, without pain or much suffering, quitted the present scene.

With the most amiable disposition of mind and heart, Mrs. Jones united affability of manners and kindness to all. As a friend and companion, she was sociable, sincere, affectionate and attached. As a mother, she was rivetted to her numerous family of little ones, by the warmest ties of tenderness and maternal solicitude. As a wife, she evinced the kindest love and duty. Her time, while health and life remained to her, was entirely devoted to the good and interest of her family; and within that circle she exhibited the greatest industry and desire for their comfort and happiness. She has left behind her, to console the partner of her joys and sorrows, six innocent and beautiful little beings, as pledges of that happy connexion, which is soon to be renewed in a happier and more durable state.

During life she felt the influence of religion seated and rooted in the heart, which she exhibited unaccompanied by external pomp and affectation; and in the hour of her departure she was supported and cheered by the prospects which it exhibits. As the tenor of her life was calm and unruffled, so was her end peaceful and easy; for her gentle spirit quitted its earthly tabernacle without a groan or a struggle, and now rests on the bosom of its God. A few Sundays after her decease, a most excellent and consoling discourse was preached on the mournful occasion, at *Duffield*, by the Rev. D. P. DAVIES, of *Makeney*, to a small, but deeply affected congregation.

— 24, in *Arundel Street*, *Straud*, LOUIS HENRI SCIPIO DE GRIMOARD DE BEAUVOIR, Count du Roure and Marquis de Grisac, lineally descended from one of the most ancient noble families of France, and no less related to the Irish Peerage in right of his mother, the deceased Countess of *Catherlough*; through

which line he claimed as his great uncle the celebrated Lord Bolingbroke. This nobleman, however, was not alone indebted to consideration from elevated birth, but had a much stronger claim to public consideration, as a man most pre-eminently gifted with capaciousness and energy of mind, improved by unremitting study. At the commencement of the French Revolution, Count du Roure associated himself with the Republican party: not that class of demagogues who merely assumed the title to gloss over their ambitious views, or as a means of gratifying their thirst of gain, but those who acted from conviction, and supported their tenets with undeviating fortitude under the very hatchet of the guillotine. Throughout the consulate of Buonaparte, the Count remained steadfast to his political creed, and when that dignity was changed to the Imperial title, no overtures whatsoever could shake the honest integrity of his mind, though the Prefecture of a Department and the dignity of a Senator would have been the recompense of an abandonment of principle. Although the Count's name has not appeared to any literary production of consequence, he has not the less contributed to enhance the value of the labours of others; and during the period of the Revolution, a multiplicity of anonymous writings, as well as the harangues delivered by many public characters, were the production of his pen. As a grammarian, no Frenchman was ever more thoroughly versed in the niceties of his language, and few natives of our own country could boast of possessing a more intimate acquaintance with our literature and language, of which he gave an unequivocal proof in his "*Nouveau Maître D'Anglais*," published at Paris, in 1816. The writer, who has been intimately acquainted with the deceased for many years, cannot terminate this just tribute to the memory and extraordinary acquirements of his departed friend, without stating, that, when considered in the light of a universal philanthropist, he was never surpassed, his constant exclamation being directed against warfare, and the effusion of human blood. He was frank and sincere in an eminent degree, and scrupulously tenacious of his word on all occasions.—*Morning Chronicle*.

Oct. 13, by shipwreck, Mr. ROBERT GARLAND, youngest son of Mr. William Garland, of Gedney, near Long Sutton, Lincolnshire. This melancholy event was briefly adverted to in the last number, p. 647. The body of this amiable young man has not been found. We regret, however, to learn, that the feelings of his bereaved and distressed parents have been agitated by a report in the newspapers of a body, supposed to be that of a youth, having been washed on shore, near the part where it is supposed the wreck took place, but in too mutilated a state to be identified. The writer of this short tribute of respect having some years since been a frequent and delighted witness to the tender solicitude manifested by the parents of the deceased towards all their offspring, most of them of delicate constitutions—the fraternal affection, modesty and love of virtue displayed by his elder brothers—and learning that the deceased imitated their worthy example—cannot but feel and express the liveliest sympathy with the agonized parents and relatives who have to mourn his irreparable loss. He trusts, however, that they will be enabled, when affection shall have dropped the tears which nature demands and religion permits, to acquiesce in the mysterious will of that great and good Being whom they devoutly worship and whose love they cannot doubt. The interest excited and the sympathy manifested in consequence of this fatal catastrophe have afforded the Rev. N. Walker, of Wisbeach, an opportunity of preaching a funeral sermon,* which, it is hoped, may have administered consolation to the mourners, and serious admonition to those who are unaccustomed to think of death as near. Oh that men were wise, that they would consider their latter end!

G. 8.

— 22, at his house in St. Albans, Herts, Mr. MATTHEW KENTISH, aged 74.

Nov. 5, at Hackney, aged 67, BENJAMIN SPENCER, M. D., formerly of Bristol, late of Shaftesbury. (Some Biographical particulars in our next.)

— 14, at Swansea, Mrs. MARY RICHARDS, widow of Mr. John Richards, of Stanley, in Lancashire, and eldest daughter of the late Rev. Josiah Rees, of Gelligrön, in Glamorganshire.

Nov. 19, at Hackney, where she was completing her education, Miss MARY BENNETT, daughter of Mr. R. Bennett, of Derby, aged 19. An inflammatory complaint carried her off almost as soon as her illness assumed a serious character. Her humility, docility, good sense, and sweetness of disposition and amiableness of manners, have caused her death to be deeply lamented by all that knew her, and especially by her family, who witnessed with growing pleasure her promise of great usefulness and respectability.

Lately, at Islington, FRANCIS RIVINGTON, Esq., an eminent and much-respected bookseller of St. Paul's Churchyard, in an establishment which has been carried on by the same family upwards of a century.

Lately, at Stamford Hill, JAMES GRIFTHS, Esq., formerly master of the Horns Tavern, Doctors' Commons, and thirty-eight years a very active member of the Common Council of London, in which office he always shewed himself a friend to the liberties of the people.

Lately, off the South-west coast of Ireland, in the Albion Packet from New York to London, which there foundered with her crew and passengers, aged 46, General LE FRERE DESNOUETTES, one of the distinguished captains of the Napoleon era. He declared for Bonaparte on his return from Elba. Being, in consequence, proscribed by the Bourbons, he sailed for America, where he made an unsuccessful attempt to establish a colony in New Mexico. He was coming to Europe under a travelling name, when he met with his melancholy fate.

Addition to Obituary.

REV. JOHN OWEN, A. M.

(See p. 640.)

The following honourable tribute has been paid to his memory by the Bible Society.—“At a Meeting of the Committee of the British and Foreign Bible Society, September 30, 1823, The Right Honourable Lord TEIGNMOUTH, President, in the Chair,

* For an interesting extract from this sermon, see the *Christian Reformer* for the present month, pp. 385—389. Ed.

“The President stated, that he had now to discharge the melancholy duty of reporting to the Committee the death of their Secretary, the Rev. John Owen,

which took place on Thursday the 26th of September, at Ramsgate.

"In adverting to the afflicting dispensation which has deprived the British and Foreign Bible Society of the invaluable services of its late Secretary, the Committee cannot resist the impulse of duty and affection, thus to record their grateful testimony to his zeal and unwearied exertions.

"As no one was more deeply impressed with a sense of the great importance of the Institution to the best interests of mankind, no one laboured more strenuously and effectually to promote its influence and prosperity. To this object, which was ever near to his heart, his time, his talents and his personal labours, were unremittingly devoted. The correspondence which his official situation imposed on him, was alone sufficient to occupy the time which he could spare from his professional duties; but the energies of a superior mind enabled him to extend his care and attention to every branch of the multifarious concerns of the Society, and to accomplish more than could have been expected from individual efforts. His pen and his voice were incessantly employed in its cause. The former was frequently and vigorously exercised in elucidating the principles of the Institution, or in defending its character and conduct against misrepresentation or aggression. To his pen the world is indebted for a luminous and authentic history of the origin of the British and Foreign Bible Society, and its progress during the first fifteen years of its existence; in which the characters of truth and impartiality are throughout conspicuous: while his eloquence, so often and successfully displayed in advocating the cause of the Institution, impressed on his audiences that conviction of its utility, which he himself so strongly felt, and which the progressive experience of eighteen years has now so amply confirmed.

"But his eloquence was entitled to a higher praise; it was the effusion of a heart in which candour and liberality ever predominated; it was characterized by that suavity of disposition which had endeared him to the affectionate esteem, not only of his colleagues and the Com-

mittee, but of all who were in any way associated with him in transacting the business of the Society; while his great and diversified talents commanded general respect and admiration, and never failed to produce in public meetings, an harmonious feeling of mutual regard among all who had the privilege of attending them.

"In the year 1818, Mr. Owen, at the suggestion of the Committee, undertook a journey to the Continent, principally with a view to the recovery of his health, which had materially suffered in the course of the Institution; but also for the purpose of visiting the Bible Societies in France and Switzerland.

"Of his conduct during this excursion, it is sufficient to say, that it tended to raise the reputation of the Institution of which he was the representative; and to cement that happy union which had so long subsisted between the British and Foreign Bible Society and its Continental associates; and that his advice and experience were eminently useful in forming arrangements for the establishment of new societies, or for rendering those already existing more active and efficient.

"The Committee, while they deeply lament, individually and collectively, the loss which the Society has sustained, cannot but devoutly express their gratitude to Almighty God, for having so long granted it the benefit of the zeal and talents of their beloved associate: to the indefatigable exertion of that zeal and those talents, the British and Foreign Bible Society, as far as regards human instrumentality, is essentially indebted for its present prosperous state; while to the same cause must in great measure be ascribed that indisposition which has so fatally terminated.

"The Committee, fully persuaded that all the members of the Institution will most cordially sympathise with them, on an event so peculiarly calculated to affect their feelings, resolved that this brief memorial of the merits and services of their late Secretary be published in the Monthly Extracts of Correspondence."

number of boys and girls. The chapel has a library, containing about 200 volumes of useful and instructive books; and a juvenile library, composed of tracts, sermons, and useful little works under three shillings a book, limited to this price that it may not interfere with the other library, supported by the younger part of the congregations by subscription of a penny a-week. Twice every month during the summer, and three times in the winter, conferences are held in the chapel on Sunday evenings, which are well attended; any one at liberty to propose a subject. These conferences have great tendency to improve the minds and increase the knowledge of the young, who take great interest in supporting them. There are also a Fellowship Fund, and a Sunday-School, which has been established about two years, supported by penny a-week subscriptions, conducted by the younger part of the congregation; they have been obliged to limit the number of children to 120, not having accommodation for more. The number of the congregation is about 250.

HENRY MACE.

On presenting a Silver Cup to the Rev. Lawrence Holden, with the following inscription:

From the Congregation of
Unitarian Christians
at Tenterden, to the
Rev. Lawrence Holden,
who completed the fiftieth year of his
Ministry,
June 30th, 1822.
Presented as a small Tribute of
Respect and Gratitude
for Fifty Years' exertion in the cause of
Christianity,
and in promoting the best interest and
happiness of
Man.

Mr. Mace's Address.

As the Elders of this Society, we are now called upon, Sir, to address you. I sincerely wish that some person better qualified, and more used to public speaking, had been selected for this most pleasing and most gratifying task; but, Sir, I trust you will not attribute the deficiency of words to want of sincerity of heart.

I cannot address you, Sir, better than in that beautiful parable of our Lord and Saviour—you "entered the vineyard early, and have borne the heat and burden of the day."

You, Sir, have been our fathers' friend, are our friend, and the friend of our children; but if you have in the long period of your services seen one generation pass away, so have you seen another (as

this Cup witnesseth) rise up to bless you and to thank you.

It was the wish of many to make this small token of respect more valuable; but I am sure, if I know you, (which I think I do from the long acquaintance I have had of you,) you will be better pleased with this Cup than if it had been any thing more bulky and more partially given, when I tell you how it was formed.

It, Sir, was utterly out of our power to make any thing like a compensation for such a long period of usefulness, nor was it ever thought of, and had such a thing been attempted, it must have been the gift of the few, and not the many; but now, Sir, you see in this Cup the hearts of all, the rich and the poor, the young and the old; for I know not one present who has not nearly an equal share in it.

But I will decline making any further observations, as my brother possibly may have a few words to address to you, and have only to observe, that as silver and gold are purified from the dross, so may this Cup be emblematical of the pure doctrine you have delivered to us in this place for fifty years.

Mr. Munn's Address.

Rev. Sir, It is with the greatest pleasure and satisfaction that I address myself to you at this time, at the request of this Christian Congregation, to present to you a small token of our esteem and affectionate regard, for your long, laborious and indefatigable exertions in the cause of rational Christianity.

I beg leave to refer to some of the most prominent effects they have produced among us.

It is now many years since you, Sir, recommended the establishment of a Charity-School for the instruction of the children of the poor, to enable them to read the Holy Scriptures: in this wish we have most cordially united, and I hope there are many who now hear me whose hearts bear a grateful remembrance of this invaluable blessing bestowed upon them.

Allow me to notice with what zeal and energy you exerted yourself in the Bible Society, that the poor might possess this book of life, which is able to make them wise unto salvation, and our delight has been to give all the support we could to this great and glorious cause.

Through your benevolent assistance this Society has established a valuable library, which has the best tendency to improve the minds and morals of society.

And it is through your benevolent exertions that a desire has been instilled

into the hearts of the younger members of this Society to establish a Sunday-School, to enable all the children of the poor to read the Holy Scriptures, to guide them through life, to support them in death, and to lead them to everlasting mansions of happiness beyond the grave.

Having mentioned but few amongst the numerous benefits we have derived from your invaluable ministry among us, we sincerely hope it will please our heavenly Father to bless you with many years of health and strength to continue your ever-active and useful exertions.

Happy, Rev. Sir, am I to state to you, this Cup is procured by the mutual wishes and mutual exertions of the whole of this Society, whose feelings of affectionate attachment are but feebly shown in offering for your acceptance this "small tribute of respect and gratitude for fifty years' exertion in the cause of Christianity, and in promoting the best interest and happiness of man."

Mr. Holden's Reply.

I confess, my fellow-christians, that I want words to express my obligations to you for all your acts of kindness; for the attention you have always been ready to pay me in my public services, and particularly for this testimony of your respect and affection; for, next to the favour and approbation of Almighty God, and the testimony of my own mind, I have ever set the highest value on the esteem and affection of this congregation.

All the returns I can make are the warmest good wishes for your earthly prosperity; or that, so far as a Being of infinite wisdom and goodness shall know it to be consistent with your highest and best interests and everlasting happiness, your cup of earthly good may flow over; but above all, that you may be pre-eminent in all Christian knowledge, and more especially in all those Christian virtues which add the highest worth to the human character, and are your appointed qualifications for the happiness of an endless being.

Upon your reminding me of the various plans of usefulness which have taken place in this Society, I can only wish that I had done more, and this more effectually, in promoting the good of others, and the sacred interests of religion in the world.

But particularly as to the Sunday-School, I would pay a just tribute to the young of this Society, with whom it originated, and who have pursued this highly commendable object with unabated zeal and ardour from its beginning. To this I would add, that on all other occa-

sions I have had the ready co-operation of my friends. As to myself, in whatever degree I may have been useful to you or to the world, to God be all the glory.

To the Two Deacons.

I have also to express my obligations to you, Gentlemen, for the respectful and affectionate manner in which you have fulfilled the trust reposed in you.

I can only add, may the best blessings of Heaven attend on all around me.

THIS congregation of the *New Meeting in Birmingham*, a few months ago, testified its sense of the important services which it has received during a series of years from one of its members, who (will he excuse the writer for saying it?) cannot be known without being esteemed, by presenting him with a very elegant piece of plate. The following is the inscription which it bears:

"This piece of plate is presented to MR. THOMAS RYLAND, by the Members of the Congregation of the New Meeting House, as a memorial of their gratitude for his highly valuable services in instructing the children of their Sunday-Schools in singing, during thirty-four years, and for his kind attention to the psalmody of their public worship.

"Birmingham, November 1, 1821."

We have sincere pleasure in recording such testimonies of gratitude and affection. B.

THE Rev. J. DONOFRANUS has resigned the pastoral charge of the congregation assembling at the "Great Meeting House," in the High Street, Coventry: and on Sunday, October 13, the Meeting House, which had been shut up for more than three months, during which time a large proportion of the congregation regularly met, on the Lord's-day, in a different part of the city, was again opened for public worship, by the Rev. James Hews Bransby, of Dudley; who preached, in the morning, from Psal. cxxii. 1: "I was glad when they said unto me, Let us go into the house of the Lord;" and in the afternoon, from Col. i. 28: "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Mr. Bransby concluded his morning sermon with an address adapted to the peculiar circumstances of the congregation, urging on his hearers, the paramount importance of those great principles in the profession of which they were assembled; and affectionately re-

commending to them a spirit of conciliation and harmony in their choice of a minister, and in their management of the affairs of the Society.

General Assembly of the Church of Scotland.

MAY 16, at noon, the Earl of Morton, his Majesty's High Commissioner to the General Assembly, after holding his Levee, walked in procession, accompanied by a number of noblemen and gentlemen.

The Rev. Dr. MEARNS, Professor of Divinity at Aberdeen, Moderator to last Assembly, delivered an appropriate discourse, in the High Church, from St. John x. 17 and 18; after which, his Grace and suite proceeded to the Assembly-house by the new entrance appropriated to their use, when the General Assembly was constituted with prayer by the late Moderator.

The names of members whose commissions had been produced having been read,

The Rev. Dr. MEARNS observed, that it was now the time when the Assembly, as usual, should proceed to elect a Moderator for the present session. He therefore begged leave to propose the Rev. Dr. LAMONT as a candidate for the Chair; a gentleman whose respectability of character, knowledge of the laws and business of the Church, and general talents, had been so long and so well known to all the members of this Court, as to make it unnecessary for him at present to enlarge upon his merits and qualifications for that office.

Principal NICOL seconded the motion.

Sir HENRY MONCRIEFF then rose to propose another candidate, Dr. GEORGE COOK, of Laurencekirk. This gentleman's talents and experience in the proceedings of the Church were known to every one present; and, he might add, his character and abilities were held in so high an estimation by the public at large, that he felt he might sit down, without saying another word in commendation of him.

The motion was seconded by Professor JARDINE, of Glasgow.

Dr. COOK then entered into a long statement and refutation of the charges which had been brought against him, of being a renegade, turning his back on his former friends, and being a person disaffected both to Church and State. He was the same man that he had ever been. He had spent much time in studying the history of the church, and had contemplated with admiration the character of its founders, and with gratitude

the result of their benevolent labours; and after having experienced these feelings, if he was capable of turning against the Ark of our Zion, then must his understanding have been completely perverted, and every honourable principle destroyed.

Principal NICOL was proceeding to address the House, and to answer those charges preferred by Dr. COOK against many of those with whom he acted, when

The LORD PRESIDENT objected to any discussion taking place, observing that it would be endless, as it would lead to disagreeable altercation.

After some delay, the votes were called and marked, when the numbers were found to be—

For Dr. Lamont 216

For Dr. Cook 84

Majority..... —132

Dr. Lamont was then called in, and informed by Mr. Mearns, that he was elected. The Rev. Doctor accordingly took the Chair, when his Grace's commission and his Majesty's most gracious letter were read.

His Grace the COMMISSIONER then addressed the Assembly, and communicated the Royal warrant for 2000*l.*, to be employed in the propagation of Christian knowledge in the Highlands and Islands of Scotland.

The MODERATOR replied; and after arranging the meetings of Committees, and other routine business, the Assembly adjourned.—*Edinburgh Paper.*

Eleventh Annual Meeting of the Protestant Society for the Protection of Religious Liberty.

(Concluded from p. 645.)

Of *Miscellaneous Matters*, which were many and important, (continued Mr. WILKS,) the following were most prominent. Complaints as to restrictions on soldiers respecting religious worship, which he believed the Royal Commander-in-Chief would readily redress. Prohibitions of visits to prisons by Dissenting Ministers. The Bill depending in Parliament, known as "*The Marriage Service Act*," and intended to relieve Unitarians from embarrassments, which all should deprecate and avow, and which was recommended to approval and support. *Proceedings at Great Chart*, in Kent, where an agent of the clergyman and magistrate, required WM. BARNCHLEY and his wife, worthy Wesleyan Methodists, to sign a pledge not to visit the

sick, and to hold no religious converse with the poor, on pain of being turned out of a house and forge, where the honest blacksmith had long lived, and his livelihood obtained. But to that threatening ruin (like old believers) they submitted, relying only through the remnant of their lives, on the good Providence of God. The vexations that in *Sybil* had visited a worthy shopkeeper at *Stonham Apul*, and thought to be directed by a Prebendary of Norwich Cathedral! an Incumbent of several livings! and also an acting magistrate! and only because he went to a neighbouring parish-church, and dared to distribute Church Missionary Tracts. The prosecution at *Manchester* of Mr. WALLER, for obstructing the highway when he preached on the steps of a house at Ashton-upon-Line. For that offence, although excellent in character, possessed of fortune, and suffering from ill health, by a bench of Justices, with a Clergyman as Chairman, he was committed for the long period of *three months to the common goal!* While too that sentence was made to seem vindictive, by the committal on the same day, to the same prison, but only for one month, of a woman guilty of publicly selling songs too indecent to be even publicly submitted to the court!

Some proceedings at *Widowich* on the election of a great Burgess; when it appeared that all votes given at a corporate election, for a Dissenter, are thrown away, and that the next candidate with a smaller number of votes is duly elected, if before the election the disqualification of the Dissenter from the undertaking of the Sacrament, he publicly announced. The notice of this proceeding was succeeded by a long and able explanation of the origin, degradation, and impolicy of the *Corporation Act*, of the folly and profanity of the *Sacramental Test*, and of the insufficiency and dishonour of the Acts of indemnity annually passed;—and by an urgent and eloquent entreaty, that Protestant Dissenters would resume universally their attention to these obnoxious Acts, and would prepare for a wise, deliberate, but prompt and simultaneous application to Parliament for their repeal.

For the protection and honour of Dissenters, several matters required to be attained. He presented them that they might never be forgotten. They should be inscribed in characters of fire. They should be known, desired, sought—sought with union and perseverance until attained; if so sought, that attainment was secure. They were, 1. A legislative explanation of the *Toleration Acts*, whereby the penalties for distur-

bing their religious assemblies, could be enforced without delay, or expense, by the courts before whom convictions were obtained. 2. The placing of Baptists in the same situation as to the right of burial, with all other Dissenters. 3. The exemption of their places of worship from parochial assessment. 4. The publicity and security of all their registrations of baptisms and interments; and 5th. That repeal of the *Test and Corporation Acts*, which though last announced, was most to be desired. Year after year, he purposed to present these objects to their view; and if the memory of their greatly-good forefathers was truly cherished, and the love of posterity was really felt—they would not be looked upon as unattainable, or worthless—they would be rightly estimated and finally obtained. Nor would the safety of the Established Church be compromised by their success. Its situation might be less elevated, but would be more secure; the rude frowning eminence would be exchanged for a lower but safer site. Toleration would be made more tolerable; and as the fetters remaining on Dissenters would be lighter and less galling, they might be more quietly and permanently worn.

Mr. WALLER then adverted to the Royal and noble and distinguished Patrons of the Society, who had successively filled the chair at the Annual Meetings, and passed a high eulogium upon the Russell family and the present Chairman. He concluded with a review of the state of Religious Liberty on the continent of Europe, and sent down amidst loud and long-continued acclamations.

A series of Resolutions were then passed, of which we give the 1st, 4th, 5th and 8th:

1. That, aware of the benefits resulting from the frequent and public avowal of memorable truths, *this Meeting* again declare, that the right to Religious Liberty is a universal, paramount, unalienable right—that religious opinions should not alone entitle or disqualify for public offices—that all restraints on their expression, by penalties or exclusions, are acts of oppression and of wrong—that the connexion of privileges and emoluments with particular opinions may create hypocrites or martyrs, but that the unrestricted allowance of all religious opinions and diversities of worship is essential to the rights of conscience, favourable to the promotion of piety, and propitious to the harmony and improvement of mankind—and that this Meeting observe with pleasure the progressive recognition of these truths throughout various countries of the world, and ardently

desire their more wide-spread diffusion and universal sway.

4. That, to such Committee, *this Meeting* recommend all expedient support to "*The Marriage Service Bill*," depending in Parliament, for the relief of Unitarians, and to every measure by which the actual enjoyment of religious freedom may be more diffused; and that they neglect no opportunity to obtain from Parliament some enactments whereby places of public worship shall be exempted from parochial assessment—English soldiers, who are Dissenters, may have liberty of worship—the peculiar disadvantages of Baptists, as to the rights of interment, shall be removed—and the official registration of the births and burials of Protestant Dissenters may be regulated and secured.

5. That, impressed with the inexpedience, degradation and injustice of *the Corporation Act*, and of the needlessness, oppression and profanity of *the Sacramental Test*—apprised that the Annual Indemnity Acts are a wretched and insufficient protection to Protestant Dissenters—assured that in Ireland they have been emancipated from the operation of those Acts—and believing an unprotesting acquiescence in those laws to be dishonourable and unwise—*this Meeting* recommend to their members, throughout the country, to revive their attention to these subjects—and request the Committee to consider and adopt such measures, at a fit time, as may re-introduce the subject to the attention of Parliament, and obtain, by the repeal of those Acts, an essential though long-deferred relief.

8. That, mindful of the history of other times—devoted to constitutional freedom—attached to those noble families whose illustrious forefathers thought and spoke, and lived and died, for their native land—and noting the conduct of those public men who, imbued with the spirit of their ancestors, seek also to be saviours of their country, and blessers of mankind—*this Meeting* have with pleasure welcomed the attendance of Lord JOHN RUSSELL, M.P., their noble *Chairman*; and assure him, that his talents, his information, his principles and his exertions, rendering him worthy of his noble race, have obtained for him their unbought and unpurchaseable gratitude and respect.

When this Resolution had passed, the noble Chairman rose and said, (*when the long and loud applause would permit*.) It is with great regret I feel compelled to leave this Meeting; but an indisposition compels me, though reluctantly, to go, illness from attending in the House of

Commons till a late hour this morning, on a cause not unconnected with religious liberty, must be the apology which I entreat you to accept. I have also some apology to offer for delaying the Meeting. I was ready, and my arrival was retarded by an accident that filled me with regret.

It is with no spirit of hostility to the Church, of which I am a member, that I have attended the Society this day. I rather came to promote its welfare. For, if I am not mistaken, much of the praise which the Committee of this Society has so worthily taken, and of which the proceedings have been commented on by your eloquent Secretary with such vast ability, ought to have been the labours of the Church of England. It would do well to appoint persons to watch her members, and to observe that no bigoted or prejudiced persons pervert the vast power and riches granted by the State, to the purposes of luxury, or despotism, or pride. I owe I was surprised at many of the circumstances which have been related. It is hardly possible to believe that vexations so petty and so intolerant can exist in this country, in this age. With almost every word that fell from your Secretary I cordially concur. There are, however, but one or two matters to which I will allude. One is on the punishment by three months' imprisonment for preaching in the street; a punishment so completely disproportioned to the offence, that it indicates a spirit of persecution most ungenial to a British heart. If it be proper that the law should prevent such preaching, it was evidently the duty of magistrates and officers to give notice to the preacher of his error, instead of condemning him to such an imprisonment, a man who was anxious to impress on himself and his fellow-creatures the divine lessons of the Christian faith. That persons should be refused assistance from their parishes on account of difference of religious opinions, also appears to me a grievous wrong. Is this the lesson the clergy received from the religion they are taught? Is this the lesson the parable of the good Samaritan affords? Did he stop to ask the man whom he found wounded and lying in his way, whether their religious sentiments were similar? Did he wait before he healed his wounds, and liberally provided for his support, to ask whether he believed every iota of his creed? No; while God knows the heart ~~and~~ the conscience, it is for men to judge each other only by their acts; and that man who is found helping us when distressed, relieving us when our spirits are exhausted, and binding up our wounds, is most likely to gain our confi-

dance and possess our lives. It is, on the contrary, the spirit of persecution to attend not to the acts of men, but their opinions or their words. Thus it is that persons who had no religion, but who will profess any faith, because they agree in words with the doctrines of the state, have been enabled not only to live luxuriously, not only to enjoy the highest honours, but to inflict pains and penalties, and imprisonment and death, on those conscientious men, whose religion was most holy and sincere, and who would not profess what they did not believe.

As to the *Test Act*, I agree with all that has been said. I heartily wish that mark of odium, and that odious mark, should be repealed; for I cannot but think that those annual acts of indemnity are absurd anomalies that ought to end. By them they declare that the Sacramental tests which our ancestors thought necessary for office, are no longer necessary, and declare that persons may omit these oaths with perfect security to the State. But if some are honourably scrupulous, and refuse the evasion of the law, and thereby shew a conscience more alive and tender; it is to these men, most scrupulous and worthy, the legislature refuses the benefit which the less consistent may enjoy. I trust, therefore, the time will soon come when the many and weighty prejudices which exist on this subject, will be removed, and that we shall hail the day when, by the general agreement of men, those Test and Corporation Acts shall be regarded with joy as abolished, and as a dispensation under which Britons no longer live.

I cannot conclude without referring to that attachment to civil liberty which I own is deeply engraven on my breast. It is a source of satisfaction to me, that religious liberty is in this country closely connected with civil freedom; for although religious liberty is a boon so valuable, that whatever might have been its origin, though the giver were some foul tyrant, it should be gladly welcomed; yet it is a satisfaction to think, that civil and religious liberty here spring up together, as the twin children of the Revolution. That union those who love either should cherish; and at this time, when the world is in commotion, when civil and religious liberty both have suffered—when those who have power seem uniting to oppress now one and now the other, are now threatening the Toleration Act and now the Bill of Rights, it becomes those who love either of those liberties, to bring those twin brethren closer, as oft as possible, and to teach them to seek from each other their best support. But I must express the gratitude I feel for the

very undeserved and too warm encomiums given to myself this day. Those who have touched on these topics have, I fear, outgone the truth. But their praise will be a motive to endeavour, by the whole course of my life, to deserve such eulogies from such honourable lips. Nor can I omit to state, that I have heard some words which have affected my heart far more deeply than any encomium conferred on me. To those words I refer, in which your Secretary kindly expressed his wish that the days of my father might be prolonged. With the completion of that wish my own happiness must be entwined. The general interest manifested in these wishes was more grateful to my heart than any plaudits you pronounce; and I assure you, that the expression of this wish for the life of my father, than whom religious liberty has no steadier friend, has made an impression on my mind that will never be erased.

His Lordship then left the chair amidst reiterated cheers; and the meeting speedily dispersed.

Bishop of St. David's Circular respecting the College for the Education of Young Men intended for Holy Orders in the Diocese of St. David's.

THE utility of an appropriate course of studies for young men intended for holy orders, and the want of an institution which should unite in some considerable degree the advantages of an University education, by combining a progressive method of theology, literature and science, with the regularity of moral discipline, first induced the Bishop of St. David's, in the year 1804, to propose the establishment of a Clerical Seminary at Llanddewi Brefi, for the education of future candidates for orders in the diocese of St. David's, who could not afford the expense of an University education. The great extent of the diocese, the poverty of its benefices, and the inability of the generality of candidates for the ministry in it to pursue their studies at an University, render such an institution peculiarly necessary for that diocese. Many objections having been made to Llanddewi Brefi on account of its remote situation, the want of a market, and its inaccessibility for want of turnpike roads, a recent offer of another site, dry, airy and healthy, in the precincts of Lampeter, a small market town, a few miles distant from Llanddewi Brefi, has been made by the Lords of the Manor of Lampeter, with a benefaction of one thousand pounds. The great superiority of the new site over that of Llanddewi Brefi has

given a new impulse to the undertaking, and has brought an accession of most liberal benefactions, which his Majesty has been most graciously pleased to augment with a munificent donation of one thousand pounds. The establishment of St. David's College, though intended chiefly for one Welsh Diocese, may eventually be useful to the other three; and in proportion as the Welsh clergy are employed in their ministerial duties in England, it may be beneficial to the whole Church. It may also relieve the Universities, by retaining at home many young men, who might otherwise venture, beyond their means, to resort to them. The proof which the Universities have given of their approbation of the undertaking by their very liberal contributions, affords a most encouraging testimony to its utility.

T. ST. DAVID'S.

Abergwilly Palace, August 9, 1852.
Amount of subscriptions, £8375 2 0

Ecclesiastical Preferments.

Rev. J. BARRKS, *Carlisle*, V. Isle of Wight, with the Chapels of Newport and Northwood annexed.

Rev. E. R. BUTCHER, Chapel Royal Perpetual Incumbency, *Brighton*.

Rev. S. KENT, of *Southampton*, elected *Chaplain of Royal Yacht Club*.

Rev. PHILIP BLISS, B. C. L. and Fellow of St. John's, Oxford, elected one of the Under Librarians of the *Bodleian Library*, vice *Nicol*, now *Regius Professor of Hebrew*, and Canon of Christ Church.

The Rev. JOSEPH LAWRIE, of *Dumfries*, appointed by the Hon. the East India Company, second Minister of the Presbyterian Church in *Bombay*.

The Rev. HENRY TATTAM, Rector of St. Cuthbert's, Bedford, appointed and licensed by the Bishop of London to be Chaplain to the English Church at the *Hague*.

The Rev. Lord W. SOMERSET, appointed to the Prebendal Stall in Bristol Cathedral, vacant by the resignation of the Rev. F. Blomberg.

Removals of Ministers.

THE REV. PRINDLEBURY HOUGHTON has given notice of his intention to resign the situation of one of the ministers in *Paradise-Street Chapel, Liverpool*, in March next.

THE REV. WILLIAM STEVENS resigns at Lady-Day next, the pastoral charge of the Unitarian Congregation at *Newport, in the Isle of Wight*.

THE REV. JOSEPH MARRIOTT, of White Church, Salop, has accepted the invita-

tion to become the Pastor of the Unitarian Church, formerly meeting in Great Cross-Hall Street, but now in Sir Thomas's Buildings, Liverpool: to which he will remove in January next.

B.

LEGAL.

Court of King's Bench, Nov. 14. *THE KING v. SUSANNAH WRIGHT*.—Mr. GUMBEY prayed the judgment of the Court upon the Defendant, convicted of publishing a blasphemous libel upon the Holy Scriptures. (See *Men. Repos.* last number, pp. 645—647.) Mrs. Wright proceeded to read a manuscript in defence of the matter alleged to be libellous, but was stopped again and again by the Court, and at length committed to Newgate till the 4th day of next term, that she may be better advised, and instructed to offer what was fit for the Court to hear. The reporter says, that from her manner she seemed to exult in the determination of the Court.

THE KING v. SAMUEL WADSWORTH.—The Defendant, who was convicted at the late sittings in Westminster of publishing a blasphemous libel, contained in *Paine's Principles of Nature*, was brought up for judgment. He moved for a new trial, and on this amongst other grounds, that one of the Jurymen having asked the Lord Chief-Justice whether it was an indictable offence for any person to publish a work denying the divinity of Christ, his Lordship answered in the affirmative, upon which direction, he said, the Jury found him Guilty. Now he insisted that in this respect the learned Judge was clearly wrong, because the statute extending liberty of conscience to Unitarians had expressly declared that to deny the godhead of Christ was not an offence in the eye of the law.—The SOLICITOR-GENERAL said the Defendant had misstated what took place at the trial. In answer to the question alluded to, put by the Jurymen, the Lord Chief-Justice did not say that to deny the divinity of Christ was an indictable offence, but that a publication, like the present, in which our Saviour was called a *murderer* and an *impostor*, was a blasphemous libel, and indictable as such.—Mr. Justice BAKER, Mr. Justice HOLROYD and Mr. Justice BEST, severally expressed their opinions against a new trial, and maintained that the direction of the Chief-Justice upon the character of the libel was perfectly right, because, independently of the statute alluded to, no man of common sense, to whatever Christian sect he belonged, could doubt that it was libellous to speak

of our Serious in the terms contained in this publication.—The DEFENDANT addressed the Court in mitigation of punishment, and warned the Judges against giving an unjust sentence, as they tendered the account they would have to give of their own conduct at the day of judgment.—The COURT sentenced the Defendant to 12 months' imprisonment in the Middlesex House of Correction, and at the expiration of that time to give security for his good behaviour for 5 years, himself in 100*l.* and two sureties in 50*l.* each.

In the Court of *King's Bench*, Nov. 19, WILLIAM CLARK, bookseller of the Strand, was brought up for judgment, having been convicted, at the sittings after the last term at Westminster, of publishing an Atheistical libel, entitled *Queen Mab*, by Percy Bysshe Shelley. The Jury had recommended the defendant to mercy on the ground of the destitution to which he had been reduced. The defendant now put in an affidavit, stating, amongst other things, that he published the work as a literary or poetical curiosity; that he had no object or wish in selling the work, beyond the gain he might probably make by the publication, and that, shortly before the commencement of this prosecution, he printed and afterwards published a pamphlet which contained an answer to the doctrines in *Queen Mab*; that on his receiving notice of its prosecution by the "Society for the Suppression of Vice," he offered to Mr. Pritchard, the agent of the Society, to give up the whole impression; that he wrote afterwards to Mr. Wilberforce, one of the members of the Society, making the same offer, and entreating his merciful consideration of the case, but received from Mr. Wilberforce only the verbal answer, that defendant was not a person to be treated with, and must go to trial; and that he had a wife and two small children entirely dependent upon him for support; and that by the prosecution he had been reduced from a state of considerable mercantile credit to insolvency, and compelled to undergo the disgrace of taking the benefit of the Insolvent Debtors' Act. This being read, the Defendant, "a young man of gentlemanly address and considerable cultivation," entreated as he was completely destitute, that the Court would rather increase his term of imprisonment than call upon him to find sureties for his future good behaviour, as he should not be able to procure them. He did not care if it was solitary confinement, as he had some literary works on hand, to which he wished to apply him-

self. Mr. GURNEY addressed the Court in aggravation, and in forcible terms called their Lordships' attention to the heinous character of the libel. The CHIEF JUSTICE asked the Defendant, whether if the Court were disposed to let him go upon his own recognizance to come up for judgment when called upon, he was prepared on oath to give up all the copies of the libel which were in his possession? The DEFENDANT said he was prepared to give up the only two copies which were in his own possession; but that all the remaining copies had been detained by the printer for a debt of 50*l.*, which he owed him, and which were now selling as the *machine*, of which his Lordship was no doubt aware, for the benefit of the printer, and not for his benefit. Mr. GURNEY said this was an additional aggravation of the printer's offence, as he stated on the face of the work that he was himself the printer. The CHIEF JUSTICE. Will you give up the name of the printer? The DEFENDANT replied, that though he and the printer were at variance, still, under the agreement into which they had originally entered, he could not fairly give him up to prosecution. He would rather suffer any punishment himself than be guilty of such a breach of faith. The CHIEF JUSTICE observed, that the object of the Court would be to secure the copies of the work which were unsold. The DEFENDANT was then permitted to retire upon an understanding that he should come up again this day fortnight, and in the interim have such communication with the Solicitor of the prosecution as might lead to the object which the Court was desirous of effecting—namely, the entire suppression of the work.

Nov. 25. W. CLARK was this day again brought up for sentence. He put in an affidavit purporting that only 25 copies of *Queen Mab* remained unsold in the hands of the printer; and that these were now brought into Court; that before 50 copies of the work had been sold, the Defendant repeatedly offered to Mr. Pritchard, attorney for the prosecution, all the remainder of the impression, and that he verily believed the copies now produced in Court were all that remained undisposed of, because in his experience as a bookseller, he always found that the circumstance of a book's being the subject of prosecution produced a very rapid sale of such a book.—Mr. GURNEY urged the sale of the copies and the refusal to give up the printer's name (which the Defendant persisted that in honour he could not give up) in aggravation of punishment.—On the 25 copies being given up

to the Society for the Suppression of Vice, the Court proceeded to sentence the Defendant to four months' imprisonment, at the same time praising the general conduct of the Defendant during the prosecution.

In the Court of King's Bench, Westminster, June 1, Lord SONDES brought an action against — FLETCHER, Clerk, to recover damages on a bond for 12,000*l*. The defendant had been travelling tutor to Lord Sondes, who, in 1814, presented him with the living of Kettering, in Northamptonshire; taking from him the bond above described, to enforce his resignation of it as soon as either of his lordship's younger brothers should be qualified to hold it. This condition, which the bond was to provide for, was brought about in 1820, when Mr. Fletcher was required to resign in favour of the Hon. W. Watson, one of the plaintiff's brothers. He refused, however, and contended that the bond was void on the ground of simony. The action was accordingly for the amount of damages conditioned in the bond. For the defendant it was alleged, that he had quitted a valuable curacy to accompany Lord Sondes in his continental tour, on the understanding that he should be presented to the first living that came into the gift of his noble pupil,—that when he was presented to the living of Kettering, subject to the hard condition of the bond, it was understood that he should hold it until Lord Sondes could give him some other preferment which he might absolutely enjoy—which engagement had never been performed. That in point of law, the bond in question was void as against ecclesiastical policy, which directed that the union between a clergyman and his parishioners should not be broken at the caprices of individuals, but should be severed only by death.—That, at all events, so many deductions were in equity to be made from the sum stated in the bond, as would make the damages merely nominal. Witnesses proved the net value of the living to be 746*l*. per annum. Mr. Morgan, of the Equitable Insurance Office, stated that the living was worth to the defendant, at his time of life, ten years' purchase, but to the Hon. W. Watson, a young man of 24, it was worth 24 years' purchase, which would give 10,440*l*. The counsel for the plaintiff (Scarlett), denied the promise of another living. He would have the jury to judge which party was likely to make an imprudent bargain, and to suffer by the cunning of the other—a young nobleman just entering life, or a clergyman of

mature years, classical education, and knowledge of the world. The policy which had been imputed to the church had no existence. Was it true that a clergyman was married to his first living, and might never afterwards have intercourse with other parishes? If so, there could be no preferment—no dean could ever be made a bishop, and translations could exist no longer. The offer was again repeated, that if Mr. Fletcher would resign, the bond should be cancelled. The Lord Chief Justice charged the jury, that at present they were not called on to give any opinion as to the legality of the bond. They were not compelled to give the whole penalty, but might make such deductions as they thought fit. In his opinion, the way to estimate the value of the living was in reference to the life of Mr. Watson, and not of Mr. Fletcher. They had no power to compel Mr. Fletcher to resign; but they must give compensation in money to Lord Sondes, not because money was strictly a compensation, but because, as in some other cases, it was the only one which they could render. The jury, after inquiring whether Mr. Fletcher could not be obliged to resign, and receiving an answer in the negative, assessed the damages at 10,000*l*.

The defendant afterwards moved for a new trial, but this was refused.

A MEETING took place at *Edinburgh* a short time ago to take into consideration the state of the *Greeks*, when Dr. M'Cune, the biographer of John Knox, moved a series of Resolutions, of which the following are two: "That the name and history of the Greeks are associated with recollections of the most sacred nature, and excite in the breast of the scholar, the patriot and the Christian, a deep and lively interest in the fate of that once illustrious, but long oppressed and degraded people."—"That a subscription be immediately opened for the relief of those Scots who survive the massacre, and such other Greeks as may be placed in similar circumstances." A considerable sum is said to have been immediately subscribed. A meeting for the same purpose was called at *Glasgow*, but put off for a time lest any political discussions should manifest an appearance of party during the King's visit.

Sunday Tolls.

THE General Turnpike Act, which takes effect on the 1st of January next, provides for the exemption of Dissenters from Sunday Tolls in going to and from their usual places of worship. But the

exemption is said not to apply to any turpitude within *five* miles of London.

THE Unitarian Society has resolved to reprint RAMMOHUN ROY's religious tracts, as soon as a complete collection can be obtained. This is an act of justice to that distinguished Reformer, since the Baptists, with censurable partiality, have republished Dr. *Marshman's* part of the controversy with RAMMOHUN ROY, on the subject of the Trinity.

PARLIAMENTARY.

HOUSE OF COMMONS,

JUNE 27, 1822.

Resolutions on the Slave Trade, moved by Mr. WILBERFORCE, and seconded by Mr. W. SMITH.

“Resolved, *nomine contradicte*, That an humble address be presented to His Majesty, to represent to his Majesty that the deep interest which this House has so long taken, and still continues to take, in the abolition of the Slave Trade, has led us to persevere with no little solicitude the papers relative to that subject, which by his Majesty's commands were lately laid before us; nor could we forbear indulging a hope that his Majesty's renewed representations and remonstrances would have at length produced the desired effect of causing the various governments by whose subjects the Slave Trade was still carried on, seriously to consider the numerous and powerful obligations under which they lay, to co-operate with his Majesty, heartily and efficiently, in order to put an end for ever to this enormous evil.

“But that we have learned with grief and shame, that, with very few exceptions, every hope of this nature has been altogether frustrated, and that we are still compelled to witness the strange and humiliating spectacle of practices which are acknowledged to be made up of wickedness and cruelty by the very governments whose subjects are nevertheless carrying them on upon a great and continually increasing scale.

“That we observe, however, with satisfaction, that the powerful reasoning and continued expostulations of his Majesty's government, enforced by the strong and persevering remonstrances of his Majesty's Ambassador at the Court of the Netherlands, have at length produced an admission of the just construction of the treaty with that Power.

“That we are glad to see that some

of the abuses have been corrected which had prevailed in the conduct of the courts of mixed jurisdiction at Sierra Leone, but that experience has proved the necessity of altering that provision, which renders it necessary for the slaves to have been actually on ship board to justify the condemnation of the vessel, and of allowing due weight to be given to that decisive proof of the object of the voyage, which is afforded by the peculiar mode of fitting and equipping slave vessels.

“That it is some alleviation of the pain produced by the almost uniform tenour of these distressing accounts, to learn that the Cortes of Spain have subjected all who should be found concerned in Slave Trading to a severe punishment; and that with this evidence of a just estimate of the guilt of the crime, we cannot but hope that they will not rest satisfied with a legal prohibition, but that they will provide the requisite means for carrying their law into execution.

“That we find with concern that the vessels of Portugal, so far from gradually retiring from the trade, have been carrying it on with increased activity, more especially on that very part of the coast which is to the north of the Line, in direct violation of the treaty by which she had stipulated to confine her trade to the south of it.

“That we cannot but cherish the hope that the new Government of Portugal will manifest a warmer zeal for enforcing a treaty which every law, divine or human, binds her to observe; that we have observed with no little pleasure the zeal for the abolition of the Slave Trade that has been manifested by the commanders of the ships of war of the United States of America, employed on the coast of Africa, and the disposition they have shewn to co-operate with the officers of his Majesty's navy for their common object; but that we are concerned to have perceived in the American Government no disposition to give up the objections it formerly urged against the establishment of a mutual right of examining each other's ships on the coast of Africa. That we had hoped that the powerful arguments used by a committee of the House of Representatives in favour of this arrangement would have their just weight, more especially that which points out the difference, or rather contrariety, between this conventional and qualified system and the right of searching neutral vessels, without any previous treaty, as claimed and practised in war. Above all, that the consideration so strongly enforced, that it is only by the establishment of some such system that the trade

can ever be effectually abolished, would have induced the American Government to consent to it, when the object in question involves the rights and happiness of so large a portion of our fellow-creatures.

"That with the deepest concern we find, as in the last year, vessels under the French flag trading for slaves along the whole extent of the coast of Africa: at home and abroad, proposals are circulated for Slave-Trading voyages, inviting the smallest capitals, and tempting adventurers by the hopes of enormous profits. That the few ships of war of that country stationed in Africa, offer no material obstruction to the trade, nor do the governors of her colonies appear to be more active; and all this while the French Government reprobates the traffic in the strongest terms, and declares, that it is using its utmost efforts for the prevention of so great an evil. That it is deeply to be regretted that a government which has been generally regarded as eminent for its efficiency, should here alone find its efforts so entirely paralysed. That, meanwhile, we can only continue to lament that a great and gallant nation,

eminently favoured by Providence with natural advantages, and among the very foremost in all the distinctions and enjoyments of civilized life, should thus, on its restoration to the blessings of peace, and to the government of its legitimate sovereign, appear, in fact, to be the chief agent in blasting the opening prospects of civilization, which even Africa had begun to present, and in prolonging the misery and barbarism of that vast Continent.

"That on the whole we conjure his Majesty to renew his remonstrances, and to render it manifest that his interference has not been a matter of form, but of serious and urgent duty. That this country will at least have the satisfaction of knowing that we have been active and unwearied in making reparation to Africa for the wrongs with which we ourselves were so long chargeable, and we cannot doubt that we shall ultimately be able to congratulate his Majesty on the success of his endeavours, and on his having had a principal share in wiping away the foulest blot on the character of Christendom."

CORRESPONDENCE.

Communications have been received from Messrs. Theophilus Browne; T. C. Holland; Joseph Jevans; and J. W. Pigg: Also, from P. S.; I. B.; T. G.; S. C.; and I. B. (Sheerness).

The continuation of *Discipulus* has come to hand. His other proposed communications will probably be acceptable.

We design for an early Number the *Essay on the Principles of Criminal Law* from the author of "A New Version of some of the Epistles of Paul."

In our next we propose to insert Colonel Stanhope's further Letter on the subject of a Free Press in India.

X.'s Letter shall be sent to Mr. Wellbeloved.

The Letter on Bible Societies has, we fear, miscarried.

Mancunensis is put into the hands of the Gentlemen referred to, as is also H. W.

By an accident, the continuation of the Review of the work on "Church Property and Church Reform" is deferred.

Letter II. from the late Rev. James Nicol was mislaid, but is recovered, and will be brought into the next Number.

We have the pleasure to announce that the UNITARIAN FUND Committee propose to print occasionally a paper to be stitched up with the *Monthly Repository*, containing a REGISTER of their proceedings, and the most interesting articles of their Correspondence, especially the Foreign. This Register will contain more or fewer pages, according to the matter on hand. It will, we are persuaded, be very acceptable to the Subscribers at large. A letter from Mr. ADAM, the Unitarian Minister at Calcutta, (see pp. 682—690 of the present Number,) to Mr. Fox, the Secretary to the Unitarian Fund, will, we understand, be introduced into No. I. of the *Encounter*.

Various Subscriptions have been received by Rev. R. Aspland and Mr. Smallfield, for repaying the loss of the Rev. L. KIRBY, (see p. 647,) which have been remitted, according to their design.

THE Monthly Repository.

No. CCIV.]

DECEMBER, 1822.

[Vol. XVII.]

ITALIAN REFORMATION.

Select Memoirs of Italian Protestant Confessors.

No. III.

Olympia Fulvia Morata.

Εἰ ΣΑΠΦΩ δικάτῃ μυστῶν ἐστὶν ἀδέρτω,
Εὐδαίτῃ γράφετ' ΟΛΥΜΠΙΑ Σουάρτῃ.*

OVERMANUS.

THIS learned and accomplished woman was born at Ferrara, in the year 1526. Her father, Fulvius Peregrinus Moratus, was a native of Mantua, and esteemed one of the most learned men of the age. He filled the office of public lecturer on the languages and polite literature in some of the principal cities of Italy with high reputation, and superintended the education of two of the sons of Alfonso, Duke of Ferrara. The early indications of superior talents, accompanied by an unusual fondness for study,† which he observed in Olympia, induced him to devote particular attention to the cultivation of her mind;

and such was her progress, especially in the acquisition of the classical languages, under a master who united the affection of the parent with the skill of the accomplished teacher, that in a short time she became the object of universal admiration. The fame of her genius and acquirements procured for her the notice and patronage of the Princess Renata, consort of Hercules the Second, Duke of Ferrara. The Duchess had a daughter, Anne d'Este, nearly of the same age, but rather younger, who was then pursuing her education at home under eminent masters. In order to relieve the irksomeness of solitary study, and to place near her a companion who might inspire her with an honourable emulation, Olympia was invited to become her associate. She accordingly took up her residence at the palace, where she remained for some years, rapidly advancing in knowledge and reputation. Cælius Secundus Curio, who was at this time residing at Ferrara, sharing the protection which the Duchess extended to the Protestant refugees,* speaks of her learning and talents in terms of high commendation, and states that she might with advantage be compared with any of the females of antiquity.† The career which she was thus so honourably pursuing, was suddenly suspended by the illness of her father, which obliged

* "If Sappho be called the tenth Muse, divine Olympia may be designated the eleventh."

† The following is her account of her early attachment to study; it is in the form of a dialogue between her friend Lavinia and herself:

Lav. Hoc autem mihi maximam admirationem movet, quod cum esses puella, tamen neque hortatu muliercularum, neque virorum impulsis (qui clamitabant, alia munera obedienda tibi fore, neque virum tibi inveniri posse, qui te docerent quàm ditem musset) anquam a tua sententia discesseris.

Olymp. Ego statè cum ceteram atque ceteram quàm diligenter considerarem, nullam aliam causam reperire potui, quàm *Θεοῦ μετὰ πνεύματος αἵματος* me his studiis operam dedisse. Ille mihi ingenium et hanc mentem dedit, ut studio discendi adlud innoxia fuerim, ut nemo me ab his detertere potuerit.—*Olympie Opera*, (1580,) p. 45.

* So printed in the editions of 1570 and 1580.—Quærit, *Θεοῦ μετὰ πνεύματος αἵματος*, Del ad pedes jacebat.

* See Mon. Repos., the present volume, p. 91.

† His words are—*Ibi* (in aniam) audivimus nos eam ita Latine declamantem, Græcè loquentem, Ciceronis Paradoxæ explicantem, ad questionem respondentem, ut eam veterum puellarum quavis, quæ quidem linguâ hanc excelluerit, conferrè posse videretur.—*Olymp. Opera*, p. 97.

her to return home to assist in the duties of a sick chamber. His death followed shortly after; but the state in which her family was now left would not allow of her resuming her situation at the palace. She was the eldest of the children; and her mother being sickly and infirm, she felt it to be her duty to remain with her to undertake the charge of their domestic concerns, and to educate her brother and sisters.

Not long after her father's death, and whilst she was thus laudably employed, she lost the friendship of the Duchess Renata, and her intercourse with the court was in consequence entirely broken off. She mentions this event, in a letter to Curio, as one which had given her great concern, and occasioned some inconvenience to her family. The cause is no where fully explained. She merely hints that it was owing to the malicious detractions and misrepresentations of some unworthy persons who had prejudiced her benefactress against her. But this circumstance, which at the time she regarded as a severe calamity, she afterwards viewed as the most fortunate occurrence of her life; since it led to a marriage connexion that was most agreeable to her feelings, and to a steady adherence to the doctrines of the Reformation, to which she ascribed her chief happiness. Whilst she was living in the seclusion of her family, she formed an acquaintance with Andrew Gruntler, a young German, eminently skilled in the Greek and Latin languages, who was then studying medicine at Ferrara, and afterwards took the degree of doctor in that faculty. Congeniality of tastes, and similarity of attainments, produced a mutual attachment, which terminated in their union. Of the disinterestedness of his affection for her, Olympia speaks with lively gratitude,—observing, that neither her destitute condition, nor the frowns of the court, could restrain him from seeking her hand. Her marriage took place about two years after the demise of her father, and when she must have been twenty-three years of age. She soon afterwards removed with her husband into Germany, leaving with her mother three marriageable sisters, and taking with her her brother, then about eight years old, in order to educate him un-

der her own direction. After a short stay at Augsburg and the neighbourhood, where her husband was engaged professionally, they fixed their residence at Schweinfurt, in Franconia, which was Gruntler's native place.

As the Duchess Renata was warmly attached to the cause of the Reformation, and persisted, notwithstanding the opposition of the Duke, who was a zealous Catholic, in educating her children in the principles which she had herself espoused, there can be no doubt but that Olympia must also have embraced them whilst she resided at the palace. The subject of religion had, however, she confesses, occupied but little of her thoughts, and she congratulates herself that by her seclusion from court, she was led to consider it more attentively, and to embrace, with a firm conviction, the doctrines of the Reformers. After her settlement in Germany, she devoted herself with great earnestness to theological studies, and occasionally employed her pen in the composition of devotional poetry in the Greek and Latin languages, which every where breathe a fervent spirit of piety, and display talents of the first order. The high and unmixed satisfaction which she derived from her new principles, doomed her to a perpetual exile from her native country. For, ardently as she was attached to her mother and sisters, of whom she always writes in the most affectionate terms, she would listen to no overtures to return to their society, with the certainty of being restrained in the public profession of her religion. She embraced, likewise, every opportunity to press upon the attention of her Italian friends the importance of the principles she had adopted, and to urge them to receive them with a faith equally firm, and maintain them with a constancy equally unwavering. Writing to an intimate female acquaintance in Italy, she thus expresses herself: "I send you some of Luther's writings which, when I perused them, afforded me the very high pleasure; in order that they may comfort and delight you also. Place your dependence upon God in these studies; implore him to enlighten you with true religion: you will not be repulsed." She seemed particularly anxious that Luther's works should be more generally known in her native

country. In a letter to Matthias Flaccius Illyricus, * she urges him to undertake the task of translating some of them into the vernacular language for this purpose. She prefers a similar request to the celebrated Vergerius, who had recently joined the Reformers, with respect to Luther's Catechism. "As you have bent your whole heart," she writes, "to the spread of the Church, I beg you would translate into Italian Luther's book, intitled the Larger Catechism, rendered into Latin by Vincentius Opeopæus. Of how much service it would be to our Italians, especially to the young, you will perceive from the book itself, if you will carefully peruse it." Olympia's zeal in the cause of the Reformation may also be seen in an admirable letter addressed by her to the companion of her youthful studies, the Princess Anne d'Este, who had married Francis of Lorraine, Duke of Guise, celebrated in the annals of persecution as the author of the massacre of the Protestants at Vassy, in the South of France. Olympia first earnestly recommends to her to study the Sacred Writings, which alone could unite her to God, and administer consolation to her under the afflictions of life. She then entreats her to look with a favourable eye to those excellent persons who were suffering persecution in France on account of their religion, and to be their advocates with the King, even though she should by such a step offend her husband, and subject herself to the royal displeasure †

* Bock has inserted this letter in his *Historia Antitrinitariorum*, Vol II. p. 402.

† This advice, it would seem, was not lost upon the young Duchess; for a few years subsequently she interceded with Catherine de Medici on behalf of the Protestants of France, whom she was then persecuting with infatigable zeal. "Anne d'Este," writes Danann, (ed. Ann. 1560,) "the wife of the Duke of Guise, a woman of a mild temper, and who, from her infancy, had been brought up at Ferrara by her mother Renata, in the doctrines which were then under persecution, for which purpose she had given her for a companion, Olympia Morata, a lady of distinguished merit and learning, is said to have been the only person

who did not refrain from tears, and to have advised Catherine of her own accord, to give orders to desist from putting innocent people to death, if she wished well to the King and to the kingdom." At a subsequent period, however, the Duchess of Guise took part against the Protestants. This change in her principles and conduct is ascribed with great probability to the assassination of her husband by Peltrot.

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after a general pillage, set it on fire. The house, together with the whole property, of Gruntler and Olympia, fell a prey to the conflagration, and they themselves narrowly escaped with their lives. Whilst flying through the streets, amidst the burning houses, in search of an asylum, and intending to throw themselves for shelter into some church, a soldier, to whom they were unknown, recommended them instantly to quit the place. Fortunately they followed his advice: for many of those who had retired to the churches were suffocated by the smoke, which entered in volumes from the surrounding ruins. Scarcely, however, had they reached the gates, when they were seized by some soldiers who were in pursuit of plunder, who stripped them of their clothes, and left Olympia no other covering besides her under linen. Gruntler was taken prisoner, but soon obtained his liberation. In the forlorn and destitute condition to which they were now reduced, without money and without clothes, they felt it difficult to determine what course to pursue. They resolved at length to attempt to reach Hamelburg, a small town distant from Schweinfurt about three German miles. Olympia gives a very affecting description of herself when she arrived at this place. "I appeared," she says, "to be the queen of beggars. I entered the town with my feet naked, my hair loose and dishevelled, and my clothes in rags; and even these I should not have had, if a woman had not lent them to me." The fatigues of this journey, added to the distress and anxiety attending it, brought on a fever, from which she never afterwards wholly recovered.

As the inhabitants of Hamelburg had been forbidden to afford shelter to any of the fugitives from Schweinfurt, they were only allowed a short time to recruit themselves and procure necessities: at the end of four days, notwithstanding Olympia's indisposition, they were compelled to depart. At the next small town they reached, which was in the territory of one of the bishops, they were made prisoners by the commanding officer, who informed them that his orders from his Christian and merciful master were, to put to death all persons

who might escape in that direction from the conflagration of Schweinfurt. Here they were detained captives in anxious suspense between hope and fear, until an answer arrived to a letter which they had addressed to the Bishop, when they were left to pursue their journey. They now proceeded, without further molestation, to Heidelberg, where they were very honourably received by some of the Protestant nobility, who for some time hospitably entertained them at their mansions, and liberally administered to their various wants. As soon as the necessary arrangements could be made, they fixed their residence at Heidelberg, Gruntler having obtained, through the Elector Palatine, Frederick the Second, the appointment of Professor of Medicine in the University of that city.

The severe bodily fatigues and the acute mental sufferings which Olympia had endured from the commencement of the troubles at Schweinfurt, gradually undermined her constitution, and wasted her strength. The fever which she had caught during her flight, when she was exposed without covering to the inclemency of the weather, retained its hold upon her frame, notwithstanding the medical skill of her husband, and the kind attentions of the friends whom she had found at Heidelberg; and, within a year, brought her to a premature grave. In her last very affecting letter to her friend Cœlius Secundus Curia, whom she seems always to have regarded with the feelings of a daughter, she thus expresses herself: "As for me, my Cœlius, be assured that all hope of longer life is vanished; for as to medicine, of which I have taken a great deal, there is none that brings me relief. Every day, nay, almost every hour, these about me expect nothing but my departure; and, indeed, I know not whether this may not be the last letter you will receive from me. Farewell, most excellent Cœlius, and if my death be announced to you, do not grieve; for I know that I shall then be living: I desire to die and be with Christ." As she had anticipated, the account of her death immediately followed her own letter. The intelligence was communicated to Cœlius

by her husband, in a letter which is written with the feeling of a man overwhelmed by his affliction. "She departed," he states, "with great eagerness, and, as to speak, with a certain pleasure in dying; since she felt assured that she was called from continual sufferings and from a most unhappy existence, to perpetual felicity. She lived with me not quite five years, and never have I seen a mind more candid and sincere, or a demeanour more virtuous and exemplary. She died on the 26th day of October, (1555,) before she had completed the 29th year of her age."*

The high estimation in which Olympia was held by the learned among her contemporaries, may be seen from the letters of eminent persons, and the testimonies to her merits after her death, which are printed with her works, and from incidental notices in the publications of that period. The early age at which she was cut off, and the unsettled state in which she passed her last years, precluded the possibility of her composing much for the press, and the few things which she had written, perished in the conflagration of Schweinfurt. All that remained of the fruits of her study and erudition, were some small pieces which she recomposed from memory, or were preserved in the hands of her friends. These were, after her death, collected and published by Cosilius Secundus Curio, whom she had requested to act as her Aristarchus, to prepare and revise them for the printer. The volume contains some of her early exercises, consisting of a Commentary on Cicero's *Paradoxes*; an Oration in Greek in praise of Q. Mutius Scævola, with a Latin translation; and a translation into Latin of some of Boccaccio's Tales; also her Letters, of which some are in Greek, and some in Latin and Italian; some Devotional Poems in Greek and Latin; besides a few other pieces. Among the Poems, her Greek version, in Sapphic measure, of the Forty-sixth Psalm, may

be reckoned her master-piece. * When it was first privately circulated by her friends, it excited universal admiration. Xystus Betulcius, after perusing it, could not believe it to be the production of a female, and wrote to Curio to satisfy himself upon the subject. He afterwards composed a Latin version of it in the same metre, which is published with the original. † The first edition of her works was printed at Basle, in 1558. The second appeared in 1562. Prefixed to this edition, is a complimentary dedication by Curio to Queen Elizabeth of England. They were afterwards reprinted in 1570 and 1580. ‡

* As some of your learned readers might be gratified by the perusal of this Poem, I shall take an early opportunity to transcribe it for the Repository.

† Xystus Betulcius was a native of Germany. After receiving the elements of his education, he removed to the University of Basle, in Switzerland, where he soon distinguished himself by his acquirements, especially in the languages and polite literature. The magistrates of the city first appointed him master of the public school, and afterwards one of the professors at the University. After holding this situation for some years, he returned to his native country, and there conducted an academical institution with high reputation. The learned Wolfgangus Musculus was one of his scholars. He was esteemed a good Latin poet, and composed several religious dramas in that language on the stories of Susannah, Judith, Joseph, &c., which were represented in public. He wrote also, among other works, *Symphonia in Novum Testamentum Græcum*; and *Annotationes et Collectiones in Carmina Sibyllina*. — Mel. Adam, in Vit. Germ. Philos., p. 160.

‡ The materials of the preceding memoir are taken from the edition of Olympia's works, printed at Basle in 1580. Meichlor Adam has inserted a short account of her, extracted from the same documents, among his *Lives of German Philosophers*, p. 162. There is also a brief notice of her history and character written by Thuanus (*Historia S. T. Tom. I. 562*, Lond. 1733), who concludes his account in these words: *Hujus (Olympiæ) miscellanea coegit et publicavit Cosilius Secundus Curio, ob religionem et ipse Italia profugus, quæ feminæ omni laude dignissime mores et raram eruditionem exprimebat, et quæ a tam excellenti ingenio expectari poterat, nisi*

* Her husband and her brother died very shortly after her, and they were buried in the same grave in the Church of St. Peter's at Heidelberg. Melch. Adam in Vita Andr. Gruntheri (Vit. Germ. Medicor. p. 81).

Ne mortua quidem est Olympia nostra, sed vivit cum Christo beata et immortalis, ac post tot ærumnas et labores in dulcem atque optatam quietam recepta est. Vivit, vivit, inquam, Olympia, etiam in hoc mundo, vivetque dum erunt homines in mundo, in viva immortalique suorum operum divinorumque monumentorum, atque omnium excellentissimorum ingeniorum memoria.*

R. S.

Gloucester,
Oct. 15, 1822.

SIR,

IF you will be so indulgent as to allow me two niches in the walls of your distinguished literary and religious temple, I feel a pleasing conviction that I can fill them with the effigies of two persons richly meriting to be ranked amongst the excellent of the earth. The first of these I had the honour to be acquainted with for a period of seven years; with the second, about twice as many months. They both became objects of my high consideration and respect from the first day of my knowledge of them, and time, as it passed along, enhanced my esteem. The impression which I received at the commencement of my acquaintance, became more lively in its progress, and the nearer it approached to intimacy, the basis of my regard was enlarged. I must not, however, proceed to develop as far as I am able the respective characters of these ladies without requesting forgiveness, if need be, of their surviving respectable relatives, for volunteering my services in this undertaking. I may fairly suppose they have been prevented by adequate causes from paying a public tribute of posthumous honourable notice to their memory, and possibly they might have been preparing this tribute, but deferred it from the best of motives. Since, however, several months have been suffered to elapse, and nothing has yet appeared in your valuable work, I have stepped forward to redeem, to the best of my ability, their memories

from oblivion, and to preclude the possibility of two most amiable persons being removed without notice and unhonoured from the world. I must add too, that I sincerely hope nothing that I shall state will preclude more finished pictures being presented to the public eye from those who are competent to furnish such traits of excellence as fell not within my observation. "The memory of the just," says the sacred writer, "is blessed." But this blessing would not rise to its just dimensions, if the living preserve a profound silence as to the merits of those who have preceded them, and withhold the meed of commendation.

Mrs. ANN WANSEY, of Warminster, in the county of Wilts, shall take the first rank, because it pleased an overruling Providence to remove her first from this earthly stage. She was of a mild, gentle, placid temper, kind and courteous to her friends, respectful to her superiors, condescending to her inferiors, and inoffensive to all. After the decease of her parents, she lived with her youngest brother, the generous and liberal-minded Mr. Geo. Wansey, performing towards him the part of a most affectionate sister. She was pleased whenever she could give pleasure, and made the happiness of those around her one principal ingredient of her own. It deserves to be mentioned, to her very great honour, that in the early part of life she refused several highly eligible matrimonial overtures, for the sole cause of being at liberty to attend an honoured mother, and administer to her consolation in her declining years.

In regard to the most momentous of all human concerns, she did not content herself with professing the religious faith of her family, taking it for granted that as they were right, she could not be wrong, which is but too common a circumstance: on the contrary, she read, thought and judged for herself, and though the arguments in support of those opinions which self-called orthodoxy decries, were early proposed to her, she discovered no sufficient reason in after life to doubt or suspect their truth. She could see nothing either just or venerable in what have been denominated the sublime mysteries of the Christian faith. They appeared to her in the

prematurè adeo in vivis esse decesset, clare ostendunt.

* CURIO: from his letter to Olympia's mother, announcing her death.

light of appendages unwarrantably added to a most simple, intelligible and heavenly system. Her attention to the duties of public worship and religious improvement was regular and almost undeviating. She was to be seen in her place whenever the service of the sanctuary invited her presence, and indisposition or inclement weather did not prevent—not deeming it an act of supererogation, as but too many now do, to repair to the seat of devotion twice on the Lord's-Day. Nor did she on the first Sunday of the month, when the celebration of the Lord's Supper succeeded the usual service, desert her post, as is too frequently done, but staid, and with reverential, cheerful, gratitude joined in the observance of it with her consistent fellow-Christians. Her behaviour in the chapel was serious, devout and attentive. She aimed not so much to be thought pious as to be so. She was more solicitous to deserve the reputation of excellence than to acquire it. For years she attended with more or less constancy the school that was kept twice a week in the vestry to teach girls the arts of sewing and knitting, and these, together with a number of boys, reading, writing and arithmetic. To this school, as well as to the Sunday-school and other charitable institutions, she was a generous, without being an ostentatious contributor. The whole tenor of her life demonstrated that the governing, presiding object of her wishes was to be and to do all that she believed to be consistent with the true genuine Christian character.

Mrs. SWANWICK, of Chester, for many years the surviving parent of a numerous and very worthy family, was distinguished by a peculiar combination of a most engaging suavity of manners, with a highly cultivated understanding and a truly benevolent heart. None could approach her without being charmed with the polite and graceful reception she gave them. If time admitted, she entered into conversation in the most unaffected and affable manner; and was never at a loss to make such kind and appropriate inquiries, as evinced at once an extensive knowledge of society, and the lively interest she took in the happiness of others. Great part of her

life was spent in the most useful and honourable employment of superintending the education of young ladies, and fitting them to appear with advantage in the world, and to fill, with credit to themselves and advantage to others, the various situations of life to which they might be called. Many ladies who survive their honoured and beloved governess, can bear testimony to the anxious as well as attractive and judicious mode in which she instructed them in such branches of knowledge, whether substantial or ornamental, as were requisite to qualify them to shine in whatever department they might be destined to act. On religious subjects she was accustomed to think without allowing herself to be under the influence of such restraints and obstacles as custom, fear or interest in too many cases impose, with a single eye to the attainment of the truth as it is in Christ Jesus our Lord. She acted upon the principle, in this instance, of calling no one but him her Master, and none Father but God. Firm was her conviction that she was amenable to no human tribunal for the sentiments she entertained of the gospel, and she exerted her best powers, unembarrassed and unbiassed, to discover its real nature and design. She was not, however, more distinguished for her upright and impartial investigation of the truth of religious doctrines, than for the candour and charity which she manifested to those who differed from her in sentiment. Though she might be denominated a Sectarian, as every thinking person must be in the proper but innocent sense of the word, by adopting opinions entertained by one or other class of Christians; yet she possessed not the slightest tincture of what has been styled, in a bad sense, a sectarian spirit. She believed in the personal as well as essential unity of the Creator, but she cherished no other feeling towards those who maintained a plurality of divine persons, than what resolved itself into a conviction of their being in error. She worshiped only Him who is one, and whose name is One, but interfered not with those, even in the way of complaint, who addicted themselves to a triune adoration. She cherished the firmest conviction of the Divine placability, uninfluenced by any thing but

his own intrinsic benevolence, but calmly left others to doubt of his essential mercy, and to confide for their salvation on purchased favour and forgiveness. Though she differed to ever so great an extent from others, yet she was most willing to act with them as far as they could agree, not esteeming a diversity of opinion in other respects as affording any sufficient reason for declining to meet and co-operate with them on common ground. It is, unhappily, the way of many religious persons to confine their attention to a few points of doctrine, and having these most in their thoughts, to let their conversation turn upon them almost exclusively; but this lady loved to converse upon subjects which the far greatest part of Christians concur in, such as the existence, superintending providence, perfections and righteous retributive government of God; the probationary condition of man; the indispensable necessity of a virtuous, upright, unblemished life; the noble elevation of character which a conscientious conformity to the will of God produces, and the consolatory hopes which may be reasonably cherished by those who have regulated their lives agreeably to such principles as, in their belief, bear the stamp of Divine approbation. Whatever I have observed of Mrs. A. W.'s exemplary attention to the public duties of religion, might be said with equal truth of this lady. All the members of her family, more nearly or remotely allied to her, not only held her in the highest esteem, but looked upon her with sentiments of exalted veneration, deeming it an honour to address her by the term which designated the relation in which she stood to them. It is a subject, Mr. Editor, of lively joy to a well-disposed and well-directed mind, that truly worthy, amiable and rationally religious persons have at any time appeared upon the earth; it tends to produce a satisfaction combined with devout gratitude to the Creator, that we belong to the human race. It also lays a foundation on which to form one of the most delightful views which can be presented to the mind of man, that since the most excellent and god-like qualities have been known to reside in the human breast, these may be said to be congenial and consub-

stantial with it; and when the accidental and adventitious impediments which have obscured or eclipsed their lustre in this world shall be removed, the whole human family will become assimilated to those who have been pre-eminently distinguished amongst them.

THEOS. BROWNE.

Sir,
FEBLING confident that the question "whether the register of births kept at Dr. Williams's Library, Red-Cross Street, is evidence in our courts of law and equity," will be considered of great importance by most of your readers, and particularly those who have the misfortune of being involved in the labyrinth of a Chancery suit, I trouble you with the note of a case which occurred before the Masters of the Rolls on the 26th of June, 1820, *vid.* Jacob and Walker's Reports, Vol. I. p. 482. It was a petition, *ex parte* Taylor, for payment of a legacy that had been invested in the funds in the name of the Accountant-General, the legatee having attained 21. To prove his age, an examined copy of an entry in the register of the births of Dissenters' children, kept at Dr. Williams's Library, was produced: "the Master of the Rolls thought it was not evidence that the court could act on." What the person was, who was thus unexpectedly barred from obtaining what he was on a matter of course entitled to by the decision of an equitable judge, I know not, nor am I aware of any case which has occurred since, in which this question has arisen.

I write in the expectation, that if the law is now as it was laid down by Sir Thomas Plumer only in 1800, something may be done to remedy such a great and crying evil which affects a large body of his Majesty's subjects.

A. B.

Free Press in India.

[We have received the following additional letter on the subject of the India Press from the same quarter as that which we printed in pp. 415—418. This letter appears to have been addressed to some friends of Liberty at Goa.]

London,

May 1, 1822.

GENTLEMEN,
I HAVE heard with pleasure of the glorious Revolution lately accomplished at Goa. The prominent part which you have acted on the interesting occasion, induces me to offer to your consideration some remarks on the advantages of establishing in that city a *Free Press*. I am aware that there existed a Press at Goa soon after the era of Printing, but it was free only to serve the purposes of despotism, and to issue the rigorous mandates of a barbarous Inquisition. On this subject it must not be forgotten that the settlements of Portugal formerly extended along the coast of Africa and Asia nearly from the Cape of Good Hope to the Sea of China, and also comprehended most of the islands in the Malayan Archipelago, and that in all these places the Portuguese language is still spoken, and thus offers the most favourable medium of communicating knowledge, which, by the resistless aid of a Free Press, may at length diffuse itself through the extensive regions of the East.

It has been well said, that in the invention of Printing is contained the embryo which, in its maturity, will annihilate the slavery of the human race. Hence I shall endeavour to prove, that a Free Press, co-operating with a good system of general education, must in the issue destroy bigotry and despotism in Indostan.

There are three principal sources from whence the Hindoo society is susceptible of improvement: these are, justice, education and discussion. The political, civil and criminal laws of the Hindoos and Mahomedans are interwoven with their theology, and the union of their divine and human codes has a direct tendency to introduce and to perpetuate despotism. The introduction of a pure worship, and a just and equitable code of laws, is therefore essential to their welfare. The great mass of the Hindoos have, from time immemorial, received the rudiments of education. They have been instructed in the fabulous tales of their gods—their cruelties, their immoralities, and their abominations. Thus a vicious education has effectually tended to perpetuate the errors of bigotry and oppression; whereas, by

a contrary course of discipline, their minds would have been enlightened and their condition ameliorated. A Free Press is, however, what is most wanted to accelerate their advancement, because the grand instrument for the improvement of the mind is the publication of truth, and, for propagating truth, discussion. By the collision of prejudices, where mind encounters mind, truth must be elicited. In this contest, Government should observe neutrality; for truth will most flourish where, like commerce, it is left unrestrained. When the great Colbert proposed to interfere with trade, even by protecting regulations, the merchants wisely answered, "*Laissez nous faire.*"

History teaches, that a reformation in the religion of the Hindoos could not be effected by the intolerant Mahomedan; nor by the Inquisition, with its synods and censors, and their inapious decrees; nor even by the preaching of pious Missionaries. It cannot fail, however, to be produced, as in Europe, by the influence of free discussion. No religion probably ever deviated more from just principles than that professed by Christians during the dark ages, till the era of the Reformation. The vices of Popery, the restoration of learning, and the invention of Printing, by which learning was diffused, united to produce that event. "Man awoke from the lethargy in which for ages he had slept, to contemplate the beauties of truth, and to exercise his reason." Luther was the first who opposed the profitable traffic in indulgencies. The Pope threatened his person, and condemned his writings to the flames. Succeeding Popes went farther than Leo. They rightly judged that a Free Press was incompatible with the support of their superstition—their oblations, penances, pilgrimages, mortifications, indulgencies, and other buffooneries. "We must put down the Press," said Wolsey, "or it will put us down." All their efforts were therefore directed to this object, but the Press triumphed. The Popes proscribed all heretical works, and excommunicated all who read them. They caused the ancient ecclesiastical writings to be mangled and interpolated; passages to be erased, and others inserted. An

Index Expurgatorius, or catalogue of prohibited books, was published at Madrid under the sanction of the Inquisition. It consisted of 900 pages closely printed. The framers of the Index condemned, either wholly or in part, not only works on religion, but those relating to polite literature and science. Of all translations of the Bible, whether printed or in manuscript, they forbade the use. On the works of reputed heretics, and on all they might in future compose, was passed the same unqualified censure. Some of Erasmus's writings, however, these gloomy persecutors allowed to be published, with the words "*Erasmi Roterodami, auctoris damnati*," inscribed in the title-page, annexing the following note: *Opera omnia Erasmi, cuncte legenda, tam multa enim insunt correctione digna, ut vix omnia expurgari possunt.*" Here, then, was a systematic attempt to perpetuate ignorance and superstition, to corrupt the sources of truth, and to disseminate error and falsehood. Should it be asked, Why now declaim against the Inquisition? It may be answered, Because its frightful decrees substantially exist in every country where the Press is still under any restrictions not essential to the maintenance of civil liberty; and because twelve millions of my fellow-subjects in the Madras Presidency are actually under a *Censor of Heretical Proavity*. This officer has lately prevented the printing in Tamil of the Prayer-Book of the Unitarians—a sect of all others the most likely to introduce Christianity in the East. In like manner, Censor Wood might suppress the religious works of the Roman Catholics, the Methodists, Presbyterians, or other sects differing with that infallible judge of orthodoxy.

The Reformation vindicated political as well as religious rights, because it destroyed superstition, which is the root of despotism. A militia of 600,000 highly-disciplined priests, backed by myriads of bigots, were baffled by a monk and the asserter of reason. The Press enabled the first Reformers to give a wide circulation to their thoughts; which, but for such an advantage, had been confined to the place where their principles had been first inculcated. May not simi-

lar results be fairly expected to appear in Indostan, through the medium of Education, of a Free Press, and the preachings of Missionaries and native Reformers?

Be it asserted that Pagan Christianity has no resemblance to the superstition that now prevails in Indostan. I contend, on the contrary, that all superstitions resemble each other in their origin and influence. They are all founded in error, and promote despotism. Whereas the prominent features of most religions resemble each other as being founded in reason—in the belief of God, and the inculcation of virtue, which is the essence of liberty. The Hindoo religion, in its uncorrupted state, approaches to a system of pure theism. The most learned Brahmins are Unitarians, according to the doctrine of Kreesna; but they so far comply with the prejudices of the vulgar as outwardly to perform all the ceremonies prescribed by the Vieds. The great bulk of the Hindoos, on the contrary, are sunk into gross superstition, and, instead of limiting their belief "to one unknown, true Being, the Creator, Preserver and Destroyer of the universe," they have enlisted Three Hundred and Thirty Millions of Gods into their service. Mahomedanism is a compound of Judaism and Christianity, joined to the belief of certain absurd tales and pretensions added by Mahomet. The Wahanbees have overrun Arabia, Syria, and Persia, for the purpose of restoring the simple Unitarianism of the Koran. We are, in fact, obliged to the Mahomedans for the destruction of Idolatry and Paganism in many parts of the world. Their great crime is that of endeavouring to enforce their creed by the sword. Mahomed vowed to convert by force of arms the whole Hindoo race to Mahomedanism. In twenty years he invaded Indostan twelve times, and spared neither age nor sex. Tipoo boasts that he threw down 9000 idol temples. He subdued Coorg, and drove 70,000 of its inhabitants like cattle to Seringapatam, forced them to profess Mahomedanism, and then sent them back to serve as slaves under his Zemindars. This was not a course calculated to reform or to convert the Hindoos, who, for upwards of three thousand

years, had preserved their religion.

The numerous followers of Confucius have, no less than the Hindoos, deviated from the pure worship of the founders of their faith. The religion professed by literary persons and men of rank in China, consists in a deep, inward veneration of God. "Live," says Confucius, "as, dying, you would have lived; and do unto your neighbour as you would he should do unto you." "This sect," says Lord Kaimes, "have neither priests nor temples, and their religion is perhaps the most refined system ever practised by men. It has been objected to as not fitted for the human race." Thus we perceive that the doctrines of the Hindoo, the Mahomedan, and the Confucian religions, all assimilate in the belief of one, and only one, God; and that all of them, in the progress of ignorance, degenerate into gross and cruel superstition, accompanied by despotism. The only means of reforming them, and restoring among them a pure worship, is by the light of reason. In further confirmation of this argument, a noble author has observed, "that as unity in the Deity was not established in the countries where the Christian religion was first promulgated, Christianity could not fail to prevail over Paganism; for improvement in the mental faculties leads by sure steps, though slow, to one God."

The superstitious and intolerant Portuguese were sure to fail in their work of conversion. When Vasco de Gama arrived at Cochin, he found the Syrian Christians established there under a King. The Portuguese immediately claimed the churches as belonging to the Pope. The Syrian Christians replied; "We never heard of the Pope, and have for 1300 years had Bishops appointed by the Patriarch of Antioch." The Portuguese Archbishop held a synod near Cochin, at which 150 Syrian clergy appeared. His Holiness accused them of having married wives, of rejecting purgatory, the invocation of saints, and the worship of images. These heresies he commanded them to abjure under pain of suspension; while the Inquisition at Goa decreed that all their sacred books should be burned. From these persecutors the Syrian Christians fled to the forests on the mountains—every where the asylum

of liberty. Nor have the exertions of unassuming Missionaries, unaided by a Free Press, been more successful than those of the intolerant Mahomedans and Portuguese. They have, however, done no wrong, and much good, by their charities, by diffusing education, and by the example of their virtuous lives. Yet Abbé Dubois, who sacrificed more than thirty years of his life to promote the conversion of the Hindoos, has declared the measure hopeless; and that he never knew a single instance of a Hindoo becoming a genuine convert to Christianity.

It is not to be denied, but proudly asserted, that a Free Press must at length produce in Asia one of the greatest revolutions that ever appeared in the world. The government of the Hindoos is a theocracy. Their manners, customs, and mode of thinking—their castes, their laws, their despotism—all rest upon this superstitution, which cannot long prevail if exposed to collision with a Free Press. This engine must destroy bigotry, and tear up despotism by the roots. It may be said, that such a revolution is dangerous. If so, it follows that the conversion of the Hindoos to Christianity would be equally dangerous; for by no arts could it be effected without a total subversion of the present state of society. I deny, however, that a free discussion, regulated by wholesome laws, is dangerous. During the administration of Warren Hastings, the Press was free to licentiousness. Now this was a period of extreme difficulty and hazard. England was at war with America and with all Europe. Bengal was threatened by Boomsah; Benares was in revolt; Oude convulsed, and the Seiks were plundering the Deccan; Madras, exhausted by famine, was invaded by Hyder; and Bombay was engaged in a contest with Scindia and Holkar. Hastings was constantly outvoted by his Council; and there was not a rupee in the Treasury. The Supreme Court was appointed as a check to misrule and oppression, and it set itself in opposition to the Governor. Not a judge was on speaking terms with the Governor-General or his Council. Writers were sure of protection while they transgressed not the law of libel. The Press was even so honest and indiscreet as to attack with

its poignant satire the Governor-general and "Lord Poolbundee," the Chief-Justice. In short, British India was threatened with ruin; the Press was free, and it was saved.

In farther proof of the passive and tolerant spirit of the Hindoos, and the safety of discussion, I shall mention a remarkable event that occurred some years since at Isbra, in the immediate vicinity of Calcutta. While Juggernaut's temple was there passing over a human victim in the presence of a hundred thousand zealots, Christian Missionaries were preaching to them unmolested, and distributing printed papers expressly designed to expose their cruel superstition. As another instance, I shall notice the work of Bruja Mahema, entitled "Strictures on Hindoo Polytheism," which has long been in wide circulation without producing the least alarm. Had this book, which contains a satirical, argumentative, and masterly exposure of the absurdities of the present Hindoo superstition, been submitted to a Censor, it would have been suppressed, or have been published under the sanction of Government. If suppressed, there would have been an end to free inquiry; if allowed, it would have gone forth with the mark of public authority, and might have excited strong jealousies. We are not to imagine that the discussion of religious subjects is a novelty in Indostan. The natives are exceedingly fond of discussion, and have been writing on the nature of the Divine essence and the doctrines of their faith for twenty centuries.

I shall now close this Letter by expressing an anxious hope that a Free Press may be established at Goa; that from it may diverge a flood of light; and that your liberties may be immortal.

I have the honour,
Gentlemen,
To subscribe myself,
Your most devoted Servant,
LEICESTER STANHOPE.

Account of the Establishment of Presbyterianism in Manchester.

No. IV.

SIR, Nov. 23, 1822.

THROUGH a want of opportunity of seeing the Register for a con-

siderable time, I have not been able sooner to resume the task of making extracts. I now send you, as promised in my last, (Vol. XVII. 147,) the Resolutions of the "Provincial Synod at Preston" entire, with a few extracts from the 31st and 32nd Meetings of the Classis. W. J.

"By the Provincial Synod assembled at Preston, Novembre 14^o, 1648, and continuinge unto Feb. the 7^o, Anno sapradicto.

"The Synod propoundinge to hear and resolve such difficult questions as the delegates should bringe in from their severall Classis for resolution, resolveth as followese.

"1. That the discipline of the Church is to bee extended in the exercise of it to all persons professinge Christian religion within our locall bounds, respectively, that are not excommunicate, and the recoverie of excommunicate persons is to bee endeavoured by all Christians, especially by the Church officers:

"2. That the Ministers and rulinge Elders are to labour accordinge to their places, to bringe all their people to the knowledge of the Christian faith and religion.

"3. That Catechisinge by way of question and answer is a Minister's dutie.

"4. That all Ministers within this province are required to hould a course of publicke Catechisinge.

"5. That the Minister in everie place is to endeavoure dilligently to bringe in all to be catechized by him, either publickely or privately, and the assemblie's Catechismes are recommended to this use.

"6. That there is not onely one way warranted or prescribed by the word of God for the Eldershippes satisficing themselves of the sufficiency in point of knowledge of persons that are Members of their congregations, respectively, that they may be admitted to the Lord's Supper.

"7. That it is not lawfull for the Eldershippes to tie themselves to one way, as aforesaid (suppose it bee examination before them) when that one attaines not the end, and another probably may doe it.

"8. The choice of the manner of the Eldershipps satisfaction concerninge a person's sufficiency in pointe of knowledge for the Lord's Supper, is left to the Eldershippe. Provided that noe Minister or other person or other persons of the Eldershippe take upon them to admittre of any person to that Ordinance, unless the Eldershippe be satisfied of the said

sufficiency, and do consent to the said admission.

"9. A congregational Eldershippe may trye and censure one of theire Elders.

"10. A private Member of a Congregation may not refuse to be tryed before the Eldershippe upon pretence they are a partie against him.

"11. The Eldershippe is to observe whether or noe the Communicants come constantly to the Lord's Supper.

"12. It is left to the discretion of the Eldershippe to use such meanes as they shall judge expedient to discover that constancie, provided that noe meanes be used that hath bene found offensive.

"13. A Minister and twoe Elders may suffice to constitute a congregational Eldershippe.

"14. Such as preach within our bounds beinge unordaynd, and disclaime Classicall power, are first to bee dealt with by conference to refrain them, some beinge designed to conferre with them by the Classis, if they refuse to appear before the Classis.

"15. Delinquents in the late warres not to be received to the Lord's Supper without givinge satisfaction to the Eldershippe of their repentance.

"16. Ministers or Elders neglectinge to observe the Meetings of the severall Presbyteries, are first to bee admonished by the Presbiters which they see neglecte.

"17. A Minister removeinge out of one Classis into another shall bringe testimonialls both from the Congregation and Classicall Presbyteries from which, to the Congregation and Classis unto which hee removes, before hee bee approved or admitted by them.

"18. A Minister officiateing in any of our assemblies for anie continuance without applyinge himself to the Classis for approbation, is to bee admonished, and further proceeded against upon his persistencie.

"19. If a Minister shall administer the Lord's Supper to anie congregation promiscuously, (that is, without severinge the ignorant and scandelouse,) so farre as lyes in him, hee is after admonition to be suspended.

"20. The question whether the children of anie parents lyinge under the imputation of ignorance or scandall, yet not beinge cast out of the Church, may bee denyed baptisme. Resolved in the negative.

"21. If anie Ministers or Elders that have taken up the government desert the same in not executinge theire dutie in it, they are first to bee conferred with by the Eldershippe to which they belonge,

and if they persist to bee admonished, and if they persist to bee suspended, unlesse the reasons of the partie desertinge bee satisfactorie to the Eldershippe.

"22. A new election of Elders may bee made in a place where there is an Eldershippe constituted, in case that either anie of those chosen dye, or depart the congregation, or lay downe theire office, or the number already chosen bee incompetent to the congregation.

"23. A Classis may take a view of, and make enquire into, the carriage of the severall Church officers within its lymits, and may desire some able members of a neighbour Classis to be present with, and afford theire counsell to them therein.

"24. A dependent in anie cause is not to appeale from anie inferioure to a superioure Presbiterie before a censure past in the Presbiterie appealed from, save that a defendant may bee heard by the superiour Presbiterie complaininge of an unjust delay or neglect of hearlinge in the inferioure.

"25. Anie scandall whatever contained under the rules of the Ordinance of Parliament of August 29th, 1649, page 41 and 42, ought to be proceeded against unto the censure of admonition, suspension or excommunication as the case deserves.

"26. Anie Minister or person that shall make anie marriage without publication of the purpose of the said marriage before accordinge to the directorie, or shall baptize anie child privately, shall be censured by the Classis. And the Eldershippe shall be diligent in enquireinge after, and bringinge to censure all such offenders.

"27. Where there is a Congregation destitute of a Ministrie, or of an Eldershippe, by reason whereof the Lord's Supper is not constantly administered, any member thereof may repaire to the Eldershippe of anie neighbouringe congregation, and approvinge himself to the said Eldershippe, may be admitted to communicate in theire congregation.

"28. A scandalouse fault committed above a yeare since, and still remaininge publicly scandalouse in any person, is to come within the compass of the Eldershippe's cognizance.

"29. One ordained Minister by a Bishoppe since the abolition of Episcopacie by the Parliament, may not bee admitted as a Minister to a place, without satisfaction given for his acceptinge of the said ordination.

"30. None are to bee approved by anie Classis to a place of officiateing in preachinge, that refuse to be ordayned

according to the Presbyteriall way, or renounce their former ordination, or are ordayed by non-officers.

"31. An account to bee required of, and given by, the delegate unto this synode of the state of the severall Classis, how manie Congregationall Eldershippes are in each Classis, how their Classicall Meetings are observed, both for tyme and number. And the severall Classis are required to take an account of, at the Congregationall Eldershippes in their lymitts, how their Meetings are observed, whether the congregations have the Lord's Supper constantly, and how the government is put in execution; and whether the monethly [monthy] fasts bee constantly observed.

"32. Ordinary omission of duties of religion, as prayer and such like jointly to bee performed by the familie, is scandalouse in the governours thereof.

"33. The Eldershippes are to take notice of scandalouse gamsters.

"34. A voluntarie entertaininge of Papists as servants or Tablers [I am not quite sure that the last word is rightly deciphered] is scandalouse.

"35. The Ruling Elders in a congregation may acte in a Classis without a Minister of the same congregation.

"36. A Minister comelinge to a Classis for approbation, beinge of evil report, is not to bee approved of by them, until he bee cleared thereof before them.

"37. If a minister give way to one to preach in his place that hath been to his knowledge denied approbation by that Classis, he shall bee the first time admonished by the Classis.

"38. If a person sent for to give testimonie to a cause dependinge before an Eldershippe, and appeareinge refuseth to take oath, or make answere to the examination, hee is to bee admonished by them, and persisteringe, to bee further censured.

"39. Sittinge and drinkeinge unnecessarilie in an alehouse or taverne on the Lord's-Day shall be censurable.

"40. An exhortation to the severall Churches in this Province made and published by this Synod is ordered to be published in everie Eldershippe and Congregation in this Province.

"41. If any difference bee in a congregation about Ticketts given to communicants, if the Eldershippe cannot end it, they are to have recourse to the Classis, and if they determine it not, to the Provinciaill Assemblie.

"42. A Committee is appointed to consult and resolve such difficulties as may occurre, and concerne our publicke acteings in our offices, which shall meete

the 20th of February, and this Committee shall at their partinge appointe a new Meetinge, for which each Classis shall appointe a Minister and an Elder, and after this manner continue Meetinges from tyme to tyme, while there shall be occasion.

"43. This Synod concluding, appointeth the next Provinciaill Assemblie to bee the next Tuesday in May next, at Preston Church, and the second Classe is to appoint who shall preach at the openinge thereof.

"EDWARD GEE,
"Scribe."

*"The 31st Meetinge at Manchester,
April 10th, 1649,*

"4. The Sermon hereafter for the Classis, is to begin at tenn a clock, and to continue till eleven, and notice thereof to be given to the Minister that is to preach to observe the order.

"5. George Peake of Carrington, in Cheeshire, aged about 54 years deposed, saith, that his daughter Elizabeth was married to Richard Smith of Flixton, about September, 1648, without his consent; and that shee told him shee was married in the night tyme, by Mr. Birch, scholemaster at Prestwich.

"8. Mr. Warden and Mr. Angier to speake to the Elders electe for Salford, to move them to stand to their election.

"12. Delegates for the Provinciaill Meetinge at Preston the first of May next.

"Mr. HOLLINWORTH, Mr. CONSTANTINE, Mr. HOLLAND, Mr. HYDE; Mr. SERGEANT, Mr. JOHNSON, Mr. SMITH, SAMUEL TAYLOR, ROBERT LEES,	} Ministers. } Elders.
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*"The 32th Meetinge at Manchester,
May 8th, 1649.*

"2. Mr. Dury returned in his si quis, or instrument, with a certificate subscribed by severall of the inhabitants of Gorton, testifieinge that the instrument hath bene published in the Church of Gorton, and afterwards affixt on the church doore accordinge to order. And nothings at all objected against his proceedinge to ordination.

"3. Whereas the Churchwardens of the parish of Prestwich did in the name of manie of the Parishioners aforesaid, expresse their willingnes to have Mr. Isaac Allen for their Pastor; and whereas another partie of the said inhabitants

of Prestwich appeared against the said Mr. Isaac Allen for his non-officiating at Prestwich aforesaid, It is ordered, that those that doe appear in the behalfe of Mr. Allen, they give in their names in writinge, the next Classe at Manchester. And also ordered, that nothing bee done against Mr. Allen, untill such tyme as the parties appearinge for him come in to make out what they can on their behalfe.

"4. Mr. Birch, Scholemaster at Prestwich, havinge been formerly admonished for makeinge clandestine marriages and private baptizinge of children, and hath notwithstandinge, since his admonition, offended herein contrarie to the directorie. It is ordered that the said Mr. Birch, bee from henceforth inhibited from the exercise of all Ministeriall offices within the bounds of this Classe of Manchester. And It is ordered that this inhibition bee published in the congregation of Prestwich.

"6. Warrants to be sent to Mr. Jones, Mr. Woolmer, Mr. Benson, and Mr. Clayton, to shew cause wherefore they doe not frequent Classicall Meetings as formerly.

"9. A new summon to bee sent to the Elders of Ouldham to come in the next Classe."

Letters from the late Rev. J. Nicol.

LETTER II.

Traquair Manse, May 5, 1819.

MY DEAR SIR,

YOU are by no means to suppose that I deem this meagre scrawl, for such I fear it will prove, any equivalent for your friendly letter which I received some months ago.

When I tell you that I am writing this in bed, propped upon my elbow, you will believe me, when I assure you, that the sole design of my writing, at this time, is to inform you that I am "still in the land of the living;" that though I have long been silent, yet my heart is not dead to friendship; and that though I may seem to have forgot the friends of truth and of religion, yet I have never ceased to rejoice in their joy; and the very love of the dearest interests of religion has given you the grounds of suspecting my attachment, which I fear may have taken place. Instead, therefore, of entering into any disquisition on the interesting topics of

your last communication, for which I feel myself at present altogether unequal, I design to give you a sketch of my history, which will include my apology, and, at the same time, if such is the will of Providence, it may also prove to be "the last speech, confession and dying words" of your friend.

For many years I have been much subject to a stomach and bowel complaint, which, though not so severe as to preclude me from performing the duties of my situation, has scarcely left me a week of uninterrupted good health. You may easily conceive that this *radical* defect in my constitution—for such from early recollections I am convinced is its real character—has not been removed by the process of time; on the contrary, every year has rather increased it; and though the use of medicine, to which I am obliged daily to have recourse, has enabled me to enjoy a good deal of happiness in literary pursuits, and in the society of my friends and family, yet still, upon the whole, I have been making it worse. In consequence of this, immediately after I received your last letter, a young gentleman in Edinburgh, who has long been a particular friend of mine, and is one of my heritors, insisted that I would come to town for medical advice, offered me every accommodation in his father's family during my stay, and, with his wonted generosity, sent out his father's carriage to convey me to the metropolis. I need not say that I accepted his kind invitation; that I carried your letter to Edinburgh in order to answer it during my abode there; and that, as my other studies were to be broken off for two weeks at least, I sincerely resolved to pay all my literary debts, and yours among the rest. But what is man! Notwithstanding all my virtuous resolutions, matters turned out in Edinburgh very differently from what I expected. Uneasy, and even sick with medicine, unable almost to command a single hour from the attention and sollicitude of my friends, and hoping that every succeeding day would prove more propitious to thought than the present, the whole two weeks that I remained in Edinburgh, passed away without my ever putting pen to paper,

and I returned home improved in my health, but quite dissatisfied with the manner in which my time was allowed to slip away. All this may do very well; but how has the long interval been filled up from your return to the present day? To shew this, I must go backwards a little. I have been busily employed for several years in elucidating some of the peculiar doctrines of revelation; and in giving a view of them, which appeared to me not only entirely new, but, as far as I can judge, much more *rational*, and, I must add, much more *scriptural* than any with which I am acquainted. I was engaged with Original Sin at the time when Wardlaw's "*Unitarianism Incapable*," &c., fell into my hands. I must state that the doctrine of the *Trinity* was not included in the plan which I had chalked out for myself.

My reason for leaving it out was, not because I did not deem it of the very first importance, but because I despaired of throwing any new light upon the subject, and because the other doctrines which I fondly persuaded myself I could exhibit in a light that would make them perfectly irresistible, would, in all probability, occupy all that remained of a life not *very good at the best*, and certainly at that particular period rather precarious. But in reading over Wardlaw, I could not help observing, that all that had been done in defence of the primary principles of all religion, whether natural or revealed, was so very far from silencing the orthodox, that they only seemed to gather fresh courage from every attack made upon them; and, half in jest and half in earnest, I began to fill the margin of his volume with notes as I went along, which might serve as *memoranda*, if ever I should think of turning my attention to that subject. As the margin soon was crowded, I had recourse to separate slips of paper, and many of my notes I wrote more fully out afterwards at by-hours, if you will excuse the expression. At the period of my return from Edinburgh, therefore, I had a large mass of observations, of explanations of texts and of expositions of sophisms which were employed by the orthodox, all lying by me. I need not add, that in the course of composition, many argu-

ments for the Unity of God, which I had not met with, many new elucidations of texts, which are generally brought forward by both parties, occurred to me; and even upon this subject I began to flatter myself that I might do something for the interests of religion. My papers, however, though valuable to myself, I well knew, could be of no value to any other person, from the detached manner in which they were written; and as I had then completed Original Sin, I set to the copying and extending and forming into a *whole* the insulated materials I had by me, and in a short time I got so immersed in the investigation, that I lost sight of every thing else; and wishing, with the greatest enthusiasm, to add one labour more to what I had done, I brought on myself a return of my former complaint, which my journey to Edinburgh had a little mitigated; and as I have not been able for many years to sit at my desk when writing, from a pain at my breast, I was under the necessity of standing; and the constant standing about three weeks ago brought on a swelling and inflammation in both my limbs, which has confined me to bed, and put a stop to all my operations. I am, however, getting fast better; any degree of fever which I had is gone, and I hope in a few days to resume, with more caution, my labours. This, then, is the real state of the matter. I could not think of writing to you without entering at some length into the subject of yours. I could not do that without spending a day or two upon it; and a day or two, in the way in which I felt my mind, seemed an age, as it might probably hinder me from finishing my Essay; for the state of my health is far from being good; and I hoped, by telling you the truth, and shewing you the *effects* of my silence, to obtain your forgiveness. I have now, however, been brought to a sense of my duty; I have made a confession of what I otherwise would, perhaps, not have done, and I wait with some hope of your pardon *****.

You must write me soon, notwithstanding my delinquency. I will prove a better child for the time to come. Send me all the news, not about trade and manufactures, but about something else, which is of infinitely more

importance, the success of truth and true religion. Am I never to see you?
.....

I must conclude, then, by assuring you that I am,

My dear Sir,

Yours most sincerely,
JAMES NICOL.

Attempt to illustrate Jude, ver. 9.

LETTER III.

SIR,

I NOW proceed to consider the account we have of *Michael* in the New Testament: this is contained in only two places, Jude 9, and Revelation xii. 7. We have already seen that *Michael* (as described by Daniel) is a great temporal prince. "In the vision of the above chapter of the Revelation, a prophetic view is given of the state of the Christian Church both before and after her apostacy from the religion of the New Covenant promulgated by Jesus and his apostles." *There appeared a great wonder (sign, as it should be rendered, and as it is in the margin of the Bible) in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.* Here, under the type of a woman, the church is emblematically described as representing "the state of the church as first instituted by the apostles, invested with the splendour of that heavenly light which is ordained to illuminate the understanding of all mankind, and which forms a most striking contrast with the darkness of that unintelligible mystery with which she is described as branded in her forehead in her apostate state, chap. xvii. 5. She wears upon her head a crown of twelve stars, typifying the doctrine of the twelve apostles of Jesus; and tramples the inferior light of the old partial covenant under her feet, to denote her rejection of all carnal ceremonies and the ritual of the observances of times and seasons of the Mosaic law."

And she being with child cried, travelling in birth, and pained to be delivered, ver. 3; and there appeared another emblematic sign in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.—And the dragon

stood before the woman which was ready to be delivered, for to devour her child as soon as she was delivered. Vers. 3, 4. From the explanation in Daniel of the fourth beast,* and in the seventeenth chapter of this book, of the beast with seven "heads and ten horns, it is certain that the dragon is intended to typify the civil power of the Roman empire in its original state of Pagan idolatry." This dragon stood before the woman who brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up to God and his throne. This is universally understood to refer to the conversion of Constantine to the Christian faith, "who, by the Divine providence, was elevated to the imperial throne, and ordained to govern with despotic power all the nations comprised within the limits of the Roman empire." In consequence of his conversion, Christianity was raised to imperial dignity, and an alliance was formed between the Church and the State, which alliance led to the degradation and corruption of the pure religion of the gospel into the vilest superstition and idolatry. The woman, we are told, fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred and three score days, ver. 6; typifying that state of immorality to which she was reduced, as described chap. xvii. 3: *He carried me away in the spirit into the wilderness, and I saw a woman sitting upon a scarlet-coloured beast, the Roman empire, by which she was supported in all her abominations, full of the names of blasphemy, having seven heads and ten horns.* And again, ver. 18, *The woman which thou sawest is that great city, which reigneth over the kings of the earth.* "Upon this adoption and avowed protection of the nominally Christian Church by the Emperor Constantine, it was to be expected that the majority of the subjects of the empire, who were habituated to the polytheism and idolatrous ceremonies of their ancestors, would contend in opposition to the counsels of Divine Providence which had ordained

* See chap. vii.

the approaching abolition of the old Pagan idolatry throughout the Roman empire." Such a contest actually took place; as it follows, "And there was war in heaven: *Michael* and his angels fought against the dragon; and the dragon fought and his angels." We have seen that the dragon is the Pagan Roman empire, the defender of the old religion of superstition and idolatry; so *Michael*, the prince, who fought against him and his angels, his ministers and agents, in support of the new religion, can be no other than Constantine. He it was who abolished the Paganism of the empire, destroyed the temples of idolatry, threw down its altars, and established his new religion upon the ruins of the old superstition of the empire, and changed the very form in which it before existed. "The dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil and Satan, which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him."

Heaven means a state of political power, authority and government; the sun, moon and stars in this heaven, are the higher orders of the state. This idea ought ever to be kept in view in reading the prophecies. The *earth* means the lower orders of the state, the common people. *The old serpent, the Devil and Satan*, does not mean a *wicked fallen spirit*; but the old Roman empire, with its rulers, which under every form of its government was the great *accuser* and persecutor of the faithful servants of God, and engaged in the support of the reigning polytheism and idolatry. *Michael* means Constantine, that *great temporal prince*, who was destined successfully to combat and cast this dragonic power out of the political *heaven to the earth*, the common people, among whom it continued to prevail till its final extirpation by his successors. This *war* is said to be in *heaven*, in the political heaven of the Roman power, not in the literal heavens, the celestial regions, and between its inhabitants. The prophecy is a prediction of events respecting the church; but what concern could the church have in such a war, espe-

cially if it took place (as is generally supposed) not only before the church had any existence, but even before the foundation of the world?

The only remaining passage where *Michael* is mentioned, is Jude 9, and here he is again represented as having a contest with the Devil.

Before we enter on the particular consideration of this passage, we shall proceed, as was proposed, to inquire what we are to understand by the *Devil*, the other party said to be engaged in this contest. This inquiry has, in some measure, been entered upon in the preceding observations; we shall, however, make some further remarks on this part of the subject. The Greek word, *diabolos*, here used, literally means the calumniator, accuser, slanderer. It first occurs in the account which we have of our Lord's temptation in the wilderness; but that was merely a *visionary scene*, as Farmer has attempted to prove, or, as others, a *mental temptation*. The Devil here, then, is not a *real* but an *imaginary* being, and we may observe, that that is the only instance in the New Testament in which he is denominated a *tempter*. Christians are never said to be tempted by him, or to be liable to his temptations, nor are there any warnings or cautions on that subject. The term is applied to Judas, John vi. 70. It is said, that in the last days, "Men shall (will) be *false accusers*," Greek, *devils*. 2 Tim. iii. 3. So of deacons' wives it is said, "that they must be grave, not *slanderers*," Greek, *devils*. So also of aged women it is required that "they be in behaviour as becometh holiness, not *false accusers*," Greek *devils*. Titus ii. 3. In 1 Peter v. 8, "Your *adversary, the devil*," means the enemies and persecutors of Christians, by whom they were greatly afflicted. This appears evidently from the following words: "Whom resist stedfast in the faith, knowing that the same *afflictions* are accomplished in your brethren which are in the world." In all those cases where devils are said to be cast out of persons who were possessed by them, the Greek word made use of is uniformly *demons*, not *devils*. It is very questionable whether the term *devil* is ever applied in the Scriptures to an *evil spirit*, such as the *Devil* is

supposed to be: there certainly is no direct evidence of such an application. This, however, is clear from the above-cited passages, that it does not necessarily convey that idea. We proceed,

Secondly, to inquire what is intended by the *body of Moses*, the subject of the contention between Michael and the Devil. In the New Testament, *Moses* is frequently used to signify, not the *person*, but the law or dispensation of *Moses*. In John v. 45, our Lord says to the Jews, "Do not think that I will accuse you to the Father: there is *one* that accuseth, even *Moses*," (i. e. the law of *Moses*, called the "ministration of condemnation,") "in whom ye trust." Again, Acts xv. 21: "*Moses* of old time had in every city them that preach him, being read" (i. e. his writings being read) "every Sabbath-day." In 2 Cor. iii. Paul, speaking of the blindness of the Jews, says, "For until this day remaineth the same vail untaken away in *reading* the old covenant, or dispensation, which vail is done away in Christ; but even unto this day, when *Moses*," i. e. the old covenant, "is read, the vail is upon their heart." We are not, therefore, under the necessity of understanding the phrase, the *body of Moses*, literally; it may be used here figuratively to signify the Mosaic code, or the body of the laws and institutions of *Moses*, or of the church formed under that dispensation of which he was the mediator. Macknight, on this passage in the Epistle of Jude, says, "He, the apostle, may refer to the angel of the Lord, before whom *Joshua the high priest* is said, Zech. iii. 1, to have stood, *Satan* being at his right hand to resist him, namely, in his design of restoring the *Jewish Church and State*, called by Jude the *body of Moses*, just as the Christian Church is called by Paul the *body of Christ*." We have before endeavoured to prove that Jude not only refers to this passage in Zechariah, but that he has in fact made a direct quotation from it; his making use of the word *diabolos*, which the Septuagint here makes use of, and from which Jude seems to have taken it, may be urged as an additional argument in proof of that point: especially as that version was in general use in the days of Jesus Christ and

his apostles, and from which they appear to have made their quotations.

Let us then inquire into the meaning of this part of the prophecy of Zechariah referred to by Jude, and see whether it will not lead to some clear idea of the nature of the dispute between Michael and the Devil about the body of *Moses*, which he mentions. The prophets Haggai and Zechariah were raised up and sent at the time of the return of Israel from the Babylonish captivity, to encourage the hearts and to strengthen the hands of Zerubbabel and Joshua in the work of building Jerusalem and the Temple, and in re-establishing the church and worship of God. Zechariah is directed to cry, saying, "Thus saith the Lord of hosts, I am jealous for Jerusalem and for Zion with a great jealousy; therefore saith the Lord, I will return to Jerusalem with mercies, *my house* shall be built in it, saith the Lord of hosts. Cry yet, saying, Thus saith the Lord of hosts, my cities through prosperity shall yet be spread abroad, and the Lord shall yet comfort Zion, and shall yet choose Jerusalem." Chap. i. 14, 16, 17. And again, "The hands of Zerubbabel have laid the foundation of *this house*; his hands shall also finish it." Ch. iv. 9. In building the Temple and restoring the worship of God, they acted under the authority of the Kings of Persia. "In the first year of Cyrus king of Persia, (that the word of the Lord by the mouth of Jeremiah might be fulfilled,) the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel." Ezra i. 1—3. Notwithstanding this proclamation of Cyrus, the *adversaries of Judah* made great opposition to the building of the Temple, and endeavoured to frustrate the design. "They weakened the hands of the people of Judah, and troubled them

in building, and hired counsellors against them to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia." Ezra iv. 1, 4, 5. "And they wrote letters of accusation to the kings of Persia against the inhabitants of Judah and Jerusalem, both in the days of Ahasuerus and of Artaxerxes," vers. 6, 7. "So the work ceased until the second year of the reign of Darius," ver. 24. In that year, however, they resumed the work of building the house of the Lord under the encouragement of the prophets Haggai and Zechariah the son of Iddo, who helped them, v. 1. Their *adversaries* also renewed their opposition, and Tatnai, the governor of Samaria, and Shethar-boznai, and their companions, wrote another letter of accusation against them to Darius,—vers. 3, 6, and following. Upon this, Darius, having commanded search to be made in the house of the rolls, and finding the decree of Cyrus, confirmed it, and by a decree enforced the carrying of it into effect by the building of the house of the Lord in Jerusalem, and by which he compelled the *adversaries* of Judah, Tatnai and Shethar-boznai, and their companions, not only to desist from their opposition, but also to render the people of the Jews every possible assistance in carrying on the work,—ch. vi. throughout.

Thus was this dispute terminated, and thus, by the means of *Cyrus* and of *Darius*, who were his *agents*, instruments and ministers, did the Lord effectually *rebuke Satan*, the *adversary*, and carry into effect his own designs respecting Judah and Jerusalem.

This interposition of the Lord in favour of the people of Judah and Jerusalem, is the subject of the vision in the third chapter of Zechariah; the scenery of the vision is taken from a Court of Judicature and its proceedings. "The vision in this chapter," says Matt. Henry, "concerns their church state, and their ecclesiastical interests, and assures them that they should be put into a good posture again." That Jerusalem should rise up out of its ruins, like a brand plucked out of the fire; that the temple should be built, and that the Jewish Church, with the priesthood and the worship of God, should be restored:

signified by taking away the filthy garments of Joshua, and clothing him with change of raiment, and putting a fair mitre on his head.

In this vision, Zechariah is shewn "*Joshua, the high-priest*," the representative of the Jewish people (for such the high-priests always were); he was "standing before the *angel of the Lord*," as their advocate to plead their cause: before the *angel*, i. e., before the prince of Persia, for before him, as we learn from the history, were the accusations preferred, and "counsellors hired" to plead against the people of Judah, in order to frustrate their design of restoring the Jewish church and worship. By him the cause was heard and by him judgment upon it was given. He was properly, therefore, the *angel*, or *messenger* of the Lord, his servant, raised up, anointed and sent to perform his purpose of delivering his people from their captivity, and restoring them to their own land. Rulers and magistrates are in the Scriptures denominated *Gods*, (Ps. lxxxii. 1—6, compared with John x. 35,) and also, *angels of God* (comp. Ps. xcvi. with Heb. i. 6); and Paul says, that "they are the *ministers of God for good*," Rom. xiii. 4. "And *Satan*," an *adversary*, the representative of the *adversaries* of Judah, "standing at his right hand;" the situation in which accusers and witnesses were generally placed in law courts, at the right hand of the accused. Satan is here, therefore, to be considered as a legal adversary; hence the LXX. have here, not *Satan*, but *diabolos*, *devil*, i. e. *calumniator*, *false accuser*. Le Clerc, as quoted by Macknight, "by *Satan*, in Zechariah's vision, and *diabolos* in Jude, understands Tatnai and Shethar-boznai, the King of Persia's lieutenants, who opposed the restoration of Jerusalem, and who on that account might be called *Satan*, or the adversary of the Jews, in the same manner that Peter was called *Satan* by his Master for opposing his suffering at Jerusalem." "According to this interpretation," says Macknight, "Jude's meaning is, that the angel of Zechariah's vision brought no railing accusation against the adversaries of the Jews; but reproved them with modesty, on account of their being

magistrates." Satan stood at his right hand to resist him, i. e. to prevent his prosecuting the work in which he was engaged. "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire?" Jude ascribes this saying to Michael the archangel: both are right, both mean the same thing; because God never spake to men immediately, but always through some medium or instrument, for no one ever "heard his voice at any time, or saw his shape," and that instrument by which he speaks, be it what it may, is his angel or messenger. It was "the Lord that stirred up the heart of Cyrus, and charged him to build him an house at Jerusalem, which is in Judah;" that he made proclamation for the return of the Jews to build the House of the Lord, and by that proclamation he spake and effectually rebuked and restrained the opposition of their adversaries.

From the preceding investigation we learn, that the Michael of Jude is the angel of Zechariah; and that this Michael was the prince of Daniel, who was then in Babylon, and who stood up for, and was the deliverer of his people. Now no other prince but Cyrus could be Daniel's prince at that time, nor can the restoration of the Jews from their captivity in Babylon be ascribed to any other.

It may be proper to observe here, that Cyrus is the first instance which we have on record of God's raising up, anointing and sending a Heathen prince to be the deliverer of his people. See Isa. xlv. 1-4, 13. He was, therefore, in the most strict and proper sense of the term, the angel or messenger of Jehovah; and being the first or chief of the Pagan princes, the Divine Being was pleased so to employ; and being styled by Daniel, "Michael, one of the chief princes," or as it is in the margin, the first of the princes, Jude, writing in Greek, naturally denominates him Michael the archangel, i. e. the first or chief messenger of God.

We learn further, that the Devil of Jude is the Satan or adversary of Zechariah. Jude refers to a contention between Michael and the Devil.

"Michael the archangel," he says, "disputed with the Devil." In the vision of Zechariah, he is shewn Joshua, the high-priest, the representative of the Jewish people, standing before the angel of the Lord, and Satan, (in the Septuagint version, the Devil,) the representative of their adversaries, standing at his right hand to resist him. Jude informs us that this dispute was about the body of Moses; the history, of which the vision in Zechariah is a prediction, informs us that the dispute was about the building of the temple and the restoration of the church and worship of God, according to the institutions of Moses, which Jude calls the body of Moses. Joshua and Satan are both said to stand before the angel: Satan, by letters of false accusation, and hired counsellors, to oppose and resist the carrying on of that work, and Joshua as the advocate and representative of the Jews and their rulers, to plead their cause, and to protect them in the zealous prosecution of the work.

Michael in Jude refers the matter to God, imploring his interposition in favour of the Jews, and his vengeance against their adversaries, saying, "The Lord rebuke thee." The angel (in Zechariah's vision), or the Lord, by his angel, is represented as pronouncing the same sentence against the adversary, saying, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee:" and we learn from the history that they were effectually rebuked and restrained from further opposition by the confirmation of the decree of Cyrus, and by a decree of Darius to carry it into effect, by which the Jews obtained a complete victory over their adversaries, and were enabled to finish the work of building the temple and of establishing the worship of God in Jerusalem.

It only remains now to point out the analogy there is between the contention of Michael and the Devil, mentioned by Jude, and Michael's war with the dragon, mentioned ch. xii. of the Revelation. In both cases the combatants were the same, for the dragon is expressly called, "The old Serpent, the Devil and Satan." In the former, the contention was, whether Judaism should be re-established in Judah and Jerusalem, or whether

they should remain under the power of the idolatry and superstition of the nations by which they had been conquered and enslaved. *Michael* in this contest, who espoused the cause of Judaism and fought in the defence of the Jews and of Judaism, was *Cyrus*, a *Pagan prince*, raised up of God for that very purpose. The combatants on the other side, called the Devil, were the powers who were engaged in supporting the reigning superstition and idolatry. In this contest *Michael*, i. e., *Cyrus*, obtains the victory, the adversaries of the Jews and of their religion are defeated, and Judaism is triumphant.

The other instance to which we now refer, is that of the war between *Michael* and the dragon. This dragon having seven heads, and ten horns, and seven crowns upon his heads, and who is called "The old Serpent, the Devil and Satan," we are expressly told represents the old Roman Empire under its Pagan form, and so it is generally interpreted. The matter of dispute then in this war was, whether that empire should continue in its present ecclesiastical form, or whether it should cease to be Pagan and become Christian. The Roman Empire was founded in Paganism; and to destroy that, was to overturn the empire itself. The conversion of Constantine to the Christian faith, represented by the woman clothed with the sun, bringing forth a man child who was to rule all nations; that is, all the nations which composed the Roman empire; his profession and open avowal of Christianity, would naturally rouse the Pagan princes of the empire and the interested priests of the temples of idolatry to defend the reigning superstition, the religion of their forefathers and of the empire. This produced a "war in heaven," as it is called, that is, among the higher powers of the state. In this war, Constantine, a *Heathen prince*, the *Michael* of the prophecy, the *first*, the *chief*, the *head* of the princes of the empire, erects the standard of the cross, to an appearance of which in the clouds he ascribed his conversion to Christianity, and under this standard he comes forward as its champion against all the Pagan powers of the empire. "There was war in heaven;

Michael and his angels fought against the dragon: and the dragon fought and his angels." The result of this war, we are told, was, that "the dragon prevailed not, neither was their place found any more in heaven,"—cast out of the *heaven of power and dominion*, and cast into the *earth*, among the common people, where the ancient idolatry continued to prevail, till by the successors of Constantine it was finally abolished, and Christianity became firmly established, and which has continued to be the professed religion of the ten kingdoms into which the Western Roman Empire was divided, unto this day.

The casting out of the dragon removed the obstacle to the appearance of the man of sin, the son of perdition, of which Paul speaks, representing an enormous corrupting power in the Church of God. This appeared to John under the figure of a *beast* rising out of the sea, and to shew that it means the same empire prefigured by the dragon under another form; that of Christian, it is also "described, like the dragon, as having seven heads and ten horns," and as having crowns, not upon his *heads* like the dragon, but upon his *horns*, because under the beast the empire was divided into ten kingdoms. "And upon his heads the name of blasphemy." The *alliance* between the Church and the State, formed by Constantine, led to the corruption, debasement and prostitution of Christianity to the vilest of purposes; so that her appearance is described as that of a *woman sitting upon a scarlet-coloured beast, full of names of blasphemy, arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abomination and filthiness of her fornication, and upon her forehead a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth: and drunken with the blood of the saints, and with the blood of the martyrs of Jesus.* *

The war between *Michael* and the Devil, predicted by Zechariah, and that between *Michael* and the dragon

in the Revelation of John, form two remarkable eras in the history of the world, in which the Divine Being was pleased to interpose by open war for the destruction of idolatry, and for the establishment of a religion emanating from himself, not by the instrumentality of *Jewish or Christian*, but of *Heathen* princes. And may we not expect, from the signs of the times and the language of prophecy, that at no very distant period, God will raise up from among the princes of this world, a *Michael*, who shall effectually make war with, and utterly overthrow, the existing antichristian powers, and introduce and set up his own everlasting kingdom of righteousness and peace?

JOHN MARSON.

Queen Street, Cheapside,
Nov. 29, 1822.

SIR,

BY desire of the Committee of Deputies, I send you inclosed a copy of an apology which has been inserted in the public papers, made by *Charles King, George Haddon, James Pitt, and Joseph Sherlock*, four of the defendants to a prosecution which the Committee had taken up under their direction, for disturbing a congregation at Totton, near Southampton, and for which the defendants suffered a conviction by default; and I am also desired to request you will make such use thereof as you may think proper.

JOHN WEBSTER,
Secretary.

DISSENTERS.

Disturbance of a Place of Worship.

We, the undersigned, having been indicted for disturbing the congregation of Protestant Dissenters at Totton, near Southampton, on the evening of Sunday the 1st of April, 1821, being aware that our conduct was indefensible, did suffer a conviction to go against us by default, thereby subjecting ourselves to the penalties of 40*l*. But the prosecutors having, on our application, consented to waive insisting on the judgment of the Court against us, on condition of our making a public apology; we, therefore, hereby desire to express our concern for having acted in a manner so im-

proper and illegal, and to return our thanks to the parties injured, for their lenity in refraining from further proceedings:

Obituary and Biographical Notices of Individual Members of the Families of Howell and Rogers.

Dec. 4, 1822.

IT may gratify some of the best feelings, and tend to promote some highly valuable interests, if a few circumstances are recorded in the pages of the *Monthly Repository*, concerning the family from which the late *Rev. William Howell** descended, and another to which, by affinity and worth, he was intimately allied.

His father bore the same name, and filled the same office. This gentleman was more than twelve years co-pastor with the *Rev. Samuel Clark*, † in the congregation of the Old Meeting-House at Birmingham; in which character he was called to the painful task of delivering the address at the funeral of his colleague; a composition that he afterwards published, and that reflects great credit on his sensibility and judgment. Of the elder Mr. Howell's hearers, few, if any, are now living. Some of his pupils, however, survive: and they recollect with esteem and gratitude his conscientious regard to the duties of a preceptor. It was at Winson Green, in the immediate neighbourhood of Birmingham, that he conducted his very large and well-governed school. Not long before his death he retired to the enjoyment of the competency which he had most honourably earned. His last days were passed at West Bromwich, in Staffordshire, where he expired Feb. 5, 1776, at the age of 62, and in the churchyard of which parish he was interred.

Great justice has been rendered to his son's character, by an article already inserted in this work. Mr. William Howell received his academical education, in part, at Warrington.‡

* Mon. Repos. XVII. 510.

† For a memoir of this most excellent person, see the Mon. Repos. I. 617, &c.; he is mentioned in Dr. Priestley's Memoirs, 8vo. I. pp. 18, 22.

‡ Mon. Repos. IX. 203, 323.

Among his numerous good qualities, a hospitable temper was not the least engaging. Nothing could be more friendly and cordial than his reception of those visitors at Swansea, who were either previously known by him or recommended to his attentions.

A sister of this individual was the first wife of Mr. Phipson, surgeon, who resided for many years in London; himself a senior member of a family long and honourably associated with Protestant Dissenting congregations in the town of Birmingham. This lady died March 29, 1787.

Mr. Fletcher, a respectable manufacturer of that place, married another sister. He was father, by a former marriage, of the Rev. J. Fletcher,* who having been educated first at Daventry, and, after some interval, at Hackney, was suddenly removed from the world, by an apoplectic seizure, in the midst of high promise and expectations. Let a companion of the studies of this young minister be permitted to speak of his excellent talents, principles and feelings, and of his distinguished industry and ardour. His memory was uncommonly retentive; making approaches to that of Dr. Furneaux.† He could recollect with admirable exactness, not merely the substance, but the arrangement and the language of any long discourse or speech, to which his attention had been particularly given. The death of Mr. John Fletcher took place June 27, 1794; that of his mother-in-law, (once Miss Sarah Howell,) Jan. 28, 1804.

Her sister, Mary Howell, was the former wife of Mr. Joseph Rogers, the second son of a very estimable family in Birmingham, in the manufactures and trade of which he was long engaged, together with some of his relations. His apprenticeship had been served at Kettering, in Northamptonshire, where he was accustomed to join in religious worship with the Independent congregation: hence, probably, he gained an attachment to the creed and discipline of that denomination of Nonconformists. He was

a leading and exemplary member of the Society Meeting in Carr's Lane, Birmingham; zealous for what he deemed the purity of Christian faith, but equally zealous for the maintenance of practical religion. At the age of 70, and on July 20, 1811, he paid the debt of nature.

Mr. Samuel Rogers, his younger brother, also married a daughter of Mr. Howell, of Winson Green. Thus the two families were cemented to each other still more closely. It is not easy to represent in adequate language the hospitality and affection which marked the characters of Mr. and Mrs. Samuel Rogers. In the happiness of their numerous relatives and friends, they uniformly took the warmest interest. Their house, the abode of piety and order, was frequently visited by Dissenting ministers of their own connexion, and of other denominations in Birmingham, the vicinity, and from a distance. Like the late William Hunt, Esq.,* of the Brades, Mr. S. Rogers experienced more than usual pleasure in the company of such guests; and like that highly valuable man, he was "the Gaius† of his neighbourhood." Throughout the midland and eastern districts of the kingdom he was well known and much esteemed, as the punctual and upright tradesman. He expired June 25, 1820, within six months after the death of his consort, ‡ and little more than a month before that of his sister. §

Mrs. Mary Rogers, to whose decease a reference has just been made, maintained, through a life extended rather beyond the usual limit, a most consistent and well-proportioned, a most truly respectable and engaging character. A sound judgment, a correct taste, the purest affections and principles, aided by long experience, and adorned by perfect kindness of temper and propriety of manners, enabled her not only to be irreproachable and exemplary in her personal deportment, but to become the wise and faithful adviser of those around her; some of whom, now filling with ho-

* Mon. Repos. XVII. 286.

† Letters to Blackstone, Pref. to 2nd ed. vi. vii.

* Mon. Repos. IV. 53.

† Rom. xvi. 23.

‡ July 31, 1820.

§ Jan. 4, 1820.

nour stations of no small importance, are fully sensible of their obligations to her disinterested, intelligent and pious counsels. For a considerable time her bodily privations and sufferings were severe: for many years before her death, she had totally lost her sight; yet her presence of mind, her cheerful disposition, and her quickness of intellect, wonderfully supplied the loss. Her devout submission, during several months of lingering and acute disease, was exceedingly instructive. She delighted to think and to converse on the paternal character of God, and on his promises of pardon, of support, and of immortality in the gospel. Her humility was unfeigned and profound; but it was impossible not to perceive that her moral and religious attainments were of no ordinary rank.* As her whole life adorned her Christian principles, which were strictly *Unitarian*, so in the approach of her dissolution, she fully experienced the consolation and vigour that they afford.

"You should never dismiss from your memory one relative, or one friend, or one good man, who has deserved, while he lived, your affection and esteem."† They who feel the force of this sentiment, will not think an apology to be requisite for the notices thus laid before the public. Friendship is soothed and gratified, and a rising race may be admonished and encouraged, by these recollections. The virtues of those who have preceded us belong, in a very interesting sense, to the generation which immediately follows: nor does it frequently happen, even where no offspring is left to weep over a parent's grave, and to imitate his excellencies, that there are not some young persons who are particularly concerned in such representations of departed worth. Upon the reader, to whatever stage of life he has reached, let one fact be impressed: *all the individuals whose names have passed in review, cherished THE RELIGIOUS PRINCIPLE; while they dif-*

fered from each other, in various degrees, in respect of their theological opinions. Happy they who, like these estimable persons, have their "Witness in Heaven and their record on high:" in this persuasion, and in the state of mind and conduct which it nourishes, truly happy; inasmuch as while they, remember, they, at the same time, emulate the honoured dead—

"Farewell, pure spirits! Vain the praise we give;
The praise you sought, from lips angelic flows;
Farewell! The virtues which deserve to live,
Deserve an ampler bliss than life bestows."*

N.

Brief Notes on the Bible.

No. XXII.

"Though I am rude in speech, yet I am not in knowledge." 2 Cor. xi. 6.

Fragment of a second Dialogue.

TRINITARIAN.—Well, I have never thought of questioning that the Bible only, which you parade such a reliance on, is the rule of faith; but why set yourself, in your construction of the sacred volume, in such flat opposition to the judgment of men surpassing you in understanding, in knowledge, in ancient and modern lore, in all the acquirements requisite to a just interpretation of the Scriptures, such as you cannot assume to possess; in opposition to the collected wisdom of councils, hierarchies, theologians and divines of successive ages; in the vain presumption that your mind, forsooth, is more enlightened than theirs, and that a comparative handful of a sect—

Unitarian.—You have taken heart, it seems. Bear with my interrupting you to inquire, Is it the multitudes, the genuine, abounding piety, or the superiority of intellect, within the pale of orthodoxy, which you thus build your profession upon?

T.—On all combined. The greatest names, the profoundest scholars, the most conscientious seekers after truth,

* The recitation, and, occasionally, the composition of devotional poetry, cheered some of her solitary moments.

† George Walker's Sermon on the death of Dr. Currie.

* Shenstone. Elegy in Memory of a Private Family in Worcestershire.

have not merely acquiesced in, but from age to age upheld by argument, the doctrine of the Trinity, and expressly repelled that of Unitarianism, if not as unscriptural, yet as lagging far short of the sum and substance of Revelation.

U.—It is pretty obvious, however, that if there have been such occasions to uphold the doctrine by argument, the impugment of it is not to be treated as an innovation, or, if you like the expression better, as a novelty, either of this or of the preceding generation. And could no names of at least equal celebrity with your champions be adduced, in support of an opposite conviction? No confessors? No martyrs? What, if I should surprise you with one unconsidered, but irresistible, authority?

T.—One that you might think so! Still, the weight of such immense majorities might, if candour or modesty held the balance, be allowed some influence in the scale.

U.—A decisive one?

T.—That, indeed, might be requiring too liberal a concession; but the solid and voluminous vindications—

U.—Let me spare you the task of enumerating writers and their works, by admitting to the extent all that you are prepared to say of their superabundance and shrewdness. Pile their bulky tomes, like Pelion upon Ossa, to Heaven's gate, which they never can obstruct. I care not what glosses the schoolmen have put upon the Scriptures. They are open before us, our blessing and our guide. What has learning to do with the main question, the gospel having been preached, as it ought to be unceasingly, to the poor? Never has a plain subject been so confused by human trash as the sublime, but simple, doctrines of that gospel. I abandon all conjecture. I found myself upon knowledge—yes, securely but unvauntingly,—upon knowledge, and am at no loss what to denominate primitive Christianity. *I know*—that Jesus was the first Christian. *I know*—whom he worshiped. *I know*—whom he taught and enjoined us to worship. And *I know*—that Jesus was a confirmed, a consistent and an exemplary Unitarian.

T.—Mercy on us! —

BREVIS.

P. S. I should feel obliged to any correspondent, who would assist me in a difficulty of recent occurrence. Although the great family of Christians has consisted of Gentiles, yet Jews were the first disciples of Jesus, and whatever numbers fell off at the crucifixion, a multitude continued stedfast, and many converts were made amongst them by the apostles. In course, they would be put out of the synagogues, and be under a necessity of associating separately, which would naturally produce intermarriages, and a kind or degree of insulated community. What became of them all and of their descendants? How is the striking fact accounted for that there are no Jewish Christians by descent? And where am I to find the latest historical notice of them?

B.

Female Writers on Practical Divinity.

No. II.

MRS. MORE AND MRS. BARBAULD.

IN my last communication I expressed my intention of not noticing more of the works of Mrs. More, as I conceived that their plan and tendency were very similar to those of Practical Piety; but I have, since that time, been led to give particular attention to her Essay on St. Paul, which demands our consideration from its excellence, and from the rank it holds among works of the class of which I am now treating.

Great advantage may be gained from the attentive study of any one character, for "the noblest study of mankind is man." Eminent persons form the most interesting study. We love to observe in what respects we resemble them, and in what we differ from them, and to what their superiority is owing. We make ourselves one with them, learn to enter into their feelings, to understand their motives of action,—and while we thus feel, our admiration for their virtues and our regret for their failings may be attended with most beneficial effects upon our own hearts. If these are the consequences produced by biography in general, how worthy of attention must be the study of the mind,

character and history of such a man as the Apostle Paul! He is not raised so far above us as to prevent our taking him for an example. He was subject to error, exposed to the influence of strong passions, during the earlier part of his life, and he had not the privilege, enjoyed by the other apostles, of personal intercourse with our Saviour. We may, without reservation, take him for an example; and if, with this desire, we peruse the enlarged history of him, here presented to us, we may reap great advantage, for, to induce us to do this, was it written.

Mrs. More has in this work paid her usual attention to perspicuity and accuracy. She has divided her Essay into chapters, in each of which some characteristic quality of the apostle's mind is expatiated on. By this arrangement, his various and, as some think, incompatible virtues cause no confusion, but are each suffered to make a separate impression on the mind of the reader. One chapter is on his heavenly-mindedness, another on his attention to inferior concerns; one on his inflexible integrity, another on his respect for constituted authorities; thus shewing us that those qualities which are often deemed contradictory, may be beautifully blended in the Christian character without losing any of their original force. Our Authoress has done wisely in not laying so much stress on the doctrines of St. Paul as on his practical religion, the effects of which were exemplified in himself. He was obliged by his office, and by the circumstances which gave rise to his writings, to explain and to reason upon points of doctrine, but he invariably ended with a practical application of them. It is a great mistake to denominate him the writer on Faith, in distinction from James and others who are called writers on Good Works. What did Paul mean by the "faith" on which he wrote so much? Surely, not only the simple assent of the understanding to the doctrines and facts contained in the sacred records: he meant also the effect of this belief upon the heart, and its practical application as a rule of life; and, therefore, these two points, which are so often preached up in opposition to each other, have

an inseparable connexion, and should always be considered as depending on each other. Let us hear what Mrs. More says on this subject. "Let us close our frequent reference to St. Paul as a pattern for general imitation, by repeating one question illustrative of those opposite qualities which ought to meet in every Christian. If the most zealous advocate for *spiritual influences* were to select, from all the writers of sacred antiquity, the most distinguished champion of his great cause, on whom would he fix his choice? And if the most strenuous assessor of the duty of *personal activity in moral virtue*, were to choose from all mankind the man who most completely exemplified this character in himself, where must he search? Would not the two antagonists, when they met in the field of controversy, each in defence of his favourite tenet, find that they had fixed on the same man,—Paul, the Apostle of the Gentiles? If, then, we propose him as our model, let us not rest till something of the same combination be formed in ourselves."—II. 344.

Many of the reflections presented to us in this work on the different characteristics of the Apostle's mind, in all probability occur to all who read his writings with attention and interest; but they are, notwithstanding, highly useful; for instead of our impressions being weak and transitory, as they sometimes would be, they are made permanent and tangible by the manner in which they are connected together, and one virtue made to lead on to the consideration of others. "The most interesting part of his very diversified character," his tenderness of heart, is thus beautifully treated of: "Among the peculiarities of Christianity, it is one of the most striking, that they who, in scripture language, love not the world, nor the things of the world, are yet the persons in it who are farthest from misanthropy. They love the beings of whom the world is composed, better than he who courts and flatters it. They seek not its honours nor its favour, but they give a more substantial proof of affection,—they seek its improvement, its peace, its happiness, its salvation. St. Paul's zeal for the spiritual welfare of whole com-

munities did not swallow up his ardent attachment to individuals, nor did his regard to their higher interests lead him to overlook their personal sufferings. He descends to give particular advice to one friend respecting the management of his health. In his grief for the sickness of another, and his joy at his recovery, he does not pretend to a feeling purely disinterested, but gratefully acknowledges that his joy was partly for his own sake, "lest he should have sorrow upon sorrow." These soft touches of sympathy for individuals particularly dear to him, in a man so like-minded with Christ, in the instances of Lazarus and John, are a sufficient refutation of the whimsical assertion of a lively genius, that particular friendships are hostile to the spirit of Christianity."—Vol. II. Chap. i.

Much more could I write on this subject, and many beautiful and striking passages could I adduce from this work, but my limits will not allow me to indulge my inclination. I must, therefore, here conclude my remarks on the productions of Mrs. More, convinced that my readers will concur with me in a feeling of gratitude for the services she has rendered to religion by her literary labours. I trust she has already received part of her reward in the knowledge of the utility of her efforts; for I am convinced that no one can rise from the attentive perusal of her works, without feeling that his conscience has been awakened, his sensibilities touched, and his heart, for a time at least, made better. If the brief notice which I have taken of her productions should lead any to a more careful study of them, the chief purpose for which it was written will have been answered.

It is now my duty to take a cursory view of some of the few—too few fruits of the genius of our first living female poet, Mrs. Barbauld. Her powerful eloquence, her chaste enthusiasm, and her devotional feelings, make such an impression on her readers, that deep is the regret they feel, that her powers of writing should not have been more frequently employed. Nor is this regret felt only by those whose love and respect for her private character lead them to look with partial interest on the productions of her

pen. Who is there, of whatever sect or party, that has read her *Essay on the Inconsistency of Human Expectations*, her *Address to the Deity*, her *Summer Evening's Meditation*, her *Thoughts on Devotional Taste*, who does not long for more of the eloquent, elevated and tender breathings of such a mind? Her *Thoughts*, &c. includes some remarks on sects and establishments, a subject though so often treated of, yet not exhausted. We shall see how the one subject leads on to the other. The *Essay* begins with stating religion to be considered under three different views:—as a system of opinions, in which the faculty of reason is employed; as a principle regulating the conduct, when it becomes a habit; and, lastly, as a taste, in which sense it is properly called devotion. The Authoress then proceeds to give the following description of the spirit of devotion.

"There is a devotion, generous, liberal and humane, the child of more exalted feelings than base minds can enter into, which assimilates man to higher natures, and lifts him 'above this visible diurnal sphere.' Its pleasures are ultimate, and when early cultivated, continue vivid even in that uncomfortable season of life when some of the passions are extinct, when imagination is dead, and the heart begins to contract within itself. Those who want this taste, want a sense, a part of their nature, and should not presume to judge of feelings to which they must ever be strangers. No one pretends to be a judge in poetry or the fine arts, who has not both a natural and a cultivated relish for them; and shall the narrow-minded children of earth, absorbed in low pursuits, dare to treat as visionary, objects which they have never made themselves acquainted with? Silence on such subjects will better become them. But to vindicate the pleasures of devotion from those who have neither taste nor knowledge about them, is not the present object. It rather deserves our inquiry, what causes have contributed to check the operation of religious impressions amongst those who have steady principles, and are well disposed to virtue." Among the causes which operate to check the spirit of devotion, are mentioned, the

habit of disputing on religious subjects, ridicule the "superstitious fear of superstition," which many entertain, and the "reproach which has been cast upon devotional writers, that they are apt to run into the language of love." The remarks on the first of these causes are so forcible and just, that I should readily be pardoned, if pardon were needed, for inserting them. "In the first place, there is nothing more prejudicial to the feelings of a devout heart, than a habit of disputing on religious subjects. Free inquiry is undoubtedly necessary to establish a rational belief; but a disputatious spirit, and fondness for controversy, gives the mind a sceptical turn, with an aptness to call in question the most established truths. It is impossible to preserve that deep reverence for the Deity with which we ought to regard him, when all his attributes, and even his very existence, become the subject of familiar debate. Candour demands that a man allow his opponent an unlimited freedom of speech, and it is not easy, in the heat of discourse, to avoid falling into an indecent or a careless expression; hence those who think seldomer on religious subjects, often treat them with more respect than those whose profession keeps them constantly in their view." "As the ear loses its delicacy by being only obliged to hear coarse and vulgar language, so the veneration for religion wears off by hearing it treated with disregard, though we ourselves are employed in defending it; and to this it is owing that many who have confirmed themselves in the belief of religion, have never been able to recover that strong and affectionate sense of it which they had before they began to inquire, and have wondered to find their devotion weaker when their faith was better grounded." Having thus considered the various causes which contribute to deaden the spirit of devotion, our Authoress proceeds to "inquire in what manner it is affected by the different modes of religion," and thus introduces her remarks on sects and establishments, which are so connected together, that it would be doing injustice to them to quote any part, and I shall therefore refer my readers to the Essay itself. Mrs. Barbauld has employed her pen in a most useful way in compiling the

devotional pieces which are placed at the end of the volume. They are taken from the Psalms and the Book of Job, the objectionable parts being omitted, and are thus in the highest degree adapted for family worship. It is much to be regretted that this valuable little volume is out of print, and I believe that I express the general wish when I beg for its republication. I must not quit this subject without stating that the Essay has not my entire approbation. I think that though it professes to treat of devotional *taste*, and not religious principle, it is still too imaginative. Though I do not believe that Mrs. Barbauld could approach such an awful subject with improper familiarity, yet there is too much of the language of poetry and romance, instead of that calm, though warm, that sedate, though animated tone of feeling, which the theme demands.

It is curious to observe the difference in the style of writing of Mrs. Barbauld and Mrs. More. Both have the same end in view, both are forcible and eloquent, and yet this force and eloquence are of totally different kinds. Mrs. More awakens and impresses us, and we listen to her warnings with an awe which would make us believe that we are on no equality with her. We stand reproved under her solemn exhortations. But with Mrs. Barbauld it is different. She meets our ideas, and seems to express what had passed through our own minds, much more forcibly than we ourselves could have done. We have a fellow-feeling with her in all that she says, and it is thus that we are carried away by her fervour of feeling, and are tempted to overlook all errors, and all that borders on extravagance, in consideration of the justice with which she paints our passions and emotions, and touches every chord of feeling in our bosoms. This is more especially to be said with respect to her poetry. Who has not felt in reading her sublime Address to the Deity, that he meets with his own aspirations, clothed in finer language than he could have found, and illustrated by loftier imagery than his own imagination could have furnished him with?

Before I conclude, I must take notice of one who, had she lived, would

most probably have rendered important services to the cause of religion and virtue. She did indeed, during her short life, all that shining talents and humble virtue could do in the great cause, and has left us, at least, her example, to lead us on to the same end to which she so ardently aspired. I refer to the well-known and universally-interesting Elizabeth Smith. Her translation of the Book of Job is a testimony to the greatness of her powers, and we cannot doubt that, if her life had been spared, she would have devoted these powers to their noblest use—the improvement of mankind.

I am tempted also to point out the characters and writings of many other distinguished Christian women of our own time; but I must leave the other remarks I have to make, till my next communication, in which I propose to offer some observations on Female Education.

DISCIPULUS.

SIR, December 7, 1822.

IN common with your correspondent G. P. H., I am somewhat at a loss to know exactly what his opponent I. B. (p. 671) "is aiming at or means to express." It would appear that I. B. is the victim of some act of oppression, but as no intelligible charge is brought against those who "seek to violate the personal rights of others," your readers must await a third letter for the *éclaircissement*.

I should not have thought of soliciting space in your valuable publication for any observations of mine on the subject in question, did I not wish for a little information which your other correspondent, who signs "*A Barrister*," (p. 672,) is doubtless able to communicate, being, as he says, "pretty well acquainted with Trust Deeds of many Dissenting Chapels." Certainly, there are various modes in practice of electing a minister of a congregation, but if I rightly understand the "*Barrister*," he knows of no Trust Deed "which gives to Trustees or others the power of removing as well as appointing the minister." It is true that the minister of a Freehold Chapel is "entitled to all the rights appertaining to freehold property," where no stipulation exists to the contrary; but is the "*Barrister*"

prepared to shew that Dissenters are not at liberty to legislate for themselves; reserving what powers the majority may think essential to the common welfare? In short, embodying in the Deed of Trust, a definite constitution providing for the election and accountability of officers, as would be customary in any merely *civil* institution? It will surely not be denied that the *people* have rights and interests to protect, as well as the minister; that the "tyranny" may be on either side, and that an agreement which is binding on one party only, can never be either right or equitable. I am aware that this doctrine will ill accord with antiquated notions and priestly prejudices, but it is nevertheless in strict agreement with just principles; and instances are not wanting (though I hope they are rare) to prove that the cause of religion, and the fair liberty of a Christian society, have been sacrificed to the private interests and unreasonable pretensions of an individual, even among Dissenters. I contend, therefore, in order to meet extreme cases, every Trust Deed of a chapel should provide both for the "removing as well as appointing of the minister," such power resting with the acknowledged members of the society, in such a proportion as shall have been defined. With due deference to the knowledge of "*A Barrister*," I believe a clause to this effect has been introduced in several Trust Deeds; nor do I conceive that any remote probability of abuse to arise therefrom is any argument against its universal adoption.

Whilst I am on the subject, I may be permitted to remark, that it would essentially conduce to the well-being of our religious societies, particularly some of the smaller ones, were they, in making their Trust Deeds, to put them into hands sufficiently informed in Dissenting law to be able so to frame them as to afford the best security against the unpleasant and expensive litigations which not infrequently originate with them. Can we wonder at the dilemmas into which our chapels are sometimes brought, when we observe the Deeds confided to a country attorney, with just sufficient knowledge to put this kind of property on the same footing with a dwelling-house or a brewery? It would be well to

recollect that we have among us men eminently qualified by their acquirements, as well as by their predilections for the cause of Nonconformity, who esteem it their duty, no less than their business, to undertake this branch of the legal profession.

Your correspondent "Edinburgensis," (p. 672,) will perhaps pardon me if I hint that the case he alludes to might be beneficially referred to a quarter of this kind, although it is readily conceived that English and Scotch law may differ on certain points. True it is that the question as to "the method of acquiring the rights of a member in a Christian congregation," is one which has given rise to a diversity of opinion. The rigid stickler for abstract rights will contend for the perfect equality of every worshiper, whilst those who look more to expediency, and to protection from the doubtful operation of legal contingencies, with greater prudence confine the privilege of voting, on occasions of emergency, to the subscribers of a pecuniary sum, the minimum being previously named in the Trust Deed. This is obviously a better Test than that founded, as your correspondent says, "on subscription to articles of faith," which must ever be repugnant to the feelings of

A NON CON.

*Newcastle-under-Lyme,
Dec. 10, 1822.*

SIR,
As your correspondent Euelpis states (pp. 677, 678) that he has never been in the West Indies, I am not at all surprised that he should be of opinion that men of industry and perseverance will be able to evangelize the Negroes in spite of their present degraded condition. And yet I strongly suspect, that if he would fix in his mind a clear picture of a master treading on his slave "with the feet of despotism," he would perceive the cruel mockery of the same individual pretending to raise, while in such attitude, his wretched victim "with the hand of mercy." The feet must be removed before the hands can be held out to any effectual purpose. But the difficulty will be, to raise the slave without throwing the master down. For my own part, much as I hate slavery, I should shud-

der at the dreadful alternative of attempting its destruction by physical force. In the nature of things, no great evil can be cured without time and labour, and, therefore, I cannot help deeming those the best friends to the Negroes, and even to the planters themselves, who advocate the principle of gradual emancipation. No person who has at all attended to the question, can for a moment believe it possible for the present order of things to exist for ever, and hence the palpable necessity of adopting measures which shall render the change as easy as possible. But the slaveholders dread the idea of innovation, apprehending that the greatest mischief would follow from any attempt to disturb the old fabric. I give them, as a body, the fullest credit for a desire to make the slaves as happy as they can be made in a state of complete servitude; and believe they would eagerly fall in with any plan of improvement which could be proved not to have a tendency to sow the seeds of insubordination. But to my mind, no attempt can be valner than that to render Negro slavery compatible with human happiness. With a view, however, to this, many benevolent planters (for such, Mr. Editor, there undoubtedly are) have spent considerable sums of money, in addition to the cost of the supplies with which the law compels them to furnish the slaves. And yet there really appears no alternative for them, but either to throw up their estates, or continue to whip on their unwilling gangs, as a post-boy does his hacks from mile to mile. If managers do not abuse that despotic authority with which it is absolutely necessary to invest them, those who justify slavery as a system can have no reason to complain. That individuals should, from passion or a want of judgment, occasionally inflict an unnecessary punishment, or administer many, where a few stripes would answer, are circumstances that will not excite surprise with any who have the least knowledge of our nature. In short, while we ought to acquit the planters of wanton cruelty, I am at a loss to conjecture how it is possible for them to wield their iron sceptre, otherwise than with the greatest severity. But Euelpis has made a quota-

tion from the Report of the Wesleyan Missions to shew, that there is an estate in Antigua, upon which "the whip is not needful now;" and another, where "the sound of the whip is now rarely heard." This, Sir, to a Jamaica-man, is truly astonishing; and I can venture to assure Euelpis, that if the Missionaries can perform such wonders, without creating in the minds of the Negroes the hope of freedom, they will, by going to Jamaica, meet with the most zealous support from the planters of that island, who, I am sure, would be glad to throw aside the whip, if they saw they could do it with safety. Besides all this, the Missionaries have schools, in which there are no less than 4227 children; and if I understand rightly, they are all Negro slaves. Euelpis must, however, pardon me, if I take leave to doubt, whether they are all of them actually Negro slaves; and if they are, whether any of them are taught the dangerous art of reading. As far as Jamaica is concerned, I am next to certain, that the Missionaries have no such things as schools, in which any thing in the shape of education is attended to. They may teach their victims the Lord's Prayer, a few hymns, &c., but, I believe, nothing further. With children of free condition they may act otherwise, but with such happy beings we have now nothing to do. As far as I could ascertain, my little school in Georgia was the only one ever known in the island, which had for its object the instruction of the Negro slaves in reading; and I have no reason to believe that any of the planters approved of my plans: many of them I am certain did not. I was even told by a clergyman, that I was training up those who would act as officers, at some future time, in the black army. I met with two of the Methodist Missionaries in Montego Bay, both of whom told me they had no opportunity of teaching the slaves to read. A Moravian Missionary, with whom I met about the same time, bore the same testimony. There is, indeed, the strongest prejudice among the slave-holders to any thing which is in any way calculated to open the minds of their people. They allow the Negroes to be christened; but that makes them, if possible, ten-fold blind-

er than they were before. That the Missionaries have 22,926 persons under their care, I am not disposed to question, while I must add, that if they are all in a state of slavery, and yet under a course of real religious instruction, they are, in my opinion, in the road to freedom. This I know is not the general opinion, and I have reason to believe it is not the opinion of the Methodist Missionaries, or of those planters who give them encouragement; for the latter seem to flatter themselves that the Christian religion will, virtually, add a new rivet to the fetters of their captives, by bringing into action the doctrine of "passive obedience." It is, I believe, very commonly supposed in Jamaica, that the Negroes are an inferior species of the human race, and of the truth of the doctrine the poor creatures themselves seem not to entertain the slightest doubt. Now, this circumstance has certainly a most powerful tendency to keep them in obedience, and therefore no one thinks of removing it. Ignorance, gross ignorance, is the grand prop of Negro slavery, and that which has a tendency to remove the one, has a tendency to remove the other. The most complete slave is he or she who has no knowledge beyond that of yielding the most entire obedience to the mandate of the master. On this ground, I repeat, that the master who is not prepared for the ultimate freedom of his slave, cannot consistently allow him to be taught Christianity, if Christianity be at all calculated to enlarge the mind as well as to touch the feelings. The picture which Euelpis has given of the moral and mental condition of the slaves in Tobago, would, with a very little alteration, represent that of the slaves in Jamaica. Of the Obiah professors, the Jamaica Negroes still entertain the most dreadful apprehensions:—indeed, so dreadful, that even christening, once a sovereign remedy for this destructive malady, begins to lose its efficacy. In proof of which, I might remark, that the day before I left the island, I attended the trial of a black man and his wife, (or rather house-keeper,) who stood charged with this crime. They were found guilty, and transported for life. They had both been christened, as well as the unfortunate people on

whom they practiced. Not many months before this, a man was tried for the same crime, found guilty and hung; but whether he had been christened, I cannot say. This disease may have no cause "but their own superstitious fears," which fears, however, spring from ignorance, which nothing, I imagine, but education can cure. They maintain, naturally enough, that the white man believes in Obiah as firmly as themselves; because, while he affects to call it a mere superstition, he punishes its professors either with death or transportation.

I am no advocate for the postponement of Negro improvement, as Euelpis appears to think; on the contrary, if he will turn to my second letter, (pp. 297—299,) he will see that I allow something to the exertions of the Missionaries; and, I think, produce sufficient proof to shew that even my own labours were not wholly unproductive. I own, however, that I am of opinion that all that progress is not made which people in general are apt to imagine. The Missionaries undoubtedly create a high degree of religious fervour in the minds of their converts, the tendency of which is on the whole beneficial; but they give them no knowledge: and if they did, they would be unfitting them for that station in life which they are born to fill. Get the government and the planters to admit of the poor creatures being made free as speedily as they can be prepared for it, and education and evangelization will become sound policy, and be sure to gain the prompt and zealous patronage of all the best friends to the Blacks. But before this can be expected, the public must be furnished with a full and candid statement of affairs as they now exist in the West Indies. The Missionaries talk about marrying the slaves, but, in point of fact, they do no such thing: they may, by a religious service, add a degree of solemnity to the bargain which is made between Quamina and Quasheba; but they can do no more: the bargain, not being legal, may be broken by a third person as soon as it is formed. The falsely called wife may be abused in a thousand ways, and the pretended husband could get no redress; for, properly speaking, he has no right to her, she is the property of another

person, and so will all her offspring be. The person of the man is, of course, in the same predicament with that of the woman. I well remember hearing an overseer threaten to flog a Negro slave for presuming to send the woman, whom he called his wife, to his ground in her master's time. Now, however hard this case may seem to a person altogether unacquainted with the management of a sugar estate, the overseer did nothing more than what he was compelled to do; and had he actually punished the man, I see not how his employer could have complained. Persons, whose senses are paralyzed, and whose understandings are stupified, may put up with the above treatment, with a little grumbling, but if they were properly enlightened by education and Christianity, what would their feelings be? It should never be forgotten, that the converted Negroes are, unless they use violence, as far from freedom as the unconverted: I might say farther, for if their religion has the effect of rendering them more attentive to their master's work, he will, for a very obvious reason, be the less willing to let them go. In the towns, in which the Methodist chapels are chiefly situated, there are a great number of Blacks and Browns of free condition, amongst whom the Missionaries may undoubtedly make themselves very useful: but as to the slaves on estates, I cannot see of what avail their presence in the island can be to them. I can, indeed, assure Euelpis, that when I was in Jamaica this difficulty was felt by the Missionaries themselves, one of whom confessed to me, that he saw no prospect of gaining any ground on estates. He mentioned one in particular, which he was in the habit of visiting, where he owned that he had no hope of his labours turning to any good account unless they should have the effect of inducing a few individuals to attend the chapel in the town. He said he had known an instance of a Dissenting Minister's settling on an estate, not far from Kingston, for the sole purpose of promoting the religious welfare of the slaves; but that the minister soon saw the necessity of resigning his post, his labours proving almost, if not altogether, in vain. I then informed him that I intended to

resign my situation, and asked him, whether he would accept of it, provided that Mr. Hibbert's consent could be obtained. He replied that he would not, from a conviction that preaching to an estate's gang would prove a useless effort. In this place I might mention another instance where the Baptists were applied to, to send out a Missionary to reside on a sugar estate for the purpose of instructing the slaves in the principles of the gospel, but they refused to do so, because they were informed that permission to teach the children to read would not be granted. My opinion, then, Mr. Editor, of the almost uselessness of Missionaries residing on estates in Jamaica is not without example.

Since writing the above, I have been able to procure the Report from which Euelpis quotes, and am, therefore, better able to judge of his statements than when I commenced my letter. In eight or ten schools, under the care of the Missionaries, in the different islands, reading, it appears, *is* taught; but *not*, as far as I can judge from the Report, to the *slaves*, which is the circumstance that weighs so much with me. In Jamaica, the Report states, that "there is but one regular Sunday-school;" and then it immediately explains, that "in Kingston there is a very promising class of girls formed and instructed by Mrs. Johnstone, who are not only making great improvement in reading, but many of them are also truly serious." The number of this class is thirty-six. Now, I should be obliged to Euelpis if he would ascertain whether the children are bond or free, and also what their colour is; for it is not improbable, but that some of them may be several degrees removed from the African race, and thereby entitled, if not by law, yet by courtesy, to special privileges. The Report is extremely general, whereas, on a subject like the one in question, it could not be too particular. Euelpis, however, is not aware of this, for he contents himself, and, I doubt not, the majority of your readers, with the off-hand statement, that "the children in the schools were 4,227." Now, the Report, with all its indefiniteness, admits that in the "school at Rock Sound, in Eleuthera, the numbers

are, *Whites*, 35; *Blacks*, 9:—at Palmetto Point, *Whites*, 20; *Blacks*, 9:—Savannah Sound, *Whites*, 17; *Blacks*, 43:—Harbour Island, we have four schools; *Whites* and *Blacks*, 117. At the Cove, 20 *Whites* and 6 *Blacks*. Spanish Wells, 32 *Whites* and 6 *Blacks*." At Abaco, the "number is 67 *Whites* and 22 *Blacks*, male and female."

The Whites mentioned in the Report certainly are free, and I should conclude, that the other children taught to read are either free Browns or free Blacks. I intended to have given you an account of a visit I made to two Moravian Missionary stations just before I left the Island, but as Euelpis has thrown me off my plan, I must here conclude.

T. COOPER.

Edinburgh,
October 27, 1822.

SIR,
I HAVE read with much interest several articles in some of the late numbers of your valuable Repository, relative to that very extraordinary character and highly-gifted individual, Rammohun Roy. If you think the following extracts deserving of a place in your pages, they may perhaps serve in some degree to satisfy the public, that the Brahmin's inquiries have not terminated in Deism, as has been alleged, but in a thorough conviction of the truth of revealed religion. The tracts of Rammohun Roy's, referred to in these extracts, are an appeal to the Christian public in answer to the animadversions of a Reviewer in a periodical work, entitled, "The Friend of India," and a second Appeal, occasioned by some remarks of the same person on the principles of Rammohun Roy, as avowed in the first; both these tracts are very ably written, and in a spirit very different, I am sorry to say, from what usually characterizes theological controversy. He seems to believe in the pre-existence of Christ, but rejects all the reputed orthodox notions, because he can find no trace of them in Scripture.

T. G.

Extract 1st, dated January, 1822.

When I was in Calcutta I met the native of whom I wrote to you in some of my letters of last year, and to whom you allude in your letter since received. Rammohun Roy is really a wonderful man;

he is not only master of almost every Eastern language, (including Hebrew,) but is, I may safely say, a perfect master of the English, so far as idiom goes; his pronunciation only is defective. I found him asked one evening by the friend I was living with to meet us at dinner time in a family party, that we might see him at his ease. He talked freely of the politics of Europe, and especially of England; he seemed perfectly to understand our whole system of parliaments, &c. &c. Talking of some regulations in this country, which appeared oppressive to the natives, especially of their not being eligible to posts of rank in our service, he said readily it was certainly a hardship, but allowed that the majority were not fit for it. That the few who were could not complain when they saw our own fellow-subjects in Ireland similarly excluded, and suffering, in his opinion, more than the natives of India, because we had left the natives their own priests and their own religion, unfettered with any contributions to uphold ours, while the Irish were obliged to pay for priests they did not respect, and had a religion they did not follow, settled on them. Whether you will accord Rammohun all he says on this head or not, you will allow it shews no little information and research for a man like him. Some of the Missionaries attacked his little books in rather a severe style, which led him to write a small pamphlet in reply. It is a perfectly Christian pamphlet, in which he acknowledges himself a convert from conviction, to the general tenets of our Bible. He could not, he says, subscribe to the Trinitarian doctrine, because, he says, he finds no authority for it in Scripture. He argues the matter very fairly, and quotes with great ease and fluency the passages of both the Old and New Testament, explaining some maltranslations of Hebrew, which Trinitarians sometimes urge in their favour. On the whole, I wish I could send you the pamphlets of both parties: if I can I will; and I think you would find in Rammohun Roy not an unable and not an uneloquent Christian in his expression, though, perhaps, you may not agree with him in all he says. In the pamphlet he says, in one place, (or else he said so to us in conversation,) that the Rev. Missionary had forgotten that he (the Missionary) was supporting a doctrine which he no doubt believed, but which it was possible he believed more from the prejudices of education than from self-conviction. He said he revered the prejudices which made the opinions of our forefathers sacred, but he did not from his own experience allow that they were always

true. He had started in search of argument to defend his own, which finding untenable, he was now in search of truth, but would not lend his conviction to any tenets not supported by clear proof.

Second Extract from another Correspondent, dated April 11, 1822.

Tell —, that I dispatched to my brother —'s address, a new work of Rammohun Roy's, which he presented to me, with many acknowledgments for my attention in sending that book of Southwood Smith's on the Divine Government—

The same writer, speaking of the Missionaries, says,

You would be amused to see the Missionaries here preaching, and laying down their own opinions to a mob of the lowest cast of natives: out of perhaps a meeting of 200, you will see certainly half that number with their back to the preacher smoking their hukah, while the other half are either talking to one another, or if they are giving any attention, apparently don't from their looks comprehend the subject; were they to confine themselves to reading the Bible to them, they would have many more attentive hearers.

Unitarianism in Calcutta.—Mr. Adam.

(From the *Baltimore "Unitarian Miscellany,"* for June, 1822.)

BY recent intelligence from Calcutta, it appears that Mr. Adam, one of the Baptist Missionaries in that place, has become converted to the Unitarian faith. This gentleman is a native of Scotland, and by the advice of Dr. Stuart, of Edinburgh, he was induced to go to India as a Missionary. The following extract from a letter is published in the *Christian Register*. * It was written by a gentleman lately returned to this country from Calcutta, and contains interesting information on this subject. The Sermon alluded to was preached by Mr. Adam.

"By the last arrival from Calcutta," says the writer, "I received the accompanying sermon, which, as you will perceive, was delivered before a Unitarian congregation in Calcutta. It was occasioned by the first establishment of this Society, and pronounced at its first meeting.

* The *Christian Register* is a weekly paper published at *Boston*, "to inculcate the principles of a rational faith." *Ed. Mon. Repos.*

"When in Calcutta, it was my good fortune to enjoy an intimate intercourse with the author. He was sent to India as a Baptist Missionary, by the Society in London, and had, subsequently to his arrival, proved himself to be judicious, well-informed and pious. About six months prior to my departure, he engaged with Rammohun Roy, as an instructor in the Greek and Latin languages; but being at the same time employed with him and another gentleman of the same mission, in preparing a translation of the New Testament into the Bengalee, the subject of his conversation with Rammohun Roy alone, was most frequently one which had been suggested or discussed at other Meetings.

"In consequence of these conversations, the instructor was led to doubt, to examine, and at length, to renounce his previous opinions; and on the occasion above-named, he made his first public confession of the change which had taken place in his belief.

"The Society is not regularly organized, nor have they a proper place of worship; but Mr. Adam intended to appeal to the benevolence of the public for aid in erecting a chapel.

"It would give me pleasure to be able to state, that this difference of opinion had not affected his standing in the good opinion of his brethren of the mission and the public; but in this, as in almost every other instance, a difference in religious opinion has succeeded in destroying Christian charity.

"A letter from a friend, himself a Missionary and a Trinitarian, speaks in the highest terms of Mr. Adam, acknowledging that in his view, he appears to be as pious and as sincere as at any former period of their acquaintance."

In an advertisement prefixed to the sermon mentioned above, the author speaks the following language, which is equally creditable to his independence, his goodness of heart and Christian temper.

"He would respectfully suggest to those who differ from him, that the exercise of Christian charity even towards such as himself is not forbidden, that hatred even of enemies is not enjoined, and that fierce declarations of eternal vengeance proceeding from the mouth of a human being,

are neither honourable to him that makes them, nor convincing to those against whom they are directed. Firmly to believe, boldly to avow and zealously to propagate what is believed to be the truth of God, the author conceives is perfectly consistent with the most unfeigned charity and meekness towards those from whom he differs; and he is the more confirmed in this, from recollecting how conscientious he himself formerly was in the belief of the Supreme Deity of Jesus Christ—a doctrine which he is now satisfied has no foundation in Scripture."

The sermon is taken up in explaining the author's views of the offices, person and character of Christ. We cannot but look upon this discourse as portending much good to the cause of pure Christianity in India. Should a Unitarian Society be established in Calcutta, it will at least, afford an opportunity of ascertaining whether the simple truths of the gospel, as believed by Unitarians, may not be introduced to the natives with better hopes of success, than the dogmas of orthodoxy; which, in the space of twenty years, have scarcely secured one unwavering convert. In this point of view, an institution of this sort, rising up at Calcutta, ought to be regarded with more than common interest by all Unitarians.

Toleration in New-York.

[As the subject of the *Blasphemy-Law* in the *United States of America* has been brought into discussion in the present Volume, pp. 224, 585 and 690, we think it right to insert the following paper, which we confess surprises us, from the *Baltimore "Unitarian Miscellany"* for January, 1822.]

ON a trial for Blasphemy before the Recorder in the city of New York, we find that the learned judge, "in his charge to the jury, instructed them, that although by the constitution every man in the country had a right to entertain any religious opinion, and all sects had free toleration in their respective modes of worship; though the Unitarian, Jew, Mahometan and Pagan remained here free from persecution, yet it was contrary to the principles of the common law for any

man to revile the religion generally prevailing here, or its author; or to impeach or call in question the attributes of the Deity. "While, on the one hand," the learned judge continues, "we say to Unitarians, Jews, Mahometans and Pagan, *Enjoy your own religious notions free from restraint*, so on the other we say, and such is the language of the law, *Revile not the religion which we profess, or its author.*" As a reason for this language of the law, he goes on to say, that "it is from religion that oaths in court derive their efficacy; and to undermine the religious opinions of men would deprive us of the security we place upon oaths in judicial proceedings and others, and would finally operate to the subversion of civil society."*

The words witnessed against the defendant were sufficiently blasphemous, but the learned judge said, considering the testimony adduced on his behalf—"the testimony of his good character, and his *peculiar religious opinion*, it was hardly possible that he could have uttered the words laid in the indictment."

Of his peculiar religious opinion, it appeared in evidence that the defendant had often been heard to express his "conviction of the truth of the doctrine of universal salvation." It is only necessary to add in the history of the case, that he was acquitted.

The reporter, at the head of the article alluded to, lays it down as the law, probably from the decisions of the learned judge in the case, that where it appeared that blasphemous words "were uttered in the course of an intemperate political dispute, by one who belonged to a church and frequented it, who had a sense of religious obligation, and otherwise sustained a fair character, it was held that he was not guilty. It is wonderful that it was not also given as a reason, why a man uttering blasphemous words should not be held guilty of blasphemy, that he was a man of good education, and moreover belonged to the prevailing political party. I will not undertake to say how far the part the defendant took in the political dis-

pute which gave occasion to the blasphemous words in question, mitigated his crime in the eyes of the learned judge and intelligent jury; but I am at a loss to conceive in what manner "a sense of religious obligation," or "belonging to a church," could absolve from the consequences of such a crime in a civil, any more than in a moral point of view.

My principal object, however, is not to question the correctness of the decision or the law in this case, but to warn our friends of the First Congregational Society in New York, who may not have seen the Report, of the dangerous ground on which they stand. It is not to be regretted, that, not belonging to any *Christian* church, they may not blaspheme, in the usual sense of the word, with impunity in this world, and we presume they do not expect, as the defendant in the present case, an unconditional acquittal in the next. But let them beware of calling Jesus Christ, in the language of Peter, "a man approved of God," for "in the language of the law," this would be blasphemy; it would be "to revile the author of the religion generally prevailing" in New York, which considers Christ, and commands us to worship him, as God. They must not call in question the derived existence, the almighty power, the eternity of Jesus Christ, since, by the same standard, this would be to impeach the attributes of the Deity himself. If they do not believe, they must not teach any thing in contradiction to the doctrine of universal salvation, of the Thirty-nine Articles, or the Assembly's Larger or Shorter Catechism, or other symbols of Christian churches in this land of religious light and liberty, for this would be to "operate to the subversion of civil society." And let them no longer blame the angry polemic, or the bigoted professor, who denies them the name of Christians, since they are, even from the bench of justice, in the very metropolis of our country, the seat of religion, of learning, and the arts, ranked with unbelievers, and assigned only a precedence in the enumeration with Jews, Mahometans and Pagans.

* New York City Hall Reporter, Vol. IV. p. 40.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—*Pope*.

ART. I.—*Remarks upon the Consumption of Public Wealth by the Clergy, &c.*

(Continued from p. 625.)

HUNGARY contains about 8,000,000 of people, of various sects, living harmoniously together under the regulations established by the Emperor Joseph II., who laboured most laudably and, as the event in some parts of his dominions has proved, successfully, to eradicate intolerance and banish discord. The sects of Hungary are—the Catholics, Latin and Greek, estimated at 4,750,000; the Greek Church at 1,150,000; Calvinists at 1,050,000; the Lutherans at 650,000; the Unitarians at 46,000; other sects and Jews at 200,000.—In the Latin Catholic Church of Hungary appears one of the greatest instances, on the Continent of Europe, of the abuse of Church property: e. g. to about 4,000,000 of hearers there are 5,469 clergymen, including three archbishops, 18 bishops, 16 titular bishops, and 274 prebendaries and canons. The Church revenues are 320,000*l.*, being 80,000*l.* per million of hearers: of this, the archbishops and bishops receive 96,000*l.*, and the prebendaries and canons, 58,000*l.*, leaving only 170,214*l.* (or little more than half the amount) for 5,158 working clergy, whose incomes average 33*l.* per annum. The explanation of this disproportion in the distribution of the ecclesiastical revenue is, that the richest benefices are considered as a provision for the junior members of the great Hungarian families.—The Calvinistic Church of Hungary has 1,384 clergymen to 1,050,000 of hearers: the income of this church is little more than 60,000*l.* per annum., being an average of 44*l.* to each minister.—The Lutherans are more economical in their ecclesiastical arrangements, having only 456 clergymen for 650,000 hearers, the highest clerical stipend being 80*l.*, the average 55*l.*, and the expense being at the rate of 40,000*l.* per million of hearers.—Of the finances of the other sects, the particu-

lars are not known. By a law of the Emperor Joseph, no man is obliged to pay tithe or tax to a religion to which he himself does not belong. The chief University of Hungary, that of Pest, though founded for Catholics only, is now attended by all Christians and even by Jews.

The estimate of expenditure on the clergy in the United States of America must be in a great measure conjectural. The author sets down the hearers at 9,600,000, of whom he reckons that there are 1,600,000 people of colour and blacks, and the clergy at 8,000, with a total income of 560,000*l.*, i. e. about 70*l.* for each, which is at the rate of 60,000*l.* per million of people. The United States have no established church, and yet religion is popular and fashionable. We are told by this author that an assessment on every man for some place of worship to be named by himself, was enforced for some time in a few States, but the clergy joined in getting the law repealed, for it was found that in the States which left the contribution free, places of worship and clergymen were more liberally supported than in the others.

In Italy we should expect to find the clergy most richly endowed, but here the French Revolution extended its anti-priestly influence, and national sales have been made of church-property. Our fleets protected, for a time, the lands of the church in Sicily, but since the peace, these, being the choicest in the island, and nearly one-fourth of the whole, have been guaranteed to the holders of the Sicilian loan of 1821. The hearers in all Italy are estimated at 19,391,200, and the clergy at 20,400, including pope, 46 cardinals, 38 archbishops, 62 bishops, 853 other dignitaries, and 19,400 working clergymen. The ecclesiastical income is rated at 776,000*l.*, being 40,000*l.* per million of hearers. The tithe is a fortieth, and is taken in kind: a prosecution by a clergyman for tithe is nearly unknown. There are no pluralities, and residence is strictly enforced. The lowest regular

stipends in Venice are 30*l.* for a rector and 17*l.* for a curate. The ordinary income of a cardinal, who is next in dignity to the pope, is from 400*l.* to 500*l.* per annum. Instead of 70, the full number of cardinals, only 46 places in the sacred college are filled up, of whom, it is conjectured, one third are supported by their respective nations. The number of bishops is arbitrary and is lessening. The monks and nuns are dwindled to a small number, who are extremely poor.

In Austria, properly so called, there are 18,918,800 subjects, and 19,000 clergymen, with an income of 950,000*l.*, or 50,000*l.* per million. Here the Emperor has the power to tax church-property as he pleases; so that benefices are not to be taken at their nominal income. This remark applies also to Hungary and Austrian Italy. The Emperor Joseph set the example of suppressing the rich ecclesiastical establishments and equalizing the incomes of the episcopal and parochial clergy. Monasteries in Austria are few and not rich.

The population of Switzerland is two-thirds Calvinists, and one-third Catholics. Hearers are estimated at 1,720,000, the clergy at 1,700, with an income of 87,000*l.*, or 50,000*l.* per million. In many parts of Switzerland is to be witnessed the edifying spectacle of the two Christian sects, the Calvinists and Catholics, using the same church alternately at different hours; there being a communion-table for the Protestants and an altar for the Catholics. Here it should be observed, that in statistical nomenclature, the Calvinists signify not the believers in the doctrines of Calvin, but the Reformed who are not Lutherans.

Prussia is computed to have 10,536,571 hearers, of various sects, and 9,578 clergymen, with an income of 527,000*l.*, being at the rate of 50,000*l.* per million. Here all religions are on an equal footing, and all subjects are equally eligible to civil and military offices. The population is classed into six millions of Lutherans, four millions of Catholics, and 300,000 Presbyterians, of which last denomination are the King and Royal Family, and many of the nobles. In Silesia is an admirable regulation, established by Frederic the Great, that

no clergyman is admissible to a cure who does not produce attestations of his having learned and practised the system of education for the people, introduced by Felbiger, the Augustinian monk.

The German States, exclusive of Austria and Prussia, are supposed to contain, 12,763,500 people, with 11,600 clergy, having an income of 765,000*l.*, viz. at the rate of 60,000*l.* per million of people. In Saxony the people are Lutherans; the royal family, who are extremely beloved, Catholics. In Brunswick and Hanover, Lutheran countries, the clergy are said to be best provided for. There is a regulation in Hanover that a clergyman shall not go from one living to another, unless he has been seven years in his first parish.

The number of hearers in the kingdom of the Netherlands is estimated at 5,000,000, of whom the Dutch, one-half Calvinists, one-fourth Catholics, one-fourth other sects, are 2,000,000, the Flemish, all Catholics, are 3,000,000. For these, there are 4,540 clergymen, whose income is 265,000*l.*, being at the rate of 80,000*l.* per million of people of Holland, and of 35,000*l.* per million for the Flemish. Both the Dutch and the Flemish are remarkably religious, steady, industrious and cleanly. The Emperor Joseph II. cleared Flanders of a host of idle clergy and monks.

The Danes, who are all Lutherans, amount to 1,700,000, and have (including six bishops or superintendents) 1580 clergy, whose income is 119,000*l.*, being at the rate of 70,000*l.* per million. The richest benefice in Denmark is the Bishopric of Copenhagen, which is about 400*l.* per annum.

Sweden and Norway contain, the former 2,700,000, the latter 700,000, hearers, making a total of 3,400,000, for whom there are 3,100 clergymen, with an income of 238,000*l.*, being at the rate of 70,000*l.* per million. All here are Lutherans. The only archbishopric of Sweden is that of Upsal, which has a revenue of 400*l.* per annum.

The subjects of Russia amount to 43,800,000, but of these 1,800,000 are Mahometans. The Greek Church is supposed to contain 34,000,000 of hearers, the Catholics, Latin and

Greek, 5,500,000, and the Lutherans, 2,500,000. The number of clergymen is computed at 74,270; viz. for the Greek Church 67,000, for the Catholics and Lutherans 7,270. Ecclesiastical Revenue is assessed at 910,000*l.*, making in the Greek Church 15,000*l.* per million, in the Lutheran and Catholic Churches 50,000*l.* per million. The bulk of the clergy in Russia are in a very abject state. Some have rated the monks as high as 7,300, and the nuns 5,300.

The Christians in Turkey are estimated at 6,000,000. The income of the clergy is reckoned to be 180,000*l.*, being 30,000*l.* per million.

The estimated expenditure on the clergy in South America is 450,000*l.* for 15,000,000 of people, being at the rate of 30,000*l.* per million.

One sweeping estimate of the author sets down the rest of the Christian world at 3,000,000 of people, and their allowance to the clergy at 150,000*l.*, being 50,000*l.* per million.

The author next proceeds to the Church of England, "the only grand monument of church wealth remaining in the world to shew the influence and dominion over the minds and property of men, which the clergy have had the power to exert, in the ages of darkness and superstition, before the art of printing, and the consequent diffusion of knowledge and education."

The population of England and Wales is estimated at 12,000,000, of which the author allots one-half to the Church of England, and one-half to the remaining sects. This is an evident miscalculation, which he candidly acknowledges in a circular to the periodical publications, and which, we presume, he has corrected in later editions of the pamphlet. Owing to this error, we cannot safely quote all the statements of the Church of England tables.—The number of regular clergymen is 18,000, including 2 archbishops, 24 bishops, 60 archdeacons, 27 deans, and 544 canons and prebendaries. The income is 7,596,000*l.*, which, on the calculation of 6,000,000 of hearers in the English Church, would be at the rate of 1,266,000*l.* per million.

Let this sum be reduced as much as the error before pointed out requires, and it will still appear enor-

mous: yet it is moderate compared with the ecclesiastical revenue of Ireland, which exhibits the greatest extravagance that has ever put down in figures. Ireland has a population of about 7,000,000, of which the religious distribution is as follows: Roman Catholics, 5,500,000; Presbyterians, 800,000; Church of England and Ireland, 400,000; Methodists and other sects, 300,000. For the 400,000 members of the Established Church there are 1,700 clergymen, including 4 archbishops, 18 bishops, 33 deans, 34 archdeacons, and 500 canons, prebendaries, &c. The ecclesiastical revenue is 1,300,000*l.*, being at the rate of 3,250,000*l.* per million.

On the erroneous estimate of 6,000,000 of hearers in England and Wales, not of the Established Church, it is calculated that for 4,670 clergymen there is an income from voluntary contributions of upwards of 500,000*l.*, being at the rate of 110*l.* for each clergyman, and of 85,000*l.* per million.

In Scotland, the Dissenters are computed at 500,000, their clergy at 400, with an income of 110*l.* each, amounting to 44,000*l.*, or 90,000*l.* per million.

Hearers in Ireland, not of the established religion, are estimated at 6,600,000, for whom there are 2,378 clergymen, viz. Catholic, 1994; Presbyterian, 239; other sects, 145; having a total income from voluntary contributions of 261,580*l.*, being at an average of 110*l.* for each, and of 40,000*l.* per million. There is a yearly parliamentary grant to Protestant Ministers in Ireland, as follows: Presbyterians, 8,697*l.*; seceding Presbyterians, 4,034*l.*; other Protestant Dissenters, 756*l.*; making in all, 13,487*l.*

In one sum the author sets down the result of all his calculations, which cannot be much affected by any error that may have crept into his statements. The clergy of all the Christian world, except Great Britain and Ireland, the whole population being 198,728,000, receive 8,852,000*l.* per annum: the clergy of the Established Church of England and Ireland, containing 6,400,000 hearers, receive 8,896,000*l.*!

The total of Christians in the world, viz. 219,728,000, pay to their clergy 18,762,000*l.* of which England, for

21 millions of people, (Established Church and other sects,) pays more than one half!

Having thus laid the basis of his plan, the author goes into the detail. We cannot follow him further than to say that he proposes that the church lands should be sold for the national benefit, each incumbent, however, to receive for life his present income, the future clergy of all sects to be paid out of the national fund, and their salaries to be in proportion to the number of hearers in their congregations. He reckons the amount of church property available for the use of the state at 177,450,000*l*. The mode of the new provision for the clergy is by a per centage on the rent of lands and houses, which is estimated at 1*s*. in the pound, of which two-thirds would be raised from lands and one-third from houses.

A curious Table is exhibited, p. 76, of *Intolerant* and *Tolerant* nations. The Intolerant nations, in which men are excluded from civil offices and emoluments on account of religious opinions, are Spain, Portugal, Italy, Denmark, Sweden and Norway and England; but then the grievance is nothing in any of these countries, except England, as there are no sects in them: the Tolerant nations, in which no man is excluded from office, civil or military, on account of his sect, or religion, are United States, France, Russia, Austria, Prussia, Netherlands, Bavaria, Wurtemberg, Hanover, Saxony.

ART. II.—*Don Carlos; or, Persecution. A Tragedy, in Five Acts.*
By Lord John Russell. Second Edition. 8vo. pp. 136. Longman and Co. 1822.

WE are not accustomed to criticise works of this description, but the peculiar character of this tragedy may justify us in laying an extract from it before our readers.

Don Carlos was the son of Philip II. of Spain, the gloomy bigot who is memorable in the English annals for having been the husband of our Queen Mary, and for having sent out the "Invincible Armada," to reduce these islands to the yoke of Popery. The son disappeared, and his body lies in the royal tomb of the Escorial, headless. Philip has borne the imputation

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of his murder, and not without reason. The rumour has been that the vindictive father employed the Inquisition to take off his son secretly; incited to the atrocity by the discovery of his leaning towards heretics, and by jealousy of the Queen, Elizabeth of France, for whom Don Carlos entertained strong affection, previously to her becoming his stepmother. This story is the basis of Lord John Russell's tragedy. The noble author has, however, made little more use of it than as a vehicle of some excellent sentiments in favour of religious toleration. The following Dialogue states these, and from it the reader will form his own opinion of the poetical merit of the Tragedy.

"CARLOS.

"I do remember well—too well, alas,
My age but scarce fourteen, your royal self
Absent in Flanders, I was bid preside
At the great Act of Faith to be performed
In fair Valladolid: at that green age
Quite new to life, nor yet aware of death,
The solemn pomp amused my careless mind.
But when the dismal tragedy began,
How were my feelings changed and clouded! First
Came there a skeleton, upon its head
A cap with painted flames; this thing had been
A lady who throughout her life had borne
A name unsullied; twenty years had past
Since her remains had rested in the ground,
And now by sentence of the Holy Office,
The dull disgusting mass of whitened bone
That once had been her garment, was dug up
To clear some flaw in her theology:
Then came a learned priest, his name Cazalla;
With countenance serene, and calm devotion,
He walked to death, and as he passed me by,
With earnest manner he entreated me
For his poor sister's offspring; she condemned
To prison for her life, and loss of goods,
While twelve unhappy children were bereft

Of parents and of food ; I wept, and
thought
Of the poor orphans.

" PHILIP.

" You should have rejoiced
To think so many infant souls were
saved
Perversion.

" CARLOS.

" How ! rejoice ! not to have wept
Were then impossible ; I sobbed for
pity.

But soon a sterner sight braced up my
nerves,

Rigid with horror, for the murderous
pile

Was lighted for the sacrifice : unmoved,
The Great Inquisitor beheld his vic-
tims.

Cazalla too was undisturbed : the mind
Might fairly doubt which of the two
were judge,

And which the culprit, save that gleams
of joy,

Like one who sees his haven, spread
their light

Upon Cazalla's face. The flames burst
forth,

And with slow torture slung the limbs
of him,

Who seemed alone amid the multitude
To be unconscious of this earthly hell.

But as we looked amazed, sudden he
rushed

From forth the flames, and while by-
standers fled

In sudden panic, bore from off a heap
Fresh store of wood, upbraiding the
weak wretch

Who stood beside it ; this he flung
amain

Upon the pile, and raising high his
voice

Exclaimed ' Farewell ! thou sinful
world, farewell !

Ye—earth, and sun, and moon, and
stars, farewell !

Welcome my God ! welcome eternal
life !

" PHILIP.

" Blasphemous error !—could this heretic
Have hope of heaven ?

" CARLOS.

" Such was his belief ;
Perhaps mistaken.

" PHILIP.

" Prince, did I hear you right ?
Perhaps mistaken ?

" CARLOS.

" Patience a little while ;
You shall know all my thoughts. Ca-
zalla, he

That stood so tall before me in the
strength

Of a high soul, was now a cinder, tost

And scattered by the air : but there
was more

Of this too dreadful pageant ; I beheld
Fourteen of our poor brethren suffer
death

From Cain's descendants.

" PHILIP.

" Peace, prince !

" CARLOS.

" I have done
My narrative, but that I should have
told

That ere the hecatomb began, Valdéz,
As Great Inquisitor, tendered an oath
Which I unwilling took : I thereby

swore
If ever I should see, or hear, or know
By any means, of aught concerned the

faith
Of friend or stranger, parent, brother,

son,
I should reveal the same without delay
Unto the holy office ; that dark oath

I took, but, thanks to Heaven, I broke.

" PHILIP.

" You broke !

" CARLOS.

" More than a thousand times : the hor-
rid glare

Of that dread sacrifice fell on my mind,
And drove the senses from my brain ;

my thought
Hung on the place where virtue had
been slain,

Where I had been a chief of mur-
derers.

Long while I suffered ; still by day and
night

The features of Cazalla, old and grey,
With mildness mingling somewhat of

reproach,
Haunted my couch, nor could I gain
relief

Till I sought out the wretched seats of
those

Who err in faith and feel themselves
impelled

To seek for heaven by martyrdom on
earth.

" PHILIP.

" You sought them out ! you should have
hated them.

" PHILIP.

" You sought them out ! you should have
hated them.

" CARLOS.

" Many of these I have assisted, bade
Them fly this perilous air of Spain,
conversed

With several of their leaders, viewed
their lives,

Pure as the light ; their faith ; still
steadfast, worshipped

Christ and the book of life Forgive.
me, father,

I could not, can not, will not hate
these men.

" PHILIP.

" You hate them not—you, prince of
Spain !

" CARLOS.

" Alas !

I know how scruples of this hue offend
The eyes of Spanish rulers ; I have
weighed

Each separate argument, conned one
by one

The reasons that our church puts forth
to spur

Her sons to persecution.

" PHILIP.

" Call it not

By that unworthy name, nor is it fit
A child like you should mount the
judgment-seat

To censure policy which Spain has
deemed

The way of health, by sages pointed
out

To Ferdinand the Catholic—approved
By counsellors grown grey in the state's
service,

By saints and martyrs of our holy
church,

By the pope's wise decree infallible,
In fine, by God himself.

" CARLOS.

" That I deny.

" PHILIP.

" Don Carlos, hold your peace.

" CARLOS.

" King, I have drunk

The stream of revelation at its source :
That book, to common eyes denied, to
me

By Osma's reverend bishop, my pre-
ceptor,

Was early given ; best and dearest gift
That man can give to man, becoming
thus

The minister of God, and angel-like
Carrying glad tidings to the immortal
soul :

There have I read, assisted by the lore
Of my dear master ; there too have I
read,

Alone and unassisted, late at night,
And early in the morning, words of
peace,

Forgiveness ev'n for sin ; brotherly
love,

And charity that beareth, hopeth all ;
I found, and wept with joy ; but to this
hour

Find I no precept that commissions
man

To slay his erring brother.

" PHILIP.

" Prince, beware :

Dread my displeasure.

" CARLOS.

" I dread Heaven's more ;
And, strongly armed with truth, I dare
proclaim

The Inquisition murderous tyrant.

" PHILIP.

" Peace,

Thou bold blasphemer ! most unwor-
thy thou

To fill the throne, or even to tread the
soil

Of Christian Spain.

" CARLOS.

" Of persecuting priests !
I know my own unfitness, every act
Of rigour draws fresh tears into my
eyes,

And therefore purposed I to fly from
Spain

To seek in Flanders a secure retreat,
And there lie hidden ; willing to forego

The mighty sceptre of imperial Spain,
My bright inheritance, unless repentant

The Spanish people should one day
admit

Their king might reign unstained with
righteous blood.

" PHILIP.

" What rebel purpose is it you disclose ?

" CARLOS.

" No rebel purpose, sire ; for whilst you
live

No son to father, subject to his king,
Should pass me in obedience.

" PHILIP.

" Tell me, then,
What think you of our war in Flan-
ders ? say,

Shall not the traitor suffer for his trea-
son ?

Is't not legitimate to take up arms
That rebel heretics may be subdued ?

" CARLOS.

" Yet kindness were more politic than
force :

Grant them their privilege, your royal
grace

To worship God in their own simple
form,

Rebellion's hydra head will straight be
crushed,

Or of itself fall off.

" PHILIP.

" I'll hear no more ;
Prince, look not for indulgence : duty,

may,
Affection bids that I should be severe ;
And I will be so.

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*To Mrs. Webb, on her Birth-Day,
August 29, 1801.*

BY FRANCIS WEBB, ESQ.

Muse, string the lyre this day to softest
tone,
And sing a life far dearer than my own;
For, Muse, this is the natal day,
And this demands her votive lay.
What tho' hoar Time with envious wing
Hath swept the verdure from her Spring,
And touch'd, tho' not despoil'd the
Flow'r!

Affection still, with magic charm,
Can his destructive scythe disarm,
Her fruits not time can e'er devour:
And sweet Remembrance, that still bears
In mind the charms of youthful years,

(Nor feels the lapse between,)
Preserves the image deep impress,
In all its charms within my breast,
And seventy appears but seventeen.

But few can boast at such late hour,
Midst soft'ning shades, to charm, such
pow'r:

Thy virtues shall embalm
Those charms within that won my heart;
May Heav'n still act its gracious part,
And grant our evening a propitious
calm.

Long hand in hand the varied day
Of life we've spent—its devious way
We've trod with equal feet:
And Heaven, I trust, will gently slope
Our downward path, whilst Faith and
Hope
Lead to the seat of bliss again to
meet.

OBITUARY.

Memoir of Dr. Benjamin Spencer, late of Bristol, born at Southwold, in Suffolk, died at Hackney, Nov. 5, 1822, aged 67.

THE power of religion to develop and expand the faculties of the human mind has seldom been more strikingly illustrated than in the subject of the present memoir. To a singular train of events, which led him at an early period of life to investigate with seriousness the doctrines and duties of the Christian religion, he owed the awakening of intellectual faculties of no ordinary strength: the growth of the religious principle and the developement of the powers of the understanding were strictly correlative: the former was the immediate cause of the latter, and this he was accustomed to acknowledge with deep gratitude.

The early habit of reflecting on a subject containing such powerful sources of emotion as religion, by a mind naturally contemplative and strong, was likely to absorb it, and to render it comparatively indifferent to every other concern. Accordingly, he soon conceived the desire of devoting himself to the Christian ministry, in which he perceived that he should not only have ample opportunity, but in which it would become the business of his life to investigate the most interesting subjects: and as his friends recognized in him indications of talent which would render him capable of filling the office with usefulness and honour, combined with a gravity of deportment which promised to secure his steady devotedness to it, they warmly encouraged his wish. Circumstances had led him to unite himself with a society of Particular Baptists: hence he received the theological part of his education at the Baptist academy at Bristol. When he first arrived at this institution, the students were warmly engaged in the discussion of, what to many will seem a very singular question, namely, Whether it be the duty of all men to believe in the gospel of Christ? He entered with earnestness into this controversy; he took the affirmative side of the question, and he soon saw that it would lead him far, though he did not at first suspect how far, from Calvinism.

While at the academy he applied himself with diligence to the study of the Greek and Hebrew languages, and to the ordinary, but very limited course of instruction pursued in that institution. His progress was so steady and rapid in

every thing to which he directed his attention, the good sense he displayed on all occasions so great, his seriousness so deep, and his general demeanour so exemplary, that he attracted the particular notice of Dr. Caleb Evans, then the resident tutor, who soon ceased to treat him as a pupil, and made him his companion and friend.

On leaving the academy, Dr. Spencer was chosen the pastor of the Particular Baptist congregation at Alcester, in Warwickshire. Here he resided several years in great harmony with his people, much respected as a man of sound judgment, and universally considered by his brother ministers as an acute and able reasoner. His manner of conducting an argument was excellent; he was precise, logical, guarded, and rarely lost his temper. His style of preaching was somewhat singular. It was generally an exposition of a passage of Scripture, rather than a discourse from a single text, which latter method he considered better calculated to keep men in ignorance of the sacred books, than to elucidate what is obscure, and to register in the memory a clear and connected account of what is certain and important. His usual plan was to give what he conceived to be the precise meaning of the passage selected for consideration; then to state, to explain, and perhaps to defend the doctrine it might teach; and, lastly, to deduce and to enforce the moral precepts it might contain.

In the comparative seclusion in which he was placed he had much leisure; he visited but little, and he had few books. His active mind thirsted for fuller information on many of the doctrines which are usually considered essential parts of the Christian system, and on this account he regretted his distance from those sources of knowledge which larger towns afford; but at length it occurred to him, that all the real knowledge on these subjects which men possess, and which they have recorded in their writings, must have been derived from a study of the Scriptures, and that this great source of instruction was as open to him as to them. Immediately, and with great ardour, he applied himself to the study of the Greek of the New Testament: he read through, in a connected manner, the four Gospels, next the Acts of the Apostles, and then their various epistles; and where one author has written several epistles, he always read these in succes-

sion. In this manner, he read through the New Testament several times with great care: explained, as well as he could, scripture by scripture; interpreting what was obscure by what was clear, and registering and arranging as he went on the passages which appeared to favour or to disprove the doctrines which are commonly received as true. At the end of this process, to his no small astonishment, he found himself a Unitarian. Here, then, is an instance in which a man of a sound judgment, of sincere piety, influenced by an ardent love of truth, pursuing it with that patient industry and in that manner which are most likely to discover it, and with all his prepossessions in favour of Trinitarianism, becomes a Unitarian simply by reading the New Testament in the language in which it was originally written. He perused no other book: he consulted no expositor: he was guided to the conclusion in which he rested by nothing but the language of scripture, operating on a mind as favourably circumstanced as can well be conceived to interpret it aright. Rarely, indeed, does there happen a concurrence of circumstances so favourable to the discovery of the real meaning of Scripture; and therefore both the fact and the consequence deserve to be recorded. He often expressed his surprise that Arianism should so universally be considered as the direct route, the half-way house, as it has been termed, from Trinitarianism to Unitarianism: and he who considers what the most extraordinary and astonishing doctrines of Arianism are, and contrasts them with the simple and calm and cold language of the evangelical narratives, will understand the ground of his wonder.

On this change of opinion, after having distinctly stated to his congregation the nature of it, the process which conducted to it, and the considerations which produced it, he resigned the pastoral office, and finally determined on studying medicine; intending still to perform the duties of a Christian teacher, should he be placed in a situation in which his services would be useful. In conformity with this resolution, even while he was pursuing his professional studies, at Edinburgh, he conducted a regular religious service in his own lodgings every Sunday. This service was commenced in the year 1791, and he was occasionally assisted by Mr. Fyfe Palmer, with whom he had formed an intimate friendship, whose talents and excellences he respected and loved, and whose cruel persecution he never ceased to deplore. From that period, Edinburgh has never been without a number of avowed Unitarians, who,

with a few interruptions, have regularly met together for public worship.

Dr. Spencer had continued thus publicly to read and expound the Scriptures, for the space of about two years, when a gentleman, a resident of Glasgow, happened to hear him, who was so much pleased with the service that he invited him to Glasgow, and requested him to repeat the same service in that city. On acceding to this request, he was heard in Glasgow with so much acceptance, that he was earnestly solicited by several persons to fix his residence there, and, as an advantageous offer was at the same time made him which would enable him to pursue his medical studies with satisfaction to himself, he readily yielded to the wishes of his friends. Thus he became the public and avowed preacher of Unitarianism in Glasgow, and although his style of preaching was peculiarly scriptural, the way in which he stated his opinions guarded and judicious, and the manner in which he defended them uncommonly mild, yet so great was the sensation produced, and so violent the opposition excited, that his very life was in danger. Several fanatics threatened to lay violent hands on him; and his friends, though not himself, were under serious apprehension that the menace would be executed. He fearlessly continued his labour: the ferment gradually subsided. By his mild and judicious manner, some of his most violent opponents were induced first to examine and next to believe; and he had the honour of sowing that seed which, though at several periods it seemed to be lost, has since sprung up abundantly, and is now flourishing.

After finishing his medical studies in Scotland, Dr. Spencer removed to Bristol, where he settled as a surgeon, and by those who best knew him, and were best able to appreciate his worth, was esteemed a most judicious practitioner. He had indeed studied his profession with a diligence of which there are few examples, and his knowledge was not only uncommonly extensive, but precise and scientific. Yet he never neglected to cultivate his prior, and perhaps his favourite, pursuit, that of theology. He possessed, more in consequence of extraordinary labour than as an original endowment of nature, a great facility in acquiring language, and he had an admirable method of teaching whatever he knew. It was his custom to reduce every subject he attempted to teach to its first or most simple principles; to begin with the inculcation of these, and then, in a regular series, to advance to the higher and more complicated parts: and this he did in so

excellent a manner, that it may be justly affirmed that of all his pupils there is not one who does not feel deeply indebted to him, not only for the actual knowledge which he gained, but for the improvement which his understanding received from his method of teaching. It was this valuable talent which rendered him so well qualified to commence that plan of communicating an accurate knowledge of the Scriptures which we owe to him, and which will render his name honoured and revered.* That plan occupied his thoughts many years: when he had sufficiently matured it, he spared no time nor labour to carry it into effect. And his efforts were crowned with success. He has added to the reasonableness of the plan, the proof from experience, that it is capable of accomplishing, to a very great extent, what it professes. It is an instrument of diffusing the knowledge of Christianity in its genuine simplicity and beauty, such as has never before been thought of, and such as, if fairly tried, cannot fail of success. And if through the want of zeal or the want of virtue, Christians neglect it, it will afford another melancholy proof that to think for the good of mankind, and to shew them the clearest and surest means of securing it, is too often vain and futile.

Seldom does there exist a more disinterested mind than that of this excellent man. He was benevolent and virtuous in the highest sense, for he laboured for the welfare of others simply from a desire to promote their happiness, and without any reference to his own gratification or profit. He was truly pious. There was always on his mind a serious and devout sense of the superintending providence of the Deity; of his dependence upon him; of his accountability to him, and of the duties which he owed him. And these duties it was his sincere and habitual endeavour to perform. He knew the tendency of the pursuits of life to absorb the mind, and therefore he was careful not to neglect the means of keeping up a sense of religion in his heart. He read

some portion of the Scriptures daily; daily he meditated on the sublime precepts they inculcate and the glorious prospects they unfold, and he was uniform in his attendance on the ordinances of public worship. In a word, he was truly, what he ever deemed it his honour to be, and to be esteemed, a Christian. He was a Christian from conviction; he was a Christian in feeling; he was a Christian in conduct.

S. S.

Oct. 25, at *Sheffield*, where he had resided for the last few years of his life, the Rev. EBENEZER ALDRED, at the advanced age of 77. His remains were interred in the burial-ground belonging to the Unitarian Chapel at that place, Nov. 1st. The following extract from the funeral sermon has been kindly furnished by Dr. Philipps, by whom it was delivered. The text of the discourse was taken from Acts xi. 24: "He was a good man."

"I have been led to the choice of this subject in consequence of the death of the Rev. Ebenezer Aldred, who for many years was the minister of the united congregations of Protestant Dissenters assembling for public worship at Great Hucklow, Bradwell, Middleton and Ashford, in Derbyshire. He was the son of the Rev. John Aldred, formerly pastor to the Presbyterian Chapel in Wakefield, and was himself intended for the pulpit. The early part of his education was conducted with a view to this object, but he entered on commercial life. In this walk he proved unsuccessful, and he determined to retire from the world and devote himself to that profession for which he was originally designed, and was settled as a minister of the gospel in the places before mentioned. His public services were for many years highly acceptable and useful; but growing infirmities and increasing age compelled him to resign his office, and he removed to *Sheffield*, where, after a confinement to his bed for some years, the scene of his pilgrimage and his life was closed.

"The character of Mr. Aldred for benevolence, and that most feeling and active, will long be remembered by the poor of Hucklow and its neighbourhood; where he gave the vaccine inoculation to many hundreds of families with the greatest success, and was in the habit of performing many other acts of kindness, rather *beyond* than *below* his scanty means and income. He administered consolation and assistance to the sick wherever they were needed and desired, and this without regard to any religious opinions or party whatsoever. He was in his relig-

* See a tract entitled, 'The Plan of Dr. Spencer's Institution in Bristol, for acquiring and communicating an accurate and critical Knowledge of the Holy Scriptures without Expense. London: sold by R. Hunter, (Successor to J. Johnson,) 72, St. Paul's Churchyard; and by Barry and Son, Bristol. 1817. See also *The Christian Reformer*, Vol. III. pp. 368—372; and, for a still more detailed account, see *The Monthly Repository* for August 1822, art. Nonconformist, No. XXV. pp. 419—425.

ous sentiments a decided Unitarian Christian: and if he entertained certain notions upon the sacred prophecies which are imaginary and erroneous, let it be remembered that almost *all* who have presumed to apply these prophecies to the states and revolutions of Europe, have failed in their conjectures, and that the books of prophecy still remain, in many respects, sealed up from human investigation and development.

"The errors of a disordered imagination, or a foud attachment to peculiar opinions, are not errors of the heart, and cannot destroy the excellence of character. The memory of the benevolent and just is blessed.

"Let us seek rather to attain the reputation of the good than of the great. Goodness, indeed, is true greatness, whether in the humble and private walks of life, or in the broad and open path of activity and usefulness. A Cornelius, 'who feared God with all his house;' a Dorcas, 'who was full of good works,' and 'alms-deeds which she did;' a Saviour, 'who went about doing good,'—throw all the splendour of ambition in the shade."

Mr. Aldred possessed great integrity of mind, and was strictly conscientious in acting up to that which *he* considered as his duty. The pure and simple doctrines of the gospel were firmly embraced by him. These he was zealously desirous to disseminate, and these were his solace and support during a long and truly painful illness. Consoled and animated by these, he looked forward to his approaching dissolution with composure, and with a well-grounded hope of immortality.

One of Mr. Aldred's ancestors was of the number of Ministers ejected by the Act of Uniformity, 1662, and afterwards was minister of Morley Chapel, near Leeds, where his remains were interred. Several of the family were ministers of note among the Protestant Dissenters. His father, as noticed above, was pastor of a very large and respectable congregation at Wakefield; and the subject of this brief memoir was himself a warm and decided advocate of the rights of private judgment, and of the liberty of worshipping God according to the dictates of an enlightened conscience.

J. W.

Oct. 26, at *Salisbury*, SAMUEL WHIT-
CHURCH, Esq., the universal supporter of
all Christian denominations and societies
in the city. In him all men seem to have
lost a friend, for his charity was almost
unbounded.—*Evang. Mag.*

On the 16th November, at her home,
the *Willows*, near *Proton*, *Lancashire*,
deeply lamented by her family and friends,
Mrs. PILKINGTON, relict of the late John
Pilkington, Esq., whose death was re-
corded in the obituary for January last,
pp. 61—62. She was the second daugh-
ter of Mr. Ormerod, of Foxstones, near
Burnley, in this county, and was born in
the month of June, 1750.

Though educated in the principles and
accustomed to the form of worship of the
Established Church, she possessed a mind
too independent to be confined within the
limits of human creeds, too ingenuous to
attach infallibility to the opinions she had
imbibed, too charitable to condemn those
who differed from her in matters of faith
and worship, too deeply convinced of the
importance of right views of religion to
be indifferent as to the system she
espoused. With a mind thus adapted for
the reception of truth, she became the
wife of one who encouraged and assisted
her in the pursuit of it.

By the study of the Scriptures, to-
gether with the conversation and example
of her beloved partner, she was induced
gradually to abandon "the traditions of
the elders, and the commandments of
men," and to adopt the plain, but sublime,
faith of the gospel. She rejoiced that
her researches had introduced her to a
better knowledge of the only living and
true God, the universal Father, and to a
more scriptural view than she had hitherto
entertained of the one Mediator be-
tween God and men, the Man Christ
Jesus.

It has been asserted that Unitarianism
affords no healing balm for the ills of life,
no firm and chastened hope of acceptance
and happiness beyond the grave; in short,
that it is the frozen zone of Christianity,
wherein the sun of Divine love and mercy
never shines, in whose angelical clime the
fairest blossoms of religion wither, and
its choicest fruits fall blighted from the
parent tree. It is delightful, however, to
oppose to the dogmas of this uncharitable
theory, the practice of one of the profes-
sors of the faith every where spoken
against. She found it to yield comfort
and happiness to her heart even when the
trials of life assailed her; and with re-
spect to its influence on her temper and
conduct, it produced those virtues, which
the apostle calls the "fruits of the spirit—
long-suffering, gentleness, goodness, faith,
meekness, and temperance;" together
with that highest and best attainment of
the Christian character, complete resigna-
tion to the will of God. It was her aim
and delight to observe strictly and con-
scientiously the several duties of her station;
as an affectionate and dutiful wife, a ten-

der and amiable mother, a kind and sincere friend, few could equal her; and, when in tolerable health, she was never happier than in being employed in useful and benevolent works. At the head of an affectionate and united family, her life might, perhaps, have afforded her as much enjoyment as is usually met with in this transient and chequered state, had it not pleased the Divine Providence to visit her with personal affliction. During the last fifteen years of her life, her health had been extremely delicate, but more particularly so for the six years previous to her decease; within which period her complaints were frequently attended with the most excruciating pains. Yet in the midst of her sufferings, her daily and hourly prayer was, not so much to be released from them, as to be endowed with strength patiently to bear that which her Heavenly Father allotted her. She was thus passing away the evening of life in the practice of piety, when it pleased God to deprive her of her beloved partner.

The friend and companion of fifty years could not be resigned without a struggle too severe for her enfeebled frame; and although she still bowed in submission to the will of Heaven, yet her spirits and cheerfulness forsook her, and she waited for her summons to depart hence and be at peace, "more than they that watch for the morning."

And here it is impossible not to notice the display of God's goodness, even in the afflictive dispensation which deprived her family of a beloved parent, and which must tend powerfully to soothe their minds under the loss which they have sustained.

The near approach of the destroyer was attended with no terror, no painful suspense, no excruciating pains, for she retired to rest in the evening at her usual hour, amidst the blessings of her children, to awake, in the morning, in the world of spirits, and to join the innumerable company of those, who, having come "out of great affliction," "will hunger no more, nor will they thirst any more; nor will the sun strike on them, or any heat. For the Lamb that is toward the midst of the throne will be their shepherd, and will lead them to fountains of waters of life; and God will wipe away all tears from their eyes."

G. B.

Dec. 3, at *Barrington, in Somersetshire*, at the advanced age of 91, Mrs. HANNAH WEBB, relict of the late Francis Webb, Esq. (See *Mon. Repos.* XI. 70, 169,

280, and 331, and XV. 112.) This lady had a great dislike to eulogies of the dead in the public prints, and enjoined her surviving friends to avoid all comment in announcing her own departure.

Testatur pauperes.

Dec. 6, at *Stoke Newington*, in his 75th year, JOHN AIKIN, M. D., well known to the world by his numerous elegant and useful contributions to English literature, and the head of a family which perhaps has done more than any other family in England for the promotion of knowledge and the gratification of the literary taste. A memoir of this valuable writer is contemplated by his relatives, and when it appears we shall extract from it some biographical particulars.

— 8, at *Firle, near Lewes, Sussex*, Mr. JOHN MARTEN, in the 70th year of his age. For many years he regularly assembled with the Unitarians in the Chapel at Southover, Lewes, and was highly esteemed and respected by Christians of various denominations. His mild and unassuming demeanour, his humility of mind and natural sweetness of temper, could not but engage the esteem and affection of all who knew him. He passed through many weeks of languor, weakness and decay, without a single murmur of impatience, and at length closed his eyes in death with hope and resignation. His remains were committed to the receptacles of mortality at Ditchling, on the following Sabbath, when the Rev. James Tappin, of Lewes, preached on the occasion from Heb. xiii. 14.

— 23, at *Homerton*, Mr. JOHN CLENNELL, aged 50. He was a native of Newcastle-upon-Tyne, where he was for a considerable period engaged in one of the manufactures of that town; but the ardour of his mind impelled him to the preference of literary pursuits, and in these and in the congenial labours of tuition, his latter years were solely employed. His thirst of knowledge was very great, nor less his desire of its diffusion for general good. (See a Letter of his on Subscription Libraries, Vol. III. p. 132.) He published many years ago an "Essay on the Disclosure of the Processes of Manufactures," first read to the Literary and Philosophical Society of his native town, of which, as of several other similar institutions in Scotland, he was a member. For some time he conducted a periodical work, devoted to his favour-

rite object of making the *secrets* of arts and manufactures public property. He was also a contributor to several of the Cyclopædias. Natural diffidence of manner prevented him from making the most advantage of his respectable powers of mind; but he was ever forward to recommend and prepared to assist every plan for bettering the condition of his fellow-creatures, towards all of whom, whatever were their opinions, he indulged truly friendly sentiments. His own faith as a Christian was steady, and confidence in the Divine Government was his support under all his troubles and afflictions. As his life appeared to draw to a close, he was anxious that his family should take notice that he found in the Unitarian scheme of the gospel all that fainting nature could desire. His end was calm and placid; his last thoughts and affections were Christian, and therefore happy.

Dec. 26, at his residence, *Walthamstow*, after a long, honourable and useful life, **SAMUEL THORP, Esq.**, at the age of 85. He was the father of Alderman Thorp, and one of the oldest liverymen of London. He distinguished himself in the city, many years ago, as the supporter of the principles of liberty, and as the friend of the late Alderman Coomb, the only representative of London who adhered to the politics of Mr. Fox, during several successive parliaments.

Deaths Abroad.

May 27, at *Malacca*, the learned and respected Chinese Missionary, **Dr. MILNE**, four days after his return from Singapore and Penang, which islands he had visited with the hope of recovery.

July 8, at *Calcutta*, **T. F. MIDDLEBROW, D.D. F.R.S.**, Bishop of that Diocese. He was interred with great solemnity in St. John's Cathedral.

At *Venice*, Oct. 12, **ANTONIO CANOVA**, the great sculptor. He had arrived there from Rome on the 4th, when he was seized with the illness that terminated his life. He died with the utmost resignation. In a codicil to his will, he ordered his body to be interred in his native place of *Passagno*, and his heart to be deposited at the Imperial Royal Academy of Fine Arts at Venice, of which he was Chief President. The funeral obsequies were very splendid. Canova is said to have devoted a great part of his fortune to benevolent uses. With the title of *Marchese*, the Pope conferred upon him 3000 piastres of rent, the whole of which he dedicated to the support and encouragement of poor deserving artists. He was building a church in his native village, which he is reported to have left funds to complete. This edifice is to be enriched and ornamented with some of his greatest works.

Lately, (Dec. 1821,) at *Shiraz*, in *Persia*, **Dr. TAYLOR**, formerly a Missionary.

Lately, in the Island of *Jamaica*, aged 44, **Dr. SAMUEL FOTHERGILL**, for many years a physician of eminence in London. He went to Jamaica for a change of climate; where he practised his profession with success for many years.

Lately, on his way to Geneva, **ALEXANDER MARCETT, M.D. F.R.S.**, Honorary Professor of Chemistry at Geneva, and some years eminent as a physician in Russell Square.

INTELLIGENCE.

DOMESTIC.

Manchester College, York.

The thirty-sixth annual meeting of the trustees of this institution was held in the Cross-Street Chapel Rooms, Manchester, on Friday the 2nd of August last, John Touchet, Esq. in the chair.

The proceedings of the Committee since the last annual meeting of the trustees were read, approved of and confirmed.

The accounts of the treasurer were laid before the meeting, duly audited by Mr. Edward Hanson and Mr. S. D. Darbishire, and were allowed.

Unanimous votes of thanks were then passed to the President, Vice-Presidents, Visitors, Committee, and other officers, for their valuable services during the past year; after which the following officers were elected for the year ensuing, viz. Joseph Strutt, Esq. of Derby, President; James Touchet, Esq. of Broomhouse,

near Manchester, Peter Martineau, Esq. of St. Alban's, Daniel Gaskell, Esq. of Lupsett, near Wakefield, Abraham Crompton, Esq. of Lune Villa, near Lancaster, the Rev. John Yates, of Toxteth Park, near Liverpool, and the Rev. John Kenish, of the Woodlands, near Birmingham, Vice-Presidents; George William Wood, Esq. of Platt, Treasurer; Thomas Robinson, Esq. of Manchester, Chairman of the Committee; Mr. Samuel D. Darbishire and the Rev. John James Tayler, of Manchester, Secretaries; and Mr. Samuel Kay and Mr. Joseph Mason, Auditors. The office of Visitor continues to be filled by the Rev. William Turner, of Newcastle; and the trustees have much pleasure in stating, that the Rev. Lant Carpenter, LL.D. of Bristol, has accepted the office of Assistant Visitor for the current year. The Rev. Joseph Hutton, B. A. of Leeds, and the Rev. John Gooch Robbards, were appointed Public Examiners, with a request, to which they have subsequently acceded, that Mr. Hutton should attend the Easter and Mr. Robbards the Christmas examination.

The Committee of the last year was re-elected, with the exception of the Rev. William Johns, Mr. Robert Phillips, Jun., and Mr. James Potter, who are succeeded by Mr. John Touchet, Mr. Robert H. Gregg, the Rev. J. J. Tayler, all of Manchester, and the Rev. Arthur Dean, of Stand.

The Deputy Treasurers were also re-elected, with the exception of Alfred Estlin, Esq. of Bristol, who has resigned his office. He is succeeded by the Rev. Dr. Carpenter; and Thomas Eyre Lee, Esq. of Birmingham, and the Rev. George B. Wawne, of Bridport, are appointed Deputy Treasurers for their respective places of residence.

The divinity students in the College during the past session were fifteen in number, all on the foundation. Of these, Mr. Edmund Kell has completed his course, and entered upon the duties of his profession as a Protestant Dissenting Minister,—and Mr. John Smale, the trustees regret to state, has been under the necessity of retiring from the College in consequence of ill health. Of the several candidates for admission on the foundation, three have been received into the College on probation, viz. Mr. Edward Talbot, son of Mr. John Talbot, of Leeds; Mr. Robert Brook Aspland, M. A. of the University of Glasgow, son of the Rev. Robert Aspland, of Hackney; and Mr. John Stowe of Birmingham; making the present number of students on the foundation sixteen. Mr. — Martineau,

son of — Martineau, Esq. of Norwich, entered the College at the commencement of the present session as a student for the ministry on his own foundation, and Mr. Arthur Tozer Cloutt, son of the Rev. Thomas Cloutt, of London, has been subsequently admitted on the foundation of the Hackney Education Fund, procured for him on the recommendation of the Rev. Thomas Belaham. Applications for admission for the session commencing in September 1823, accompanied by the requisite testimonials, should be addressed to the Secretaries before the 1st of May next.

The Treasurer's report of the state of the funds was, on the whole, a satisfactory one. The difference between the discontinued and new subscriptions during the last year was stated to be 18s. 6d. in favour of the College. The congregational collections during the same period have produced 109l. 6s. 8d., and the benefactions, including 24l. 8s. from Fellowship Funds, amount to the sum of 123l. 18s. On the general statement of the accounts there appears to be a balance due to the treasurer of 117l. 9s. 10d.

At this meeting, a series of resolutions was passed, in reference to the permanent fund, which had been previously a subject of consideration with the Committee, and had been by them strongly recommended to the adoption of the trustees. These resolutions, which are given at length below, the trustees consider very important, and they are induced to believe that they will contribute much to the permanence and welfare of the College.

Resolved unanimously,

That a large proportion of the property of the College consists of buildings which are subject to a gradual decrease of value, and that the existing practice of making a regular deduction of 2½ per cent. per annum from the current estimated value of the buildings in Manchester, and a regular deduction of 7½ per cent. per annum from the current estimated value of the buildings in York, is judicious and proper, and ought to be continued.

That it is highly important to the permanent prosperity of the College, that the money value of its property should be maintained at its present amount, independent of such future additions as the generosity of its friends, or any other cause, may enable the trustees to make thereto.

That it is the opinion of this meeting, that an addition should be annually made to the permanent fund, out of the current

income of the College, the amount of which should not be less than the amount of the annual allowance made for depreciation on buildings, viz. 2½ per cent. on the current estimated value of the Manchester buildings, and 7½ per cent. on the current estimated value of the York buildings.

That the said addition to the permanent fund should be over and above the addition now annually made thereto of the surplus income of the long annuities.

In pursuance of the above resolutions, the sum of 326*l.* was voted to the permanent fund, being the amount of the depreciation on the estimated value of the Manchester and York buildings since the last annual meeting.

The chair was then taken by T. B. W. Sandersou, Esq., and the thanks of the meeting were unanimously voted to John Touchet, Esq. for his services as President.

B. D. DARBISHIRE, } Secretaries.
J. J. TAYLER, }
Manchester, August 1823.

Unitarian Congregation, Portsmouth.

THE state of the Unitarian Congregation in this town affords the most encouraging proof, that the views of Christian truth entertained by them are well adapted to the spiritual wants of mankind generally. By adopting every allowable means of exciting public attention, then laying open the pure and simple doctrines of the Gospel in a plain, earnest, and familiar manner, contrasting them with prevailing errors, avoiding abstruse discussions, and constantly appealing to the Scriptures, the place of worship which was for many years considered the gate of perdition, and frequented chiefly by a few families of the educated classes, is become the regular resort of nearly a thousand persons of all ranks and conditions, who gladly avail themselves of the instructive ministry of the venerable minister, (the Rev. Russell Scott,) and delight to bring up their families and their friends to the worship of the one living and true God.

Under these circumstances, some anxiety was felt in the beginning of the present year, at finding the ancient chapel so much in need of repairs, that it could no longer be used in safety. Aided by the very magnificent donations of individuals and families connected with the society, although several of them non-residents, the congregation has been enabled to put a new roof on the building, and otherwise repair and improve it, in a manner promising safety and comfort for a century to come. They have added a

spacious vestry to contain the Subscription Library, amounting to about 400 volumes, and a room over for the Sunday Schools. Upwards of £1100 have been expended on these objects, and they hope to defray the whole expense without appealing to other congregations for assistance; but to accomplish this, their aid must necessarily be withheld for the present from objects which have strong claims on Christian benevolence.

The proprietor of the Crown Assembly Rooms in the most liberal manner allowed them to be used by the congregation gratuitously for several months, till the chapel was re-opened on the 27th of October. On that occasion the Rev. W. Hughes, of the Isle of Wight, and the Rev. J. Fullagar, of Chichester, (whose labours, in connexion with other ministers, at the Fortnightly Lectures established in Portsea and the suburbs, have effectually promoted the spread of Unitarianism,) preached in the morning and evening to crowded assemblies. Mr. Fullagar shewed wherein the true glory of a Christian church should consist. Mr. Hughes pointed out the advantages arising from just views of the Divine character. The gratitude due to those who erected the chapel in 1717, was well enforced; and a hope expressed that the "glory of the second house" would be greater than that of "the first." The society were congratulated on their distinguishing name being now inscribed on the front of the building; and the Divine blessing implored that it might be as a house of refuge for the disconsolate and those who are wearied with the weight of superstition; an asylum for the persecuted, and a standard for in-gathering the house of Israel.

D. B. P.

We noticed in our last the intended resignation of the Rev. PENDLEBURY HOUGHTON in the ensuing month of March, as one of the ministers of the congregation meeting in *Paradise Street Chapel*, in *Liverpool*. We are informed that the Rev. JOHN YATES has also signified his desire to retire at the same time. And we farther learn, that it is the intention of the congregation to have only one minister in future.

By the death of Mr. SMYTH, (son-in-law of the late Duke of Grafton,) a vacancy was created in the representation of the *University of Cambridge* in Parliament. A new election took place on the 26th and 27th of November. The con-

didates were three in number; two who started having withdrawn, viz. the Speaker of the House of Commons, Mr. C. MANNERS SUTTON, (son of the Archbishop of Canterbury,) who found a legal impediment arising from his office in his way, and Mr. R. GRANT, brother to the late Secretary for Ireland, who gave up from finding his sentiments in favour of Catholic emancipation an obstacle to success. The three who went to the poll were Mr. BANKES, son of Mr. Bankes, proprietor of and member for Corke Castle, who has lately written a Roman History, which the Quarterly Review has mercilessly torn to pieces, Lord HERVEY, and Mr. SCARLETT, the Barrister. Mr. Bankes depended upon the interest of the clergy, excited in his favour by his well-known opposition to the Catholic claims; Lord Hervey seems to have relied upon family interest and upon ministerial and aristocratic support; Mr. Scarlett canvassed as a Whig. The number of votes was as follows:

Mr. Bankes	420
Lord Hervey	280
Mr. Scarlett	218

The first-named gentleman was, of course, declared duly elected, and Cambridge may vie with Oxford in its "No Popery" antipathies.

At the late election of Lord Rector of the University of Glasgow, the candidates were Sir WALTER SCOTT and Sir JAMES MACKINTOSH, and the liberal principles and feelings of the students were manifested by the result. The votes were nearly three to one in favour of Sir JAMES MACKINTOSH, who was accordingly elected. Mr. JEFFREY, the late Lord Rector, gave his vote for this gentleman, expressly stating that he did so upon public grounds. Only two of the Professors supported the Whig candidate, viz. Messrs. MUIRHAD and SANDFORD. This election will convince Sir WALTER SCOTT that the finest talents and the greatest literary popularity may be nullified, even amongst the young, who are most likely to set a high value upon them, by political subserviency.

AMONGST the visitors at Verona, during the late congress of the Holy Alliance, of unholly name, was Mr. WILLIAM ALLEN, the Quaker, of London, the apostle of philanthropy. His appearance is said to have alarmed the Austrian minister, the ever-watchful guardian of despotism, who ordered the plain Friend to quit

the city. He appealed for protection to the Emperor of Russia, who granted him a licence to remain. The Duke of Wellington is also said to have befriended him. His object was to induce the congress to agree on some measure for the effectual extirpation of the *Slave Trade*. He was listened to with kindness by the northern Autocrat, and permission was granted him to translate and circulate amongst the "gods on earth," and their satellites, the address on this subject which was issued by the Quakers at their last yearly meeting. The condescension of Alexander caused WILLIAM ALLEN to be bowed to by the high-born nobles attending on majesty; and the people of Verona, seeing that he received obeisances from the great in the public streets without returning them, naturally enough concluded that the immovable broad brim was the symbol of some high ecclesiastical dignity, and that the unbending wearer was the patriarch of some religion prevailing a long way off.

The Baptist Magazine lately gave a list of the *Particular Baptist Churches in England and Wales* at four periods. In 1771, they were 251; in 1794, 379; in 1811, 537; and in 1820, 672. In the first period, it is stated that the largest Baptist Churches in London had not more than 150 members, whereas now several have more than 400.

The Fox Club has unanimously voted that a monument shall be erected to the memory of the late Mr. PERRY, proprietor and editor of *The Morning Chronicle*, for his faithful exertions in the cause of the people, and for his constant and uniform adherence to the principles of Mr. Fox.

Close of the Year, 1822.

CONSIDERABLE gloom hangs over the opening year. At home, there are peace and plenty, but the depression of agriculture fills a large body of the people with apprehension and trouble, and the uncertainty of property, occasioned by a change in the value of the currency, tends to discourage commerce, and to unsettle all plans of prospective advantage. Ireland is in a feverish state. The outrages are renewed in the provinces, and in the capital a brutal assault has been made by some of the rabble of the Orange faction on the person of the Lord Lieutenant, the Marquis WELLESLEY, on account of

his known sentiments in favour of Catholic emancipation. This impolitic, as well as wicked, explosion of the rage of the faction has led all wise and good men to rally round the government, and has presented an opportunity, which, we trust will not be neglected, of putting down for ever the insolence of a handful of persecutors, who have so long been suffered to keep the island in a state of turmoil and civil war. The *Holy Alliance* has held its congress at *Verona*. Hitherto, the official proceedings of this junta of sovereigns have been withheld from the public, but it is understood that the congress has given leave to France to make war upon Spain, in order to crush the free government there set up. Whether the French government will use the *holy licence* is scarcely determined. A sense of justice, however, will not restrain the Bourbons of that country from the mad attempt to enable the Bourbon of Spain to pluck down the liberties of the peninsula. Their fears may, notwithstanding, dictate sound policy. Unsupported, and even opposed by England, they would enter, we apprehend, with faint hearts upon a Spanish crusade, though cheered by the shouts of Croats and Tartars at the extremity of Europe. English opposition to the Holy Alliance, so honourable to our country, we owe to the change in the department of Foreign Affairs. The late Marquis of LONDON-DERRY seemed to be pledged to the measures of the continental despots,—his successor, Mr. CANNING, is free to act as his judgment shall direct, and, little as we admire his political character, we are bound to say that his conduct since he came into office has been worthy of a British statesman. Gratitude impels us to acknowledge his manly and spirited offices on behalf of our friend, Mr. BOWRING, on whose liberation we congratulate our readers. The French government durst not bring Mr. Bowring to trial, but, on the contrary, confessed in the order for his being set at liberty, that they had no

charge whatever to bring against him, and consequently no reason for detaining him a prisoner! This they were six weeks in discovering, during which time an English merchant was shut up in one of their dungeons. The abominable outrage upon the laws of nations will not, we hope, be suffered by our own government to pass without some measure of apology to the injured individual, to the honour of the country, and to the law of civilized Europe. The state of *France* is variously represented. The mad ultras are the present actors, but the more temperate royalists are said to have the greater power: the liberal party is quietly looking on. To strengthen the hands of the government by means of the church, education is gradually drawn into the hands of the priests, and the Pope has granted a *concordat* for the erection of new bishoprics. The nuncio of his Holiness has appeared once more upon the stage, and has demanded with success the banishment of LLORENTI, the virtuous and enlightened Spanish ecclesiastic, alleging, as a reason for the demand, his History of the Inquisition, and his other works against papal domination. It was not to be forgiven by the church, that one who had been secretary to the Inquisition, should afterwards reveal the secrets of the prison-house, and animate his countrymen in the work of destroying the horrid engine of spiritual despotism. At seventy years of age, therefore, he is sent, in the depth of winter, across the Pyrenees. His countrymen have, no doubt, by this time welcomed him back to a free country, and shewn him that the persecution of the faction that mourns over the fallen Inquisition, is a recommendation to the esteem and support of every liberal mind. *Russia* is still watching her interests; *Turkey* is convulsed with fanaticism; and the *Greeks* yet exist, and in sufficient strength to annoy and discomfit the barbarians, especially at sea, and to make them tremble for their dominion.

CORRIGENDA.

Page 682, col. 1, line 6, for "thus, by," read *then, after*.

line 36, for "more substantial," read *sure and substantial*.

A

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OF

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